

# TRUBNER'S ORIENTAL SERIES.

---

MESSRS. TRUBNER & CO. beg to call attention to their *ORIENTAL SERIES*, in which will be collected, as far as possible, all extant information and research upon the *History, Religions, Languages, Literature, &c., of Ancient India, China, and the East in general.*

The *ORIENTAL SERIES* will be on a comprehensive design, and no labour or expense will be spared to render the undertaking worthy of its subject. Messrs. TRUBNER & Co. have already secured the services of eminent Eastern students and writers; and while the labour proposed must necessarily prove vast, they intend to accomplish it by working with many able hands over the whole field, under careful and well-organised Editorship.

---

## THE FOLLOWING WORKS ARE NOW READY:—

Second Edition, post 8vo, cloth, pp. xvi.—427, price 16s.

### ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSIS.

By MARTIN HAUG, Ph.D.,

Late of the Universities of Tübingen, Göttingen, and Bonn; Superintendent of Sanskrit Studies, and Professor of Sanskrit in the Poona College; Honorary Member of the Bombay Branch Royal Asiatic Society, &c.

EDITED BY DR. E. W. WEST.

- I. History of the Researches into the Sacred Writings and Religion of the Parsis, from the Earliest Times down to the Present.
- II. Languages of the Parsi Scriptures.
- III. The Zend-Avesta, or the Scripture of the Parsis.
- IV. The Zoroastrian Religion, as to its Origin and Development.

The Author of these Essays intended, after his return from India, to expand them into a comprehensive work on the Zoroastrian religion; but this design, postponed from time to time, was finally frustrated by his untimely death. That he was not spared to publish all his varied knowledge on this subject must remain for ever unatoned for by the student of Iranian antiquities. In other hands, the changes that could be introduced into this Second Edition were obviously limited to such additions and alterations as the lapse of time and the progress of Iranian studies have rendered necessary.

THE INDEMNITY  
RECEIVED

In the First Essay, the history of the European researches has been extended to the present time; but for the sake of brevity several writings have been passed over unnoticed, among the more valuable of which those of Professor Hubschmann may be specially mentioned. Some account has also been given of the progress of Zoroastrian studies among the Parsis themselves.

In the Second Essay, additional information has been given about the Pahlavi language and literature; but the technical portion of the Avesta Grammar has been reserved for separate publication, being better adapted for students than for the general reader.

Some additions have been made to the Third Essay, with the view of bringing together, from other sources, all the author's translations from the Avesta, except those portions of the Gâthas which he did not include in the First Edition, and which it would be hazardous for an Editor to revise. Further details have also been given regarding the contents of the Nasks.

Several additional translations having been found among the author's papers, too late for insertion in the Third Essay, have been added in an Appendix, after careful revision, together with his notes descriptive of the mode of performing a few of the Zoroastrian ceremonies.

The Author's principal object in publishing these Essays originally, was to present in a readable form all the materials for judging impartially of the scriptures and religion of the Parsis. The same object has been kept in view while preparing this Second Edition, giving a large quantity of such materials, collected from a variety of sources, which may now be left to the reader's impartial judgment.

The value of this Second Edition is greatly enhanced by the addition of many posthumous papers, discovered by the Editor, Dr. E. West, at Munich. They consist of further translations from the Zend and Pahlavi of the Zend-Avesta, and also of numerous detailed notes descriptive of some of the Parsi ceremonies.

"The most important work that has for a long time been issued on the subject of the Zoroastrian system and its followers, drawn together by the most accomplished living European Pahlavi scholar from the papers left behind him by Dr. Haug, who devoted his life to these studies, and who did much to make the Parsi doctrines and language intelligible to Western scholars"—*Athenaeum*.

"He (Dr. West) has succeeded in bringing together in a very narrow compass the most trustworthy information that is to be had, not only with regard to the titles and contents of all the Pahlavi works extant, but also with regard to the probable age of each MS., the place where it is preserved and its precise length"—*The Academy*.

"It is impossible in our limited space to give more than a brief notice of its contents, but they claim and will no doubt receive the attention, not only of the few who are interested in the Parsis, but of philologists and inquirers into the origin, nature and connection of religions"—*The Saturday Review*.

Post 8vo, cloth, pp. vii — 176, price 7s. 6d.

## TEXTS FROM THE BUDDHIST CANON

COMMONLY KNOWN AS "DHAMMAPADA."

*With Accompanying Narratives*

Translated from the Chinese by S. BEAL, B.A., Professor of Chinese,  
University College, London

Among the great body of books comprising the Chinese Buddhist Canon, presented by the Japanese Government to the Library of the India Office, Mr. Beal discovered a work bearing the title of "Law Verses, or Scriptural Texts," which on examination was seen to resemble the Pali version of Dhammapada in many particulars. It was further discovered that the original recension of the Pali Text found its way into China in the Third



Century (A.D.), where the work of translation was finished, and afterwards thirteen additional sections added. The Dhammapada, as hitherto known by the Pali Text Edition, as edited by Fausboll, by Max Müller's English, and Albrecht Weber's German translations, consists only of twenty-six chapters or sections, whilst the Chinese version, or rather recension, as now translated by Mr. Beal, consists of thirty-nine sections. The students of Pali who possess Fausboll's Text, or either of the above-named translations, will therefore needs want Mr. Beal's English rendering of the Chinese version, the thirteen above-named additional sections not being accessible to them in any other form, for, even if they understand Chinese, the Chinese original would be unobtainable by them.

"Mr. Beal, by making it accessible in an English dress, has added to the great services he has already rendered to the comparative study of Religious history"—*Academy*

"Valuable as exhibiting the doctrine of the Buddhists in its purest, least adulterated, form, it brings them more in reader's face to face with that simple creed and rule of conduct which won its way over the minds of myriads, and which is now nominally professed by 145 millions, who have overlaid its austere simplicity with innumerable ceremonies, forgotten its maxims, perverted its teaching, and so inverted its leading principle that a religion whose founder denied a God, now worships that founder as a god himself"— *Scotsman*.

Post 8vo, cloth, pp. xxii—360, price 18s.

## THE HISTORY OF INDIAN LITERATURE.

BY ALBRECHT WEBER

Translated from the Second German Edition by JOHN MANN, M.A., and THEODOR ZACHARIAE, Ph.D., with the sanction of the Author.

Dr. BUHLER, Inspector of Schools in India, writes—"I am extremely glad to learn that you are about to publish an English translation of Professor A. Weber's 'History of Indian Literature.' When I was Professor of Oriental Languages in Elphinstone College, I frequently felt the want of such a work to which I could refer the students. I trust that the work which you are now publishing will become a class-book in all the Indian colleges, as it is the first and only scientific one which deals with the whole field of Vedic, Sanskrit, and Prakrit literature."

Professor COWELL, of Cambridge, writes.—"The English translation of Professor A. Weber's 'History of Indian Literature' will be of the greatest use to those who wish to take a comprehensive survey of all that the Hindoo mind has achieved. It will be especially useful to the students in our Indian colleges and universities. I used to long for such a book when I was teaching in Calcutta. Hindu students are intensely interested in the history of Sanskrit literature, and this volume will supply them with all they want on the subject. I hope it will be made a text-book wherever Sanskrit and English are taught."

Professor WHITNEY, Yale College, Newhaven, Conn., U.S.A., writes:—"I am the more interested in your enterprise of the publication of Weber's Sanskrit Literature in an English version, as I was one of the class to whom the work was originally given in the form of academic lectures. At their first appearance they were by far the most learned and able treatment of their subject; and with their recent additions they still maintain decidedly the same rank. Wherever the language, and institutions, and history of India are studied, they must be used and referred to as authority."

"This translation will be welcomed by all Sanskrit students, for it places within the reach of every one a work which has long held a very high reputation."—*Saturday Review*

"We welcome this book. It will do much to bring an accurate knowledge of the national literature of India within the reach of the Indian races. But Professor Weber has performed service hardly less important for the English students of Indian history."—*Englishman*, Calcutta

Post 8vo, cloth, pp. xii—198, accompanied by Two Language  
Maps, price 12s.

## A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES.

By ROBERT N. CUST.

The Author has attempted to fill up a vacuum, the inconvenience of which pressed itself on his notice. Much had been written about the languages of the East Indies, but the extent of our present knowledge had not even been brought to a focus. Information on particular subjects was only to be obtained or looked for by consulting a specialist, and then hunting down the numbers of a serial or the chapters of a volume not always to be found. It occurred to him that it might be of use to others to publish in an arranged form the notes which he had collected for his own edification. Thus the work has grown upon him.

"The book before us is then a valuable contribution to philological science. It passes under review a vast number of languages, and it gives, or professes to give, in every case the sum and substance of the opinions and judgments of the best-informed writers."—*Saturday Review*

Second Corrected Edition, post 8vo, pp. xii.—116, cloth, price 5s

## THE BIRTH OF THE WAR-GOD.

A Poem. By KALIDASA.

Translated from the Sanskrit into English Verse by  
RALPH T. H. GRIFFITH, M. A.

"Mr Griffith's very spirited rendering of the *Kumārāsambhava*, first published twenty-six years ago, is well known to most who are at all interested in Indian literature, or enjoy the tenderness of feeling and rich creative imagination of its author."—*Indian Antiquary*

"We are very glad to welcome a second edition of Professor Griffith's admirable translation of the well-known Sanskrit poem, the *Kumārāsambhava*. Few translations deserve a second edition better."—*Athenaeum*

Post 8vo, cloth, pp. 432, price 16s

## A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY AND RELIGION, GEOGRAPHY, HISTORY, AND LITERATURE.

By JOHN DOWSON, M.R.A.S.,

Late Professor of Hindustani, Staff College

In this work an endeavour has been made to supply the long-felt want of a Hindu Classical Dictionary. The late Professor Wilson projected such a work, and forty years ago announced his intention of preparing it for the Oriental Translation Fund, but he never accomplished his design. The main portion of this work consists of mythology, but religion is bound up with mythology, and in many points the two are quite inseparable. Of history, in the true sense, Sanskrit possesses nothing, or next to nothing, but what little has been discovered here finds its place. The chief geographical names of the old writers also have received notice, and their localities and identifications are described so far as present knowledge extends. Lastly, short descriptions have been given of the most frequently mentioned Sanskrit books, but only of such books as are likely to be found named in the works of English writers.

This work will be a book of reference for all concerned in the government of the Hindus, but it will be, more especially useful to young Civil Servants

and to masters and students in the universities, colleges, and schools in India.

"By Mr John Dowson, a sound and accurate scholar."—*Athenæum*.

"Whatever conclusion may be come to as to the proper scope of this work, there can be no doubt that Professor Dowson has rendered an immense service to students, and his dictionary will be an indispensable companion to all students of Indian matters. Students of Sanskrit at the present day are, by such books as this, placed in a very advantageous position compared with that which then teachers occupied some thirty years ago, when all such aids were wanting."—*Academy*.

"What a boon this volume will prove to the general scholar, to all students of India and of Hindu literature! Still more precious will it be to compilers of encyclopædias and dictionaries of universal information."—*Edinburgh Daily Review*.

"It is no slight gain when such subjects are treated fairly and fully in a moderate space, and we need only add to the few wants which we may hope to see supplied in new editions detract but little from the general excellence of Mr Dowson's work."—*Saturday Review*.

Post 8vo, cloth, with View of Mecca, pp. cxii.—172, price 9s.

## SELECTIONS FROM THE KUR-ÂN.

By EDWARD WILLIAM LANE,

Hon. Doctor of Literature, Leyden; Correspondent of the Institute of France, Hon. Member of the German Oriental Society, the Royal Asiatic Society, &c.; Translator of "The Thousand and One Nights;" Author of an "Arabic-English Lexicon," &c.

A New Edition, Revised and Enlarged, with an Introduction by  
STANLEY LANE POOLE.

### EXTRACT FROM PREFACE.

There has always been a wish to know something about the sacred book of the Mohammadans, and it was with the design of satisfying this wish, whilst avoiding the weariness and the disgust which a complete perusal of the Kuran must produce, that Mr Lane arranged the "Selections" which were published in 1843. In spite of many printer's errors, due to the author's absence from England, the book was so far successful that the edition was exhausted, and it is now very difficult to obtain a copy. But partly owing to the obstructions to the reading offered by an interwoven native commentary, and partly by reason of the preference shown for the doctrinal over the poetical passages, the book went into scholars' hands rather than into the libraries of the general reading public. It has proved of considerable service to students of Arabic, who have found it the most accurate rendering in existence of a large part of the Kuran, and even native Muslims of India, ignorant of Arabic, have used Lane's "Selections" as their Bible.

In this edition I have endeavoured rather to carry out the original intention of the translator. Experience has shown that the first plan was over learned to commend itself to the average reader, for whom Mr Lane had destined the book; in this edition I have therefore omitted many of the notes, which will not be missed by the reader for whom the book is intended, and for which the Arabic scholar has only to refer to the first edition, or to Sales' *Koran*, whence most of them were derived. Again, the text of the first edition was obscured and interrupted by an interwoven commentary, which destroyed the pleasure of the language, and often made the meaning less intelligible than before. This commentary has been thinned. Where it added nothing to the text it has been erased, where it gave a curious or valuable explanation it has been thrown into a footnote, where it merely supplied a necessary word to complete the sense, that word has been left in the text, distinguished by a different type. Once more, the early and wilder *soorahs* were almost wholly omitted in the first edition, whilst the later, more dogmatic and less poetical *soorahs* were perhaps too fully represented. I have endeavoured to establish the balance between the two.

"Mr. Poole has done good service in the preparation of this work, and its merit entitle it to a large measure of public favour."—*Edinburgh Daily Review*.

Post 8vo, cloth, pp. xlv.—376, price 1.5s.

**METRICAL TRANSLATIONS FROM SANSKRIT WRITERS.**

With an Introduction, Prose Versions, and Parallel Passages from Classical Authors.

By J. MUIR, C I E, D C L, LL D, Ph D.

The present embraces the contents of the little work entitled "Religious and Moral Sentiments, metrically rendered from Sanskrit Writers," &c., published by Messrs WILLIAMS & NORGATE in 1875, together with Three collections of Versified Translations subsequently printed, but not published, and a reprint of the metrical pieces contained in Volumes II. and V. of the author's "Original Sanskrit Texts," &c.

"A volume which may be taken as a fair illustration alike of the religious and moral sentiments, and of the legendary lore of the best Sanskrit writers"—*Edinburgh Daily Review*

Post 8vo, cloth, pp. vi.—368, price 1.4s

**MODERN INDIA AND THE INDIANS,**

BEING A SERIES OF IMPRESSIONS, NOTES, AND ESSAYS.

By MONIER WILLIAMS, D C L,

Hon LL D of the University of Calcutta, Hon Member of the Bombay Asiatic Society, Boden Professor of Sanskrit in the University of Oxford

Third Edition, revised and augmented by considerable Additions, with Illustrations and a Map.

This edition will be found a great improvement on those that preceded it. The author has taken care to avail himself of all such criticisms on particular passages in the previous editions as appeared to him to be just, and he has enlarged the work by more than a hundred pages of additional matter. The chapter on the "Villages and Rural Population of India," and several other sections of the work, are quite new.

"In this volume we have the thoughtful impressions of a thoughtful man on some of the most important questions connected with the Indian Empire. An enlightened observant man, travelling among an enlightened observant people, Professor Monier Williams has brought before the public in a pleasant form more of the manners and customs of the Queen's Indian subjects than we ever remember to have seen in any one work. He not only deserves the thanks of every Englishman for this able contribution to the study of Modern India—a subject with which we should be specially familiar—but he deserves the thanks of every Indian, Parsee or Hindu, Buddhist and Moslem, for his clear exposition of their manners, their creeds, and their necessities"—*Times*.

"A book of remarkably pleasant reading, which conveys a vivid impression of the scenes and customs of the places through which the author passed"—*Saturday Review*

**THE FOLLOWING WORKS ARE NEARLY READY—**

Second Edition, post 8vo, cloth.

**THE GULISTAN;**

OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI OF SHIRAZ

Translated for the First Time into Prose and Verse, with an Introductory Preface, and a Life of the Author, from the Atish Kadah,

By EDWARD B. EASTWICK, F.R.S., M.R.A.S., &c.

In Two Volumes, post 8vo, cloth.

**MISCELLANEOUS ESSAYS RELATING TO INDIAN  
SUBJECTS.**

By B. H. HODGSON,  
Late British Minister at Nepal.

---

Third Edition, Two Vols, post 8vo.

**THE LIFE OR LEGEND OF GAUDAMA,  
THE BUDDHA OF THE BURMESE.**

With Annotations

The Ways to Neibban, and Notice on the Phongyies or Burmese Monks.

By THE RIGHT REV P. BIGANDET,  
Bishop of Ramatha, Vicar Apostolic of Ava and Pegu

---

*THE FOLLOWING WORKS ARE IN PREPARATION —*

Post 8vo, cloth.

**THE JATAKA STORIES.**

With the Commentary and Collection of Buddhist Fairy Tales, Fables, and  
Folk Lore.

Translated from the Original Pali by T. W. RHYS DAVIDS.

The First Part of the Commentary contains the most Complete Account  
we yet have of the Life of Buddha.)

---

Post 8vo, cloth.

**CHINESE BUDDHISM.**

A VOLUME OF SKETCHES, HISTORICAL AND CRITICAL.

By J. EDKINS, D.D.,  
Author of "China's Place in Philology," "Religion in China," &c., &c

In Two Volumes, post 8vo, cloth.

**BUDDHIST RECORDS OF THE WESTERN WORLD,**

BEING THE SI-YU-KI BY HYEN TSHANG.

Translated from the Original Chinese, with Introduction, Index, &c.

By SAMUEL BEAL,

Trinity College, Cambridge, Professor of Chinese, University  
College, London.

---

Post 8vo, cloth.

**THE POEMS OF HAFIZ OF SHIRAZ.**

Translated from the Persian into English Verse

By E. H. PALMER, M.A.,

Professor of Arabic in the University of Cambridge

---

In Two Volumes, post 8vo, cloth.

**ORIENTAL RELIGIONS IN THEIR RELATION TO  
UNIVERSAL RELIGION.**

By SAMUEL JOHNSON.

Second Section—CHINA.

---

Post 8vo, cloth.

**INDIAN TALES FROM TIBETAN SOURCES.**

Translated from the Tibetan into German, with Introductions, by ANTON  
SCHIEFNER, of the Imperial Academy of St. Petersburg.

Rendered into English, with Notes, by W. R. S. RALSTON.

---

LONDON: TRÜBNER & CO., 57 AND 59 LUDGATE HILL.

TRÜBNER'S  
ORIENTAL SERIES.

**Ballantyne Press**

BALLANTYNE, HANSON AND CO  
EDINBURGH AND LONDON



# MISCELLANEOUS ESSAYS

RELATING TO

## INDIAN SUBJECTS.

BY

BRIAN HOUGHTON HODGSON, Esq, F.R.S

LATE OF THE BENGAL CIVIL SERVICE;

CORRESPONDING MEMBER OF THE INSTITUTE; CHEVALIER OF THE LEGION OF HONOUR,  
HONORARY MEMBER OF THE GERMAN ORIENTAL SOCIETY AND THE SOCIÉTÉ  
ASIATIQUE, MEMBER OF THE ASIATIC SOCIETIES OF CALCUTTA AND  
LONDON, OF THE ETHNOLOGICAL AND ZOOLOGICAL SOCIETIES  
OF LONDON, AND LATE BRITISH MINISTER AT THE  
COURT OF NEPAL

VOL. I.

LONDON.

TRÜBNER & CO., LUDGATE HILL.

1880.

[*All rights reserved.*]



## P R E F A C E.

---

IN the notice prefixed to the "Essays on the Languages, Literature, and Religion of Nepal and Tibet" (1874), reference is made to the probability of a republication of the remaining papers of Mr. Hodgson, comprising not only Articles IV., V., and XI. of the "Selections from the Records of the Government of Bengal, No. XXVII," which would have found their fittest place in that re-issue, but also his various Papers on the Tribes and Languages of the Northern Non-Aryans adjacent to India, with other Essays of a more general character. That probability has now become a reality, Mr. Hodgson having readily granted permission to the publishers of the "Essays" to bring out in a collected form also his remaining papers on Indian languages and ethnology. And inasmuch as the previous volume has already proved of essential service to scholars by placing within their easy reach materials theretofore accessible only to the favoured few who could consult the scarce serials in which the several articles had originally appeared, the present completion of the re-issue will, it is hoped, be sure of as cordial a welcome.

To the Papers numbered I. to VIII. the same value and interest attach at the present day as were accorded to them when they were published for the first time, hardly any fresh

materials having since come to light concerning the tribes and languages there treated of. This does not apply in the same degree to the various Papers comprised in the Ninth Section, which have been incorporated in the re-issue only with a view of completing Mr. Hodgson's conspectus of the general character and structural affinities of the Non-Aryan languages of India.

Lastly, the Papers, here reproduced in a more complete form, on the Pre-eminence of the Vernaculars have lost none of their significance even at the present moment, as the frequent reference made to them by the Press shews the abiding vitality of the subject.

Almost all the Papers, more especially the longer Linguistical Essays, have been reprinted from copies revised and annotated by the author himself, who has earned a fresh and lasting title to the gratitude of all students of Indian glossology and ethnology by allowing the rare and valuable Papers comprised in these volumes to be made generally available.

R. R.

# CONTENTS OF VOL. I.

---

## SECTION I.

### ON THE KOCCH, BÓDÓ, AND DHIMÁL TRIBES.

[*Essay on the Kocch, Bódó, and Dhirmál Tribes.* Calcutta, 1847.]

	PAGE
PART I.—VOCABULARY . . . . .	I
„ II.—GRAMMAR . . . . .	72
„ III.—THEIR ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER, AND CONDITION, WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY DWELL IN . . . . .	105
APPENDIX . . . . .	155

---

## SECTION II.

### ON HIMÁLAYAN ETHNOLOGY.

[*Journal of the Bengal Asiatic Society*, Vol. XXII. pp. 317-427 ;  
Vol. XXVII. pp. 113-270.]

I. COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN TRIBES OF NÉPÁL . . . . .	161
II. VOCABULARY OF THE DIALECTS OF THE KIRÁNTI LANGUAGE . . . . .	176
III. GRAMMATICAL ANALYSIS OF THE VÁYU LANGUAGE . . . . .	216
THE VÁYU GRAMMAR . . . . .	271
IV. ANALYSIS OF THE BÁHING DIALECT OF THE KIRÁNTI LANGUAGE . . . . .	320
THE BÁHING GRAMMAR . . . . .	353
V. ON THE VÁYU OR HÁYU TRIBE OF THE CENTRAL HIMÁ- LAYA . . . . .	393
VI. ON THE KIRÁNTI TRIBE OF THE CENTRAL HIMÁLAYA . . . . .	397



# SECTION I.

## ON THE KOCCH, BÓDO, AND DHIMÁL TRIBES.

### PART I.—VOCABULARY.

#### NOUNS

##### 1ST —THINGS AND BEINGS.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
THINGS AND BEINGS	The Universe,	Songsár,		
	Creator,			
	Creature,			
	Matter, universal,			
	Spirit, universal,		..	
	Space ditto,		...	
	Time ditto,	Kál,	Khál,	Khál.
	Motion, universal,	Chalan, gaman,	Thángbai,	Hánka.
	Immotion or rest,	Thirta, Rahan,	Thábai,	Hiká.
	Action, con-	Korom,	Habba,	Kámpáka.
	scious motion,			
	Inaction ditto,	.	Habbagéyá,	Kámmánthuka.
	Light, lux,	Jyoti,	Shráng,	Jolka.
	Darkness,	Andhér,	Khomshi,	Kitikitka.
	Figure or form,	Rúp,	Rúp,	Rúp.
	Formlessness,	Arúp,	Rúpgéyá,	Rúpmánthuka.
	Star,	Tárá,	Háthotki,	Pháró.
	Planet,	Graha,		
	Saturn,	Sáni,		..
	Jupiter,	Brihaspati,	.	.
	Venus,	Súkra,	..	
	Mars,	Mongol,		
	Eclipse,	Grohon,	.	.
	Heaven,	Sworg · Dévā,	{ Nókhoráng,	.
			{ visible arch,	
	Earth,	Prithivi,	...	.
	Hades or Hell,	Pátál, Norok,	.	..
	This world,	Lók,	...	.
	The next world,	Pórlók,		
	God,	Bhagaván,	{ Bátho (the	Sij Wáráng · Béráng
			{ plant),	(mas et fœm).

\* The prominence and extent given to this portion of my work are explained in the Introduction, p 2, and the principle on which the vocabulary is constructed at pp 57 [Published at Calcutta, 1847.]

	English.	Kocch.	Bodo.	Dhimál.
THINGS AND BEINGS	A God, any	Dév'ta,	Madai,	Dir, Grám.
	Angel or Kalo-	Súr, Dév'ta,		
	demon,			
	Devil or Kako-	Dait, Rak-		
	demon,	chas, Asúr,		
	The Devil,			
	Fairy, good,		Madai,	
	Ogre,			
	Gnome, } bad,		Jomon,	
	Sprite, }			
	Ghost,	Bhút,	Gathaicho,	
	Witch (fem ),	Dákiní,	Háshá-Hinjou,	Mháí Béal
			Hinjouni Daina,	Dhaina.
	Sun,	Béla,	Shán,	Béla.
	Moon,	Chánd,	Nókhábir,	Táí.
	Dark half of,	Badi,	Dán khomshi,	
	Bright ditto,	Súdi,	Dán shráng,	
	Body, limited,	Gotor,	Modom,	Dhór.
	Shadow,	Chía,	Sáikhlúm,	Dápká.
	Human body,	Gotor,	Modom,	Dhor.
	Human soul,	Jíú,		
	Life,	Jíú,	Gótháng,*	Singlhóka.
	Death,	Moron,	Gothi,*	Síká.
	A being, moving,			
	A thing, motion-			
	less,			
	A name,	Nám,	Múng,	Ming.
	An animal,	Pasú,	Gothung,	
	A vegetal,	Trín,		
	A mineral,	Dhátú,		
	Human kind,	Mánushi,	Mánushi,	Dyáng.
	Quadruped,	Chárpáyá,	Athéng thónglré,	Díálong-khókoi.
	Bat kind,	Chám chilka,	Badamali,	...
	Bird kind,	Pókhi,	Dáuchen or Dau,	Jihá.
	Fish kind,	Máchá,	Gná,	Haryú.
	Shelled fish kind,			
	Testudines,			
	Lacertine Reptiles,	..	...	
	Batrachians,		Imbú,	
	Serpent kind,	Sámp,	Jibo,	Púnhiá.
	Insect kind,	Póká,	Impho,	Nhámoi.
	Mind, under-			
	standing,			
	Reason, the	Mon,	Gasho?	
	thinking or-			
	gan,			
	Instinct, animal	...		
	reason,			
	Meditation,			
	thought, re-	Bhávana,		
	fection, the			
	act,			
	Consciousness,			
	Reasoning, ratio-			
	cination,			
	Debate, argument,	Báda bádi,	Raijalaiyu,	Dopka warka

\* Rather alive and dead.



	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
THINGS AND BEINGS.	Memory,	Phom,	Shátrúng,	Phom.
	Forgetfulness,	Béphom,	{ Bouwa, Shút- rúnggeya, }	Phommánthó.
	Sensation, physical,	Dishapán,	Dásuranno,	Dishaménka.
	Perception,	Phom,	Gashomanno,	Phom.
	mental, or,			
	Apprehension,			
	Quantity,			
	Degree,			
	Quality,	Gún,		
	Number,	Ganti,	Shanno,	Ganéká.
	Time, limited,	Bélá,	Bélá,	Bélá
	Place, ditto,	Thán,	Núpthi,	Chól.
	Circumstance,	Británt,		
	event, external,			
	Condition, state,	Gati, Dasha,		
	internal,			
	Constitution,	Swobhau,		
	Temperament,			
	Nature,			
	Manner, the how,	Doul, Prakár,		
	Occasion, the			
	when,			
	Object, end in	Bishoi,		
	view,			
	Reason, the	Hútú, Sobob,		
	human, why,			
	Cause, causa	Káran,		
	causans,			
	Effect, conse-			
	quence,			
	Feeling, affec-	Máyá,	Wanna,	
	tion, passion,			
	Parental affection,	Máyá,	Wanna,	
	Filial ditto,	Máyá,	Wanna,	
	Conjugal ditto,	Piém, Mól,	Wanna,	
	Appetite, bodily	U'dhar,	Gashojáyú?	Mondhámi.
	desire,			
	Mental desire,	Iccha,	Gashojáyú,	Mondhámi.
	wish,			
	Motive, induce-	Sobob, káron,		
	ment,			
	Intention, pur-	Sobob, Nimit,		
	pose, design,			
	aim,			
	Endeavour, at-	Chéshta, Ánt,		
	tempt,			
	Act or deed,	Kám, Kormo,	Habba,	
	Disposition,	Mizág,		
	temper,			
	Behaviour,	Chalan,		
	conduct,			
	Demeanour,			
	manners,			
	Habit, wont,	Chál,		
	Practice, use,	Chál,		
	Custom, usage,	Bhés, Dastúr,		

# VOCABULARY.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Use, enjoyment of,	Bhóg,		
Use, mere act of,			
Disuse, cessation of,			
Abuse, wrong use,			
The material elements,	Panj Bhút,		
Earth, the terrene element,	Prithivi,		
Earth, - land, terra firma,	Máti, Bhúmi,	Há,	Bhanói.
Soil, cultivable,	Sárúk máti,	Hásharhá,	Bhanói.
Mould,	Sárúk máti,		
Mail,	Sárúk máti,		
Mud,	Kádó,	Habdú,	Kadéó.
Dust,	Dhúlá,	Háduri,	
Manure,	Sár,	Hásár,	Sár.
Stone, a fragment of rock,	Páthar,	Onthái,	U'nthúr.
Gravel, the heap,	Kankar,		
Rock, the mass,	Páthar,	Onthai,	U'nthúr.
Clay rock, alumina,			
Potter's clay,	Kúmbháler máti,	Aithálihá,	Chikhtháli Bhanói.
Limestone, rock calx,			
Chalk,	Khárimáti,		
Lime, prepared,	Chún,		
Quick-lime,	Alwa, Jhúri,		
Sandstone rock,			
Sand, loose,	Bálú,	Bálá,	Bálá.
Flint rock, siliceous,	Páthar,		
Gun flint,	Páthari,		
Glass,	Káncb,		
Soda,			
Alkali,			
Acid,			
Rock-salt,			
Salt, any,	Nún,	Sankhri,	Désé.
Saltpetre,	Jaikhar,		
Borax,	Sohága,		
Sulphur,	Gandarak,		
Antimony, or mercury,	Pára,		
Arsenic,			
Talc,	Abór,	Alongbár,	Bálápát
Mica,			
Crystal,	Bilour,		
Mineral ore,	Dhátú,		
Gold,	Sóna,	Sona,	Sona.
Silver,	Rúpá,	Rúpá,	Rúpá.
Iron,	Lóhá,	Shúrr,	Chír.
Copper,	Támbo,	Támbo,	Támbo.
Tin,	Ránga,		
Zinc,	Jasta,		
Lead,	Sishá,		
Pewter,			
Brass,	Pítal,		

	<i>English.</i>	<i>Korch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
EARTH	Bell metal,			
	A mountain or hill,	Parbot,	Hájo,	Rá.
	A plain,	Dángá,	Pho <sup>ar</sup> , Háyen,	Dhaidhaika
	A hill top,	Máthi,	Khró,	Púring.
	A hill side,	Májha,	Géjér,	
	A hill base,	Gór,	Khíbo,	Léá
	A wooded plain or weald,	Jhárbári,	Hágrá ?*	Sing bári.
	A naked plain or wold,	Dhaidhai danga,	Phótár,	Dhaidhaika.
	Dry uplands,	Dángi,	Hágúg,	Tika.
	Low flooded lands,	Dóhalla,	Dohala,	
	A valley, large,	Khál,	Hákor,	
	A valley, small,	Khál,	Hákor,	
	A ravine,	Dhordhora,		
	A forest,	Sál bári,	Hágrá má,	Sing bári.
	A jungle,	Jhár bári,	{ Thúri hágrá, or Hágrá, }	{ Dmcha.
	Copse or brush- wood,	Jhári,	Jouliá,	Jhápsi.
	A sandy waste or desert,	Dhúdúa danga,	Hágúg ?	Tikar.
	A marsh, or swampy plain,	Démdévi,	Dalbári,	
	A quagmire, or quicksand,	Dhasna,	Hábráng,	
	3rd. WATER.			
	Water,	Jal,	Dói,	Chi.
	Salt water,	Nóna Jal,		
	Fresh water,	Mitha Jal,		
	Tide,			
	Ocean or sea,			
	A river,	Nodi,	Dói (water),	Chi (ditto).
	A great river,	Bada nodi,	Dói gédét,	Badka Chi.
	A rivulet,	Chota nodi,	Dóishá,	Mhoika Chi.
	Still water,	Dhí páni,	Dongo,	Dángi.
	Running water,	Bohonti páni,		Phoika Chi.
	Coast or bank,	Dhádani,	Dóijing,	Chéngsho.
	Bay or inlet,	Ghéná,	Miri,	Ghékana.
	A canal,	Dánrá,	...	
	Aqueduct, small and crude,	Shán,	Phoiri,	Rábi.
	A torrent,	Tarang,	..	
	A rapid,	{ Khúrkhúria or Bajna, }	{ Doibájana,	...
	A waterfall,	Dhordhora,		
	A lake, natural,	Jhíl,	Dhángi ?	Dhángi ?
	A pond, natural,	Khári, Dobha,	Dóba,	Dóba.
	A tank, artificial,	Diggi, Choka,	...	
	A wave,	Dhéyú,	Doi dho,	Chiko dhéo.
	A stream or cur- rent,	Sont,		Rághá.
	A spring, natural,	Bhúl,	Bimú,	Bhúl.
	A well, artificial,	Chúa,	Dóí khor,	
	A fountain, do.,	Dhárá,		

\* Forest, and Sing bári the same.

	English.	Kocch.	Bodo.	Dhimál.
	A bridge,	Khorkhori,	Saikhóng,	
	A ferry,	Ghát,	...	
	A ford,	Ghát,	...	
4th, AIR	Ether, the ele- ment,	Déwá,	Nokhoráng,	
	Air, do.,	Bátás,	Bár,	Bhirma.
	Wind, moving air,	Bátás,	Bár,	Bhirma.
	Storm, tempest,	Dúnd,	Bárhúrka,	..
	Atmosphere, weather,	Samay,	Din,	Din.
	Bad weather,	Búra samay,	Hamma din,	Má elka din.
	Good weather,	Bhalo samay,	Ghám din,	Elka din.
	Cloud,	Mégh,	Jamói,	
	Sunshine,	Rávad,	Shandúng,	Sané.
	Season,	Samay,	Din,	Din.
	Spring,	Basant,	..	
	Summer,	Grish samay,	Galam Battar,	Sá kó din.
	Autumn,	..	..	
	Winter,	Jár samay,	Gajáng battar,	Chúmko din.
	The rains,	Barsh kál,	..	
	Rain,	Páni,	Nókhá,	Wái.
	Drop of rain,	Tóp,		
	Shower of rain,			
	Thunder,	Charak,	Kharammo,	
	Lightning,	Deva chilak,	Mú phlámo,	Kapli gá.
	Hail,	Páthar,	Krothai,	U'nthúr
	Snow,	Hem,		
	Frost,	Pála,		
	Thaw,	Galay,		
	Dew,	Sit,	Nihúr,	Nihari.
	Mist or haze,	Kúhá,		
5th, FIRE.	Fog,	Kúhá,		
	Fire (the element),	Agni,	Wát,	Mép.
	Temperature,	...		
	Heat, caloric,	Grish,	Gúdúng,	Bhémka.
	Cold,	Jár,	Gajáng,	Chúmka.
	Fire, any,	Agni,	Wát,	Mép.
	Flame,	Jálá,	Wát chalai,	Métika.
	Smoke,	Dhúna,	Wákan doi,	Dhúna.
	Fireplace or grate,	Ákha,	{ Dou dap, Wag dap.	Mép dhoka.
	Forge,	Áphar,	Wát gadáp,	Mép pondho.
	Furnace,	Bhatti,		
	Kiln,	Bhátta,		
	Oven,	Ákhá,	Doudap,	
	Still,	Bhatti,	Bhátí,	Bhátí.
	Fuel,	Khori,	Bón,	Mising.
	Wood,	Lakri,	Bón,	Khútáng.
	Charcoal,	Angrá,	Hangár,	Angrá.
	Cinders,	..		
	Ashes,	Músh,	Hátoplá,	Chai Léo
	Turf,	Chokri,	I'tha,	Chapra
	Cowdung,	Chán,	Múshokhi,	Píá kolishi.
6th, HUMAN BODY.	Straw,	Lárá,	Maigáp,	Nára.
	The human body,	Gótór,	Modom,	Dhór.
	The head,	Múra,	Khórc,	Púrin.
	The limbs,	Ang,	..	...

	<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimál.</i>
HUMAN BODY	The skin,	Chamra,	Bígúr,	Dhalé.
	The hair of body,	Rom,	Khomon,	Moishú.
	The hair of head,	Chúli,	Khanai,	Poshom.
	The neck,	Gardhan,		Nirga.
	The throat,	Túti,	Gará'ng bá,	Totoá.
	The arm, all,	Háth,	Nákhanti,	Khúrba'ha.
	The true arm,	Bá'hún,	Yá'gá,	Khúr.
	The fore arm,	Nalli,	Nákhanti,	Bá'há.
	The hand,	Háth,	Akhai or Ná- khai,	Khúr.
	The palm,	Tálá, Akhai or Nákhai,	Thálka,	Tálá.
	The back hand,	Háthér píth, *Nákhai or Akhai,	Bikhúng,	Gándi.
	The finger, any,	Angúl,	Náshi,	Khúrsing.
	The thumb,	Búdi angúl,	Náshimá,	Mengta khursing.
	The wrist,	Háther lálú,	Nágódó,	
	Finger nail,	Khól,	Náshi gúr,	Khóltá.
	Thumb nail,	Khól,	Náshi gúr,	Khóltá.
	The leg, all,	Théngá,	Gnáthéng,	Khókoi.
	The true leg, tibia,	Mó'chéá,	Yádoi,	Khókoi.
	The thigh, femur,	Chóru,	Phéndá,	Whálténg
	The knee,	Hatwa,	Hánthú,	Whálténg Túrhú
	The ankle,	Théngér lúlú,	Yágréng,	Khói gánti.
	The heel,	Gúdará,	Yáphá doudoi,	Gúdni.
	The foot,	Bhóri,	Yáphá,	Khókói.
	The toe, any,	Théngér angúl,	Náthéng nashi,	Khókoi ko khursing.
	Great toe,	Budi angúl,	Náshi má,	Amabúndi.
	Toe-nail,	Khúlká,	Náshi gúr,	
	Sole of foot,	Tálá,	Tálkha,	Khúrsing tala.
	A joint, any,	Lúlú,	Jóra,	Gánti.
	A bone, any,	Harwá.	Bégéng,	Hár.
	Flesh, muscle,	Másang,	Bídat,	Bé'há.
	Blood,	Lóhú,	Thói,	Hitti.
	Blood-vessel,	Sír,	Sír,	Jhuré.
	Sinew or tendon,		Róta,	...
	The face,	Múkh,	Múkháng,	Rhúai.
	The eye,	Chakhú,	Mogon,	Mí.
	The eyebrow,	Bhúr,	Múshúgúr,	Mí pátá.
	The eyelash,	Chakhú nóá,	Moishrá'm,	Mímúí
	The nose,	Nák,	Gúnthúng,	Nhápú.
	The nostril, <sup>1</sup>	Nák ka bind,	Bolong or Gú- dúng,	Nhápú phonga
	The forehead,	Kópál,	Jobom,	Kopál.
	The cheek,	Gál,	Khoulai,	Galbúng.
	The chin,	Thútúli,	Khúkháp,	Kátó.
	The ear,	Kán,	Khomá,	Náháthong.
	The beard,	Dádhi,	Dádhi,	Dádhi.
	The mustache,	Dádhi,	Dádhi,	Dádhi.
	The mouth,	Múkh,	Khougá,	Nú.
	The lips,	Thót,	Kúsúthi,	Dilvé.
	The teeth,	Dánt,	Háthai,	Sitong.
	The jaws,	Chouwá,	Hágmá,	Jambai.

<sup>1</sup> N is frequently a superadded and often a commuted letter.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dharmā.</i>
HUMAN BODY.	The tongue,	Jíva,	Chálai,	Détóng.
	The palate,	Tálú,	Jéikhóng,	Nú-ko-kilo.
	The chest, male,	Búkh,	Jarbá,	Túmtá.
	The breast, fem.,	Dúdhya,	Jarba · Abú,	Túmtá.
	The nipple,	Thomona,	{ Abú bijú; or Abárbánthú,	Dúdú konáshi.
	The hip,	Chorú Jorá,	{ Phéndá kaní béégéng,	Whálténg-jora.
	The buttocks,	Tholmá,	Kithúthái,	Lishura thumá.
	The anus,	Kóti,	Khibú,	Lishura.
	The penis,	Chént,	Chúchi,	Tau.
	The testes,	Bicha,	Ladoi,	Séshé.
	The vulva,	Máng,	Chiphá,	Lí.
	The womb,	Bacha Dhúkri,	Bishákhó,	Chánténg.
	The back,	Pith,	Bikhúng,	Gándi.
	The belly or front,	Pét,	U'doi,	Hémáng.
	The stomach,	Bhóti,	Bhándár,	Pátám.
	The bowels,	Lár,	Bibú,	Téring.
	The navel,	Lébhí,	Wáthú mai,	Botereng.
	The liver,	Kúljá,	Bikha,	Túmsing.
	The lungs,	Phéphéra,	Sompholo,	Khúsló.
	The heart,	Gotma,	Moikhún,	{ Mókcha khon- dáng.
	The gall-bladder,	Pitt,	Biklo,	Pitá
	The spleen,	Tilli,	Nokhabír,	
	The bladder,	Páni mútári,	Chithóp,	Páni mutári
	The kidneys,	Gila,	Gila,	Késhá.
	The skeleton,			
	The back bone or spinal column,	Lildárú,	Chinchiri,	Lildárú.
	A rib, any,	Panjár,	Khamihár,	Panjár.
	The skull,	Khópri,	Khóró béégéng,	Páring ko hár.
	The brain,	Gidhú,	Mélém,	Pú nhú.
	Marrow,	Magaz,	Mélém,	Dúng.
	Spittle,	Thúpá,	Júmúdoi,	Thopchi.
	Phlegm,	Ghéngór,	Hágárdoi,	Háká.
	Snot,	Singani,	Gúng grái,	Nháthí.
	Turd, human,	Gúh,	Khí,	Lishi.
	Horsedung,	Ládi,	Gorainikhí,	O'nyha-ko-lishi.
	Cowdung,	Chán,	Múshúnikhí,	Piá ko lishi.
	Wild beast's do.,	Gúh,	Móchánikhí,	Khúna ko lishi.
	Urine, human,	Múth,	Háshú doi,	Chicho
	Cow's urine,	Múth,	{ Múshúni háshú doi,	{ Piá ko chicho.
	Sweat,	Jhóns,	Galám dói,	Bhémtí.
	Semen, animal,	Brij,	Phédá,	Tou ko chi.
	Menses,	Mátághósa,	Roti chinam,	Lí-ko-chi.
	Pus,	Púh,	Gúmó doi,	Bítí.
	Bile,	..	Biklóni doi,	Píto-ko-chi.
	Fat,	Charbi,	..	..
	Grease or Tallow,	Charbi,	..	..
	Gravy,	Másangérras,	Bidatni dói,	Béshá ko chi.
	Slime,	..	..	..
	Spray,	Phén,	..	..
	Moult, of birds,	Kúpich,	..	..
	Casting hair, of beasts,	..	..	..
	Rust,	Múrchá,	Mámúrkhi,	..

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhumal.</i>
	Mildew or blight,	Sóllá,	Mairúng,	Patna.
	Mouldiness,	Sáwó,	Soyo,	Soulúng.
	Rot, putrescence,	Póchá,	Gécháo,	Pách.
	Paring, peel,	Chhál,	Bigúr,	Dhálé.
	Lees and refuse of expressed seed, &c.,	Sitti · Chimri,	Chá bá,	Chónchá.
	Litter, dirt,	Kútá,	Jábór,	Jábór.
	Cobweb,	Jálsá,	Bémádóng,	
	Hunger,	Bhúk,	U'kdóng,	Mhítá.
	Thirst,	Pías,	Gángdóng,	Chám.
	Nakedness,	Léngtápan,		
	Cold, pain of,	Jár,	Gajáng,	Chúng.
	Sexual desire, simple,	Thánrá,	Hinjouni lúbi dong,	Mondhápka.
	Animal heat, fem,	Rajh,	Gúnnáng,	
	Libidinousness, vicious,	Kám,	Chúchi thengai,	
	Gluttony,			
	Drunkenness,			
	Idle talk,	Kéch-kéch,	Phétphét,	
	Foul-mouthed- ness or Abu- siveness,	Gáli,	Rái khám, Rái chúá,	Náiká.
	Slander, back- biting,	Múkhú,	Chokhú póra kothásondong,	
	Censure, blame,	Nínda,	Shúbúdong,	
	Praise, approval,	Prasan,		
	Continence, bodily,	Jítandratá,		
	Continence, mental,	Sila,		
	Incontinence, bodily or sen- suality,	Indribas,		
	Incontinence, mental,	Mattatá,		
	Virtue,	Pán,		
	Vice,	Páp,		
	Error or fault,	Ghóti,	Bouá,	
	Love, charitas, benevolence,	Moh, máyá, Chéma,		
	Hate, malevo- lence,	Ghin,	Ninoháyá,	Chiká.
	Hope,	Bhórsá,		
	Fear,	Hatás, Dór,	Giyir,	Láchi.
	Justice,	Dharam,		
	Injustice,	Adharam,		
	Right, just,			
	Duty, obligation,			
	Cunning, deceit, hypocrisy,	Chhal,		
	Candour, open- ness,			
	Modesty, shame,	Láj, sharam,	Lájyo,	Lédér.
	Impudence,	Nilajta,	Láji rúngá,	Lédér mántho.
	Joy,	U'lash,	...	
	Sorrow,	Khéd,	Jingá sío,	

	English.	Kocsh.	Bodo.	Dhimál
APPETITES, AFFECTIONS, AND PASSIONS.	Avarice, covet-	Lóbh,		
	ousness,			
	Generosity, li-	Dánsíltá,		
	berality,			
	Pride, vanity,			
	Humility,			
	Industry,	Maskat, kismat,	Habba moucho,	Kámpáka.
	Idleness,	A'las,	Búdong, Báýú,	
	Truth,	Sacchouti,	Chaléýá,	Saccha dopka.
	Falsehood,	Jhútapan,	Chaléýo,	Micha dopka
	Patience,	Táp,		
	Impatience,	Asantáp,		
	Rage, anger,	Práptong,		
	Mercy, gentleness,	Doya,	Wánnó,	
	Cruelty, savage-	Kóthú,	Wanná,	
	ness,			
	Bravery,	Húp,	Gúhúdong,	Jivédhámka.
	Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
	Good manners,	Sishtáchár,		
	politeness,			
	grace,			
	Bad manners,	Dústáchár,		
	vulgarity,			
	Curiosity,			
	Indifference,			
	Revenge,	Bodol,		
	Forgiveness,	Khéma,		
	Perfidy,	Kapat,	Chímak,	
	Fidelity,			
	Jealousy,			
	Sanity, mental,			
	Madness,	Págla pan,	...	
	Idiocy, cretan-	ism,		
	ism,			
3th, FOOD	Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
	Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
	Drinkables,	Pívar khorák,	Longnai jinis,	A'mka jinis.
	Animal food,	Máshong,	Bídot,	Béhá.
	Vegetable food,	Phalhár,	Máigong,	Sár.
	Fish meat,	Mách máshong,	Gnábidot,	Haiyú Béha.
	Fowl meat,	Murgh máshong,	Doubídot,	Kíya kobeha
	Flesh meat,	Máshong,	Bídot,	Béhá.
	Grain diet,	Phalhár,		
	Fruit diet,	Phalhár,		
	Hot condiments,	Garam masála,		
	Cold condiments,	Thanda masála,		
	Water,	Jal,	Dói,	Chí
	Fermented liquor,	...	Jou,	Yú.
	Distilled liquor,	Madh,	Pitika,	Phatika.
	Milk,	Dúdh,	Dúdú,	Dúdhé.
	Buttermilk,		...	
	Whey,	Máthá,		
	Ghee,	Ghú,	Ghiú,	Ghiú.
	Curds,	Dahi,	Dúdú,	Dahi.
	Roast or grilled	flesh,	Manbai,	Khinka béhá.
	flesh,			
	Boiled flesh,	Jhól,	Bídai,	Jhól.
	Beef,	Galko másang,	Músho bídot,	Píá ko béhá.



	English.	Kocch.	Bodo.	Dhimál
	Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá.
	Goat flesh,	Bakri ko másang,	Búrma bidot,	Eécha ko béhá.
	Pork,	Súwar ko másang,	Yóma bidot,	Páyá ko béhá.
	Venison,	Mriga ko másang,	Momi bidot,	Yenga ko báha.
	Breakfast,		Phúnjáni jáyá,	Rhéma cháka
	Dinner,		Sánjiphú moi- kham,	Mánjh beláchúka
	Supper,		Biléyomoikham,	Ditima-cháka.
9th, DRESS.	Clothes : dress,	Kapra,	Hí,	Dhábabá
	Man's dress,		Hiwání H,	Wáwal ko Dhába
	Woman's dress,		Hinjouni Hí,	Béwal ko Bóná o: bolha.
	Man's headdress,	Pagri,	Pháli,	Pátuka.
	Woman's ditto,	Ghúngar,	Kháklúkdong,	Béwal ko púchara.
	Man's upper vest,	Pachura,	Búchúla,	Dhábabá.
	Woman's ditto,	Khári,	{ Dókna matta, }	{ Bólhá.
	Man's lower vest,	Dhóti,	Gámcha,	Dhári.
	Woman's ditto,	Phóta, Pataní,	Dokna matta,	Bólhá.
	Man's foot-cover,	Jota,	Jóta,	Jóta.
	Woman's ditto,	Jota,	Jóta,	Jóta.
	Cotton clothes,	Súkúlá kapra,	Hígúphút,	Kapaiko Dhábabá.
	Linen clothes,			
	Woollen clothes,	Lúi ko kapra,		
	Silk or satin	{		
10th, GAMES	clothes,	Pát ko kapra,	Injini hí,	
	A sport, game,	{	Gélénai,	Ghallé.
	pastime,	Khéla,		
	Chess,			
	Drafts,			
	Dicing,			
	A dice,			
	Card-playing,			
	A card,			
	Kite-flying,			
	A kite (paper),	..		
	Putting the stone,	.		
	Hockey,	.		
	Wrestling,			
	Fencing or	{		
	single-stick,	{		
	Ram-fights,			
	Cock-fights,			
	Hunting, or the	{		
	chase,	Shikár,		
	Visiting, society,	Sákaját,	Lago manno,	Dóhéhá.
	An assembly,	{	Gotha jádong,	Dyángjómhí
	soiree,	{	Madáihúduńg	{ Néváchápi.
	A feast,	Bhój,	{ (sacred), }	
11th, ORNA- MENTS	An ornament,	{		
	personal, or	Gahana,		
	jewel,	{		
	A mirror,	Ainá,	..	
	A bracelet,	Matha, sakho,	Náchang,	Bahoti ...
	An armlet,	Báhúńg,	..	
	An anklet,	Kháru,	..	
	A ring,	Angúthi,	Nashithám,	

<i>English.</i>	<i>Kóck.</i>	<i>Podo.</i>	<i>Dhimál.</i>
An ear-ring,	Phúlkori kadama,	Onti, karan-phúl,	Onti.
A nose-ring,	Phúl,	Nákha phúl,	Chatia.
A necklace,	Hásúli,		
A chain of gold,	Sikal, jhinjiri,		
A chain of silver,	Sikal, jhinjiri,		
A precious stone,		...	
Diamond,	Hirá,	..	...
Pearl,	Moti,		...
Coral,	Múnga,		
Firoza,			
Animal,	Pasú,		
Mankind,	Mánushi,	Mánushi,	Dyáng
Quadruped,	Chárpáya,	Gnáthéng thúngbré,	Diálong-khokoí.
Bat, common,	Chámchila,	Bádá máli,	Chámchil.
Pteropine or frugivorous Bats,	Bogdor,	Bilin,	Bogdor.
Monkey, Macacus,	Bándor,	Mokhora,	Nhóyá.
Monkey, Semno- pithecus,	Húlmán,	Thiá mokhora,	Húlmán.
Cat, domestic,	Bilai,	Mouji,	Ménkou.
Male cat,	Bilai,	Mouji jóla,	Dánkha menkou
Female cat,	Billi,	Mouji jo,	Mahani menkou
Kitten,	Bilaiér chóa,	Mouji galai,	Menkou ko chan.
Wild cat, Vi- verriceps,	Happa,	Happa,	Happa.
Chaus lynx,			
Tiger,	Bág,	Móchá,	Khúná.
Leopard,	Túká bág,	Chitua mócha,	Nákshi khúna.
Dog, domestic,	Kúkúr,	Choimá,	Khiá.
Male dog,	Kúkúr,	Choimá jóla,	Dánkha khiá.
Bitch,	Kúkurni,	Choimá jo,	Mahani khiá.
Young or whelp,	Chóa kúkúr,	Choisya galai,	Khiá ko chan.
Wild dog or Cúón,	Kúhók,	Chikú,	Díncha ko khiá.
Hyæna,	Lékrá,	Lókra,	Lékra.
Jackal,	Siyál,	Siyál,	Siyál.
Wolf,			
Fox,	Khékí,	Khak síal,	Khékí.
Mongoose,	Biji,	Nyúlai,	Nyúl.
Herpestes,			
Civet, large,	Mátch gai,	Múrá,	
Viverra,			
Civet, small,	Katás,	Gandouri,	Katás.
Viverricula,			
Paradoxurus, or screw-tail,	...	..	...
Weasel, mustela,		..	.
Marten, martes,			
Otter, Lutra,	U'd,	Mathám,	U'd.
Bear, Helarctos,	Bhoul, Bhándá,	Múphúr,	Naibhri.
Bear, Prochilus,	Bhándi,	Khak bhálú,	
Ratel, Mesobema,			
Hedgehog,		..	..
Musk shrew or sorex,	Chíká,	Chíká,	Chíká.
Mole,	Parí nindú,	...	...

	English.	Kocch.	Bodo.	Dhimál
ANIMALS, QUADRUPEDAL.	Elephant,	Háthi,	Moidét,	Nária.
	Male elephant,	Háthi,	Moidet jola,	Dánkha nária.
	Female elephant,	Hathni,	Moidet jo,	Mahani nária.
	Elephant's trunk,	Súnr,	Súndi,	Súndánp.
	Elephant's tusk,	Háthi dánt,	Moidet mpathai,	Nária ko shitong.
	Rhinoceros,	Génda,	Génda,	Láyá.
	His horn,	Khág,	Génda ni góng,	Láyá ko sing.
	Hog, tame,	Súvar,	Nong yoma,	Páyá
	Male hog,	Pangár,	Yóma jola,	Dánkha páyá
	Female or sow,	Páthi,	Yóma jo,	Mahani páyá
	Wild hog,	Banwa súvár,	Hágráni yoma,	Díncha ko páyá
	Manis,	Kéwat,	Khéotai,	Kéwata Háýá
	Ox, tame, Bos,	Górú,	Múshó,	Piá.
	Bull,	A'ndhia,	Músho dámra,	Dánkha piá.
	Cow,	Gái,	Músho jo,	Mahani piá
	Calf,	Báchrú,	Músho galái,	Piá ko chan.
	Bibos or Gaur,	Gouri gáo,	Báns bolod,	Díncha ko piá
	Buffalo, tame,	Bhainsa,	Moisho,	Diá
	Male buffalo,	Rángá,	Moisho jola,	Dánkha diá.
	Female buffalo,	Sáiál, Dhénú,	Moisho jo,	Mahani diá.
	Bison or Yak,	Khopoli,	Bima Khúkuli gáo,	Chouri piá
	Wild buffalo, male,	Arná,	Hágráni Moisho jola.	Dánkha diá díncha ko
	Ditto, female,	Arni,	Hágráni Moisho jo,	Mahani diá díncha ko.
	Antelope, black,	Latti,		
	Ditto, four-horned,			
	Ditto, Goral,	...		
	Ditto, Thár,			
	Goat, domestic, male,	Chágol,	Búrmá,	Eéché
	Ditto, female,	Bákri,	Búrma jo,	Mahani Eéché.
	Kid,	Pátha, páthi,	Búrma galai,	Eécha ko chan.
	Wild goat or Hermitragus,	..	Móish théngú,	...
	Domestic sheep,	Bhérá,	Méndá,	Méndá.
	The ram,	Bhéra,	Ménda phántá,	Dánkha ménda.
	The ewe,	Bhéri,	Ménda jo,	Mahani ménda.
	The lamb,	Báchá,	Ménda galai,	Ménda ko chan.
	Wild sheep,	..	..	..
	Stag, Elaphus,	Gónr,	...	Géna.
	Stag, Kusa,	Gáwaj,	...	
	Cervus, all,	Harin, Murga,	Móchó,	Yénghá.
	Axis, chittal,	Phútka khátia,	Khátia phágla,	Phútki.
	Styllocerus or Sult,	Sókra,	Móchói,	Sókra.
	Musk deer,	Kastúri,	Kastúri,	Kostúri.
	Horse, male,	Ghora,	Gorai thángan,	O'nyhá.
	Mare,	Ghoi,	Gorai tháugani,	Thangani onyha.
	Foal,	Báchá,	Gorai galai,	Onyha ko chan.
	Ass,	Gadha,	Gadha,	Gadha.
	Mule,	Khachar,	Khachar,	Khachar.
	Rat,	Indúr,	Injúd,	Júhá
	Mouse,	Nakanai,	Injúd ingini,	Mhoika júhá.
	Marmot,	..		...
	Rhizomys,	...	Injúr búnga,	Bóhá.

	English.	Köch.	Bodo.	Dhimál.
ANIMALS, QUADRU- PEDAL	Lagomys,	Sasai,	Shésá,	Sosai.
	Hare,	Chéda,	Múdó,	Chéda.
	Porcupine,	Dál génora,	Mántáp,	Dál gownra.
	Squirrel,			
	Flying squirrel,			
	A herd,	Hánja, jhánk,	Phalwa,	Jhákwa
	A flock,	Hánja,	Phalwa,	Jhákwa.
	Tusk,	Kúkúr dánt,		
	Talon,	Angsá,	Asigúr,	Khúrsing.
	Muzzle,	Thatama,	Gúthútri,	...
	Horn,	Singh,	Gong,	Dáng.
	Hoof, entire,	Táp,	Yakhúng,	Táp.
	Hoof, cloven,	Khúrá,	Yakhúng,	Khúr.
	Tail,	Néngór,	Lánjai,	Métóng.
	Mane,	Jhúl,	Báboi,	Jhúl
	Fur,	Rom, Poshom,	Khaman,	Moishú.
	Hair, animal,	Rom,	Khaman,	Moishú.
	Hide, raw,	Khál,	Bigúr,	Chám.
	Hide, tanned,	Sábar,		Khál.
	Peltry, prepared } furs,			
13/4, BIRDS	A bird,	Pókhi,	Dou chen,	Jihá.
	Vultures, Vul- } tur, Lin.,	Singni,	Sígún,	Sígún.
	Eagles, Aquila, } Lin.,	Báj,	Dou léngú,	U'wá.
	Pernes or fish- } ing eagles,	Hókós, kúrwa,	Dou phó,	Kúrwa.
	Falcons, Falco,	Báj,		...
	Hawks, accipiter,	Báj,		
	Kites, Milvus,	Chíl,	Sila,	
	Buzzards, Buteo,	Alchápra,	...	
	Owls, all, Strix, L.,	Péchá,	Dou khú,	Péchá
	Goat-suckers,	Bhurki,	Dou thúmphoi,	Thádar.
	Swallows and } swifts,	Nák-kata,	Dou blákhúr,	Nák-kata.
	Blue-throats or } Eurystomus,	Són kowá,	Dou khatáng,	
	Kingfishers,	Máthréngá,	Dou náthút,	
	Alcedo, Lin.,			
	Bee-eaters, Me- } rops, Lin.,	Patréngrá,	Máthlanka,	
	Hoopoes, Upupa, } Lin.,	Bánia bóhú,	Dou khánjong,	
	Sun-birds or } Nectarines,	Madh chúsi,		
	Trogon,			
	Horn-bills, Bu- } ceros,	Húkál kállí,	{ Dou chung, Dou wáng,	{ Lénjá.
	Barbets, Bucco,		Dou khún thúlo,	Húták ták
	Thrushes, Tur- } dus, Lin.,	Béswári,	Akaisikai,	
	Chattering } thrushes or } Garrulax,	Sáth Bhai,	Golia sin khoudi,	Góididdi.
	Orioles or man- } go birds,	Haldiarám,	..	
	Bálbáls,	Dómná,	Bálút,	

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
	Wing,	Déná,	Káng khong,	Dám
	Tail,	Phéchá,	Lánja,	Métóng.
	Nest, bird's,	Bháśá,	Bithop,	
	Den, wild beast's,	Khor,	Múddúá,	
REPTILES	Amphibia or {			
	Reptiles, }			
	Alligator,	Kúmmii,		
	Crocodile,	Thoná gúi,		
	Tortoise, land,	Dúrá,	Khúchúpg,	Rúhá
	Ditto, water,	Páni mátc,	Géltáp,	Ghákút
	Lizards, generic,	Khaklás,	Lámá khandai,	Chéndéó.
	Monitor or Góh,	Gáhi,	Múphó,	Koyá.
	Snakes,	Sámp,	Jibo,	Páphúá.
	Python,	Ajangor,	Jibo yút,	
	Coluber,	Dhamna, Bórá,	Jibo danda,	Bóró.
	Cobra,	Gohoma,	Riál,	
	Toad,	Kotaraí,	Imbú ehitro,	Kótráí.
	Frog,	Hólá,	Imbú búngláí,	Hólá
FISH	Fish, all,	Mátc,	Gná,	Hiyú.
	Carp,	Róhi,	Rúhi,	Rúhi.
	Mullet,			
	Eel,	Bámúj,	Lángdúr,	Bámi.
	Séran,			
	Souli,	Soul,		
	Boál,			
	Ekdhóngá,	Thóná,	Kháng killi,	Thóna.
	Phalli,	Phalli,	Gná laibú,	Gáchi.
	Kúrsá,	Kúrsá,	Karsa,	Kúrsá.
	Chittal,	Chittal,		
	Crustaceans,			
	Crab,	Kákór,	Kan kharai,	Kihá.
	Prawn,	Níchá,	Gná thút,	Tánhia
	Oyster,			
	Cockle,	Gúzúri,	Syámak,	Chádái.
	Mussel,	Sámbúk,	Laráí,	Dúdúkri.
	Snail, any,	Syáltina,	Khórikata,	Lótét.
	Shelled snail,		Jinai khong,	Jhól téng.
	Nude snail,			Lótét.
	Shell, any,			Khóltú.
INSECTS	Insects,	Póká,	Impho,	Póká.
	Beetle,	Dhandhana,	{ Kíhí brúma, }	Bhándúí
			{ Kibútma, }	Dhikuri.
	Fly,	Máchi,	Thampoí,	Túnhá
	Gadfly,	Dáps,	Dángso,	Dohá.
	Spider,	Mákor,	Bémá,	Makra.
	Butterfly,	Chitti,	Kántéolá,	Chitti.
	Moth,	Kákti,	Kántéolá,	Chitti.
	Bee,	Mohúmáchi,	Béé,	Shóá.
	Wasp,	Bhémeról,	{ Támri mára, }	Bághi
			{ Choréma, }	
	Hornet,	Bághi,	Béré khángrai,	Tokrá.
	Moschito,	Mosho,	{ Thámphoi,	Jáhau
			{ gangjang, }	
	Bug,	U'ras,	Urow,	U'ras.
	Louse,	Nakun kha,	{ Théma,	Khit.
			{ Tiphúá,	
	Flea,	Chotka,	Chútki,	Chutki.
	Grasshopper,	Pharing kúkti,	Gúmagrán,	Jhániák.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
INSECTS	Locust,	Théri kúkti,	Gúyong,	Jhariáp.
	Ant,	Nutípipara,	Mocha ráam, Hasha brai,	Nhá múi
	Termite,	U'ri,	Rai khún,	U'ri.
	Centipede,	Chíara,	Chélemlá,	Tamia.
	Scorpion,			...
	Earth-worm,	Chérá,	Khanchui,	Dória.
	Intestinal worm,	Pét chéra,	Phila,	Chará.
	Leech,	Jálúk,	Bédlou,	Chamdhá.
	Fish sca'e,	Aisha,	Gná bigúr,	Aisha.
	Fish fin,	Déná,	Gná gáng,	Bhir.
	Fish gill,	Kánkáshi,	Galpá,	Kan kashi.
	Spider's web,	Jálshi,	Béma dóng,	..
	Cocoon,	Thúshi,	Bithóp,	Thúshi.
	Caterpillar,	Póká,	Chikri,	Poka.
	Chrysalis,	Látá,	Bithop,	..
	Imago, insect,	Chitti,	Chikri,	..
	Honey,	Madhú,	Góddó,	Shárti.
	Wax,	Móm,	Múshúthá,	Púring.
	Beehive,	Chhát,	Bejélép,	Chatta.
	Fur,	Pasham,	Khomon,	Moishú.
	Silk,	Résham,	Phát, Indi,	Résham.
	Wool,	Rom,	Khomon,	Moishú.
VEGETALS.	Vegetabili,	..	..	..
GRAINS.	Grains or Cerealia,	Lókhi,	Lókhi,	Lókhi.
	Rice, dhán,	Dhán,	Mai,	Bháko óm.
	Rice, choul,	Choul,	Mairong,	U'nhú.
	Rice, bhát,	Bhát,	Maikhom,	Om.
	Wheat,	Gohom,	Gohom,	Gohom.
	Barley,	Paira,	Phoura,	Pouira.
	Rye,	...	..	...
	Buckwheat, Fagopyrus,	..	..	..
	Milletts,	...	..	..
	Kúdrúm or Kúdrúva,	..	..	..
	Jowár or Karbi,	...	..	..
	Janéra,	..	..	..
	Bajara or Bájra,	..	..	..
	Kodo,	..	..	..
	Marúa or Marwa,	Marwa,	Thekoro,	Mándú,
	Túngan or Tanguí,	...	..	..
	Kangani,	..	..	..
	Sámá,	..	..	..
	Chini,	..	..	..
	Kodai,	...	..	..
	Makara or Makara-jál,	..	..	..
	Bhatwás,	...	..	..
	Pulse, Dáls,	Dál,	Kalai,	Kalai
	Mattar or Pease,	Motor,	Shobaima,	Ghontál.
	Karau, ditto,	..	..	..
	Chauna,	Bút kalai,	Bút,	Bút.
	Bút,	..	..	..
	Rébla or Rawla,	...	..	...
	Aihar or Rahar,	Arhal,	Khokléng,	Lahár.
	Khésari,	Khisiiri,	Khisiiri,	Khisiiri.
	U'rid,	Thákori,	Thákori,	Thákori.

\* Piddington's glossary of plants will give the English reader the usual Botanical equivalents, which, however, are too unsettled to induce me to postpone to them the native terms

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
	Kalai,	Másh,	Wásóng,	
	Másh,	..	..	..
	Múng,	Múng,	Múkh kañai,	..
	Kútthi or Kálthi,	Kálthi,	Kálthi,	Kálthi.
	Masúr,	Masuri,	Músuri,	Músuri.
	Mót or Móthi,	..	..	..
	Bhiringa or Bhring-rúj,	..	..	..
	Textile materials,—	..	..	..
THRIFADS	Sau,	Son,	Son,	Son.
	Pát,	Pátá,	Nárjai,	Pátá.
	Bháng,	Bháng,	Bháng,	Bháng.
	Múnj,	Mújá,	..	..
	Tisi or Alsi,	Tisi,	..	..
	Sémal,	Simla,	Syúmlí,	Láshung.
	Kapás, the plant,	Kapás,	khún pháng,	Kapai s.ng.
	Bai óach,	..	..	..
	Mánwa or Málwa,	Márwá pát,	..	..
	Resham,	Resham,	Indi,	Indi.
OIL.	Tasar,	..	Indi,*	Indi.
	Wool,	Poshom,	Khomon,	Muushú.
	Oil plants,	..	..	..
	Tori,	Túri,	Bishwár,	..
	Rái,	Rai,	..	..
	Sarsún,	Sórsyá,	Bishwár,	Jingshé
	Tisi,	Tisi,	..	..
	Til,	Til,	Sibing,	Méeshé.
	Dána or Póst,	Posot,	Phosto,	Pós.
	Rénda,	E'nda,	E'nda,	E'ndi.
GREENS	Kúsúm,	Kúsúm,	Khúsúm,	..
	Ninub,	..	..	..
	Mohwa,	..	..	..
	Náril,	Náriyúl,	Nálkhor,	..
	Greens,	Torkári,	Moikri,	Sár.
	Karbúza,	Khormúnj,	..	..
	Tarbúza,	..	..	..
	Kohara,	Kúmá,	Kháklú,	..
	Lowka,	Láhu,	Lou,	Láhu.
	Kaddú,	Kaddú,	..	..
	Khíra,	Swás,	Thai syúmú,	Thaishi.
	Kankara,	Bángi,	Thai bég,	..
	Karéla,	Kólla,	U'dashi,	Kórla
	Sém or Shim,	Chima,	Gorshi,	Chénsé.
	Bokla,	..	..	..
	Lóba or Lóbia,	..	..	..
	Bórá,	Bórá,	Shobarna,	Ghonta.
	Chichinda,	Dúdhcósi,	Ilángi,	Dúdh cósi.
	Tarói,	Toroi,	Jinkha,	Toroi.
	Palwal,	Paral,	..	..
TUBERS.	Béngan,	Béngan,	Phánthou,	Béngan.
	Ninuá or Gépóra,	Ghérá,	Phalla,	Ghérá.
	Pálúng,	Pálúng,	..	..
	Pálag,	..	..	..
	Póí,	Póí,	Moi pharai,	Ghóng
	Chouráyi,	..	..	..
	Roots, edible,	Kandmúl,	Thá,	Lín.
	Múng phalli,	..	..	..

\* Wild silkworm, different species from that which yields Tasar.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
TUBERS	Pékchi,		...	...
	Arwi,	Máná,	Máná,	Máná.
	Alú, potato,	Alú,	Biláti Thá,	Biláti Lan
	Pind álu or Banda,			
SPICES	Sakarkand,	Rangálú,	Thá gún,	Y'gá lin.
	Spices and con- diments, &c., }	Masála,	..	
	Haldi,	Halad,	Haldói,	Yúngá.
	Adrak,	A'dá,	Haujéng,	Yénkhé.
	U'kh,	Kúsiyár,	Kúsiyar,	Kúsiyái.
	Tambákú,	Támki,	Támkú,	Támkú.
	Paun,	Phátai,	Phátai,	Paun
	Gátech murich, or Cayenne, }	Morich,	Bánjalút,	Morchi.
	Large or Capsi- cum, }	Bada,	Bánjalút	Bada
		Morich,	thopa,	Morchi.
			Páder, shamb- ráng,	Roshan.
	Lahsún,	Roshan,	Piági,	Tángó.
	Piáz,	Piáj,		
	Jirá,	Jiá,	..	
	Lóng,	Lóng,	Lóng,	Lóng
	Iláchi,	Iláchi,	...	
	Kálá murich,	Golmorich,	Játi morich,	Golmorchi
	Jowain,	Jowni,	Jowni,	Jowni.
DYES	Jáiphal,	Jáiphal,	...	
	Sómph,	Gwámúni,	Gwámúri,	Gwámúri
	Sónt,	Sónt,	...	
	Pípal,	Pípi,	Chimphai,	Pípi.
	Dyes,	Rong,		
	Nil,	Nil,	Nil,	Nil.
	Kúsúm,	Kúsúm,	Khúsúm,	
	Haldi,	Halad,	Acho (plant),	Lúdhá.
	Túnd,		..	Tángwá
	Munjit,	Manjit,	Mai jitti,	Mai jatti.
	Bakúm,	Bokom,		
	A'l,			
	Supári,	Supári,	Shúphári,	Shúphári.
	Kath,	Kath,	Kwoiro,	Khár.
	Tésú or Téus,			...
	Géndá,			
DRUGS	Harra,	Harra,	Silikhá,	Horkóti
	Drugs, &c ,			
	Bikh (poison),	Bish,	Bish,	Ning.
	Bikhma,	..		
	Singhia Bikh,	Singhia,	Singia,	Singi.
	Harina Bikh,	Harina,	Harina,	Harina.
	Dúdhia Bikh,	Dúdhia,	Rúh,	Túh.
	Téjpát,	Téjpát,	Théjpát,	Théjpát
	Lal chandan,	Rakt chandan,	Chandan,	
	Dhúpi chandan,	Dhúpi,	Chandan,	Chandan.
	Charaíta,	Chirita,	Khábititá,	Khábá.
	Jaunti or Bhútkés,			...
	Jata mángsi,	Jata Mási,		...
TREES	Trees, generice,	Gácch, Péd,	{ Pháng, Bón pháng,	{ Sing.
	Sísú,	Sisrong,	Sisrong,	Sisrong.
	Sakwa,	Sál,	Sál,	Sál.
	Túnd,	...	...	



	English	Koch.	Bodo	Mimal.
TREES	Sagwan,		...	
	Bábúl,			
	Khair,	Khair,	Kwoiro,	Khair
	Báns, common,	Báns,	Wá,	Pa siur
	Báns, small,	Bish báns,		
	Bént or Cane,	Bénth,	Raidong,	Rádhú.
	Champa,	Champa,	Champa,	Champa
	Sémál,	Simla,	Syúml,	Losing.
	Réndi, large tree,			
	Mohwá,			
	Sahajná,	Raikhaujan,		
	Nimb,	Nim,	Nim,	Nim.
	Barr,	Bór,	Bór,	Bór.
	Pípal,	Pípol,		..
	Pákar,	Pakun,		..
	Adambar,			..
	Palás or Dhák,	Paná,	Phalás,	Palás.
	Madár or Ekonia,	Madár,	Mándári,	
	Jarnalgota or Bhágrénda,	Kánikól,		
	Sij or Euphorbia,	Sijú,	Bátho sijó,	Sijó
	Nágphani or Cactus,	Nara sijú,	Maibúng-sijú,	
	Asoka,	...		
	Tál,	Tál,	Thál,	Tál.
	Khajúr,	Khajúr,	..	
	Náril,	Nárel,	Nalikól,	..
	Súpári,	Supári,		
FRUIT TREES	A'dhasúpári,			
	A'm or Amba,	A'm,	Thaikjo,	Tóné
	Amrúd,			
	Sharifa,			
	A'tta,	Atta,		
	Katahar,	Kathal,	Khantal,	Dámshé.
	Barabar,	Bohor,		
	Nárang,	Santala,	Santara,	
	Nímbú,	Jámír,	Cholonga,	Choishé.
	Bair,	Bobori,	Boigri,	Búgri.
	Tut,	...		
	Imli,	Tétáli,	Tetali,	Tetáli.
	Kélá,*	Kollo,	{ Tháli, Laipháng,	{ Yómphi.

## PARTS OF PLANTS.

Grain,	Lokhi,	Lókhí,	Lókhí.
Straw,	Púal,	Jigáp,	Natan.
Chaff,	Patán,	Gúbú,	
Bran,	Ankúli,	Gúndoi,	Akandi.
Stubble,	Nára,	Jigáp,	Nara
Husk,	Túsi,	Júzai,	Túsi.
Pod, long,	Chéúr,	Chochá, Bejéng,	Thúkrá
Round capsule,	Chéúr,		
Ear of grain,	Shís,	Shís,	Shís.
Barb of ear,	Súngá,	Khisláng,	Súngá.
Stalk,	Gáitch,	Bipháng,	Sing?
Rind,	Chilka,	Bigúr,	Chónchá.

\* For the mountains, mountainous species should be added or substituted, as Rhododendron, Oak, Chesnut, Pine, Cedar, Cypress, Alder, Willow, Birch, Magnolia, Cherry, Walnut, Paper plant, Butter-tree, Camelia.

	<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
PARTS OF PLANTS	Pulp,	Másó,	Modom,	Béhá.
	Cole,	Sáns,		
	Seed or stone,	Bíchi,	Bigot,	Bíchi.
	Flower-bud,	Kórhá,	Tropidong,	Kórhá.
	Flower,	Phúl,	Bibár,	Lhép.
	Pollen,	Bhúsóng,	Shámú,	Dhúlá.
	Fruit,	Phal,	Bithai,	Síhā.
	Root,	Sikor,	Ródá,	Shikár.
	Bole or stem,	Solsol,	Gúdúí,	Górá.
	Bark,	Chál,	Bigor,	Chám.
	Wood or timber,	Manja,	Bónpháng,	Mánjá.
	Branch,	Dál,	Tálai,	Dáléng
	Leaf,	Pát,	Lai, Bilai,	Lhábbá.
	Grass kind,	Trin,	Taroi, gángsho,	Dinchanámé.
	Creeper kind,	Néóshi,	Eóndong,	Léóshi.
	Air-plant kind,	Laut,	Rótt, Biád,	Alótiot.
	Reed kind,	Bátáli,	Khagra, Khámi,	Batali.
	Rush kind,	{ Hokola,	{ Nangdorbilai,	{ Hokola,
	Gum,	{ Taranju,	{ Tharai,	
	Glue,	Atha,		
	Nat, resin, of Pine,	A'thá,		
	Ditto, ditto, Saul,	Dhúná,	Dhúná,	Dhúná
	Prepared ex- tract, Pitch or Tar,	Dhúná, ..	..	..
	Juice, any,	Ros,	Bidai,	Singkochí.
	Gáb or gluten,	Gáb,		

## NATURAL AND POLITICAL TIES \*

A man,	Beta choá,	Híwá,	Wáwal
A woman,	Beti choá,	Hinjou,	Béval.
An infant, sucking,	Chóá,	Galai,†	Chan.
A child, weaned,	{ Chengra,	{ Gotho,‡	Dhámka-chan.
	{ Chengri,		
A mature man,	Gábhúr,	Jholou,	Whántéka.
A mature woman,	Gábhúr,	Sikhlou,	Whántéká
A dry nurse,	Dái,		
A wet nurse,	Dái,	Bima bátúl,	Mousi ánuí.
A midwife,	Dai yáni,	..	..
A bride,	Kwoina,	Bihi,	Kaina.
A bridegroom,	Bór,	Bishai,	Bor.
A husband,	Bhatár,	Bishai,	Ké.
A wife,	Móghi,	Bihi,	Bé.
A widow,	Ránd,	Rándi,	Rándi.
A widower,	Rándrá,	Bálúndá,	Rándra
An orphan,	Mouria,	Mouria,	Mouria.
A virgin,	Kumári,	Síkala,	Dháni
A whore,	Nóti,		
A whoremonger,	Láphandar,		
A corpse,	Mórá,	Gathóí,	Síká.
A sexton, burier	{		
or burner,			...
A mourner,			

\* These headings to the several parts of the matter should have been given throughout. I have subjoined them on the margin where deficient

† All young.

‡ Human young only.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
NATURAL AND POLITICAL TIES	Parent,	Janam jata,	Bipha,	Aba.
	Child,	Béta,	Bisha,	Chan.
	Guardian,			
	Ward,			
	Minor,			
	Bastard,	Járwa,	Bipha yonga,	...
	Adopted child,	Posh béta,	Dharam Bisha,	Poshya chan
	Heir,	Wárus,	Khúnigár,	Hárkhún
	Ancestor,	Pírhí,	Pírhí,	
	Descendant,	Choá réchoá,		
	A relation of blood,	Gútri,	Hárkhún,	Hárkhún.
	Do. of marriage,		...	..
	Kinsfolk or rela- tives of blood and marriage,	Kútúmbh,	{ Gúshti, Gouini manu- shí,	{ Gúshtí, Tai ko diang
	Own family or household,	Alabás,	Nóoni manushi,	Sáko gúthi.
	Other folk, strangers,	Póilóg,	Malaicho,	Bóomi.
	A householder,	Giri,	Giri, Grá,	Guri, Grá.
	An ascetic,	Bairági,	Houria,	
	Father,	Báp,	Aphá,	Aba
	Mother,	Má,	A'yá,	Ammá
	Brother,	Bhai,	Bida,	Yolla.
	Sister,	Bahin,	Bina nou,	Ríma.
	Son,	Béta,	Bishá,	Chán.
	Daughter,	Béti,	Bishú,	Chámdí.
	Boy,	Chéngra,	Hiwa gotho,	Wájan.
	Girl,	Chéngri,	Hinjou gotho,	Béjan.
	Pat grandfather,	Aju,	Abo,	Aju.
	Grandchild,	Náthi,	Bichou,	Náthi.
	Mat grandfather,	Náná,	Abo,	Ajú.
	Pat. grandmother,	Abo,	Aboi,	Ajai.
	Mat grandmother,	Náni,	Aboi,	Ajai.
	Father's sister's husband,	Pisha,	Amai,	Pisha.
	Father's sister,	Pisai,	Anoi,	Pisai.
	Father's brother,	Jétho, Khúra,	Ayong, Adoi,	Jétha, Dádo.
	Brother's son,	Bhatíja,	Biyadói,	Bhatíjá.
	Mother's brother,	Mámá,	Amai,	Mámú.
	Mother's sister,	Máshi,	Madói,	Moushi.
	Sister's son,	Bhágíná,	Banaicho,	Bhágina.
	Brother's daughter,	Bhátíji,	Biyá doi,	Bhátíji.
	Sister's daughter,	Bhágini,	Biyá noi,	
	Paternal cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
	Maternal cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
	Father-in-law,	Bábáji,	Apha,	Júwá.
	Son-in-law,	Jamai,	Bija madoi,	Mháwa.
	Brother-in-law,	Sála,	Bibnáng,	Sála.
	Sister-in-law,	Sáli,	Bibnáng,	Sáli.
	Foster brother,	Dúdhia Bhai,	...	...
	Foster sister,	Dúdhia Bahin,	...	...
	Friend,	Sákhi,	Gúshtí,	Taikódiáng.
	Enemy,	Bairi,	Bairi,	Bairi.
	Neighbour,	Pasporsi,	Gyáti,	
	Stranger,	Noudhia,	Aláshí,	
	Patron,		..	
	Client,			

	<i>English.</i>	<i>Kooch.</i>	<i>Bodo</i>	<i>Dhimál.</i>
NATURAL AND POLITICAL TIES.	Partner in trade,	Lúdú,	Rannai,	Bántha pahi.
	&c.,	Bhágúra,	Jóngni Bótó,	
	Fellow caste man,	Ekjatia,		
	Own country,	Janam Bhúm,	Jongni rajjo,	Tai ko rájjo.
	natal soil,			
	Fellow - country-	Désbhai,	Jongni rajjoni	Nal sákha
	man,		mánushi,	Borájjo-ko-
			Gúbun rajjoni	dyáng.
			mánashi,	Gwoipika.
	Alien, foreigner,	Pordési,	Barthán hodong,	Chánléhé.
	Host,	Ghorgrihasth,	Aláshi,	
	Guest,	Sohor,		
	Traveller,	Porbásia,		
	Master,	Múnib,	Grá,	Grá.
	Servant,	Chákor,	Arpho,	Chákor
PROFES- SIONALS AND TRADESMEN.	Debtor,	Dháruá,	Dhárjáyá,	Dhárcháika.
	Creditor,	Mahájan,	Dhárhoua,	Dhárpúká.
	Freeman,	Sádhin,		
	Slave,	Bándá,		
	Predial slave,			
	Memal slave,	Bándá, Bándi,		
	Born slave,			
	Bought slave,			
	Domestic servant,	Kamál,	Arpho,	
	Male ditto,	Kamál,		
	Female ditto,			
	Mistress of house,	Gírháni,		
	manager,			
	Steward, outhouse	Déóniá,	...	
	manager,			
	Sovereign,	Rája,	Raja,	Raja
	Subject,	Praja,	Porja,	Porja
	King,	Raja,		
	Noble,	Kúlín,		
	Peasant, bourgeois,	Dhékara,		
	Gentleman,	Kúlín,		
	Plebeian,	Dhékara,		
	Landlord,	Giri,	Grá,	Giri.
	Tenant or lease-			
	holder,	Mastájjir,	Grá,	Giri.
	Hunter,	Byádhi,		
	Fisherman,	Máthúá,	Mála, Jálua,	Jáluá
		Gwál, Sapál,		Gwál.
	Herdsmán,	Majathi,	Gwál,	
	Agricultural culti-			
	vator,	Kírsán, Chása,	Porja,	Porja.
	Gardener,	Máli,		
	Hired labourer,	Kámila,	Bhéran boyo,	Bémibár.
	Ploughman,	Halwáha,	Halwa,	Halwái.
	Merchant, wholesale,	Dhoni,	Mahájan,	Mahájan.
	Trader, retail,	Dokáni,		
	Banker, money-			
	dealer,	Sarráfi,		
	Bankrupt,	Khángta,		
	Manufacturer,			
	Artisan, craftsman,	Mistri,	Dágrá,	
	Artist, liberal,	Silpiwár,		
	Priest, clenc,	Pújak pátak,	Déóshi, Dhámi,	Déóshi, Dhámi.
	Layman, laic,			

	English.	Koccha.	Bodo.	Dhimál
PROFES- SIONALS AND TRADESMEN	Gúrú,	Gosain,		
	Chéla,	Bhogot,		
	Puróhit,	Púrohit,	Déóshi,	Déóshi.
	Pújári,	Pújári,	Dhámi,	Dhámi.
	Witch, male,	Dákin,	Hiwa daina.	Dhaina.
	Ditto, female,	Dákin,	Hinjou daina,	Mhá
	Sorcerer or magician,	Khót komi,		
		Jádúgar, Jontri,		
	Diviner or augur,	Jótshi,		
	Astrologer,	Nat, Bánd,		
	Fortune-teller,	Jhár phánk,		
	Exorcist,	kornia,	Ojha,	Ojha.
	Clerk, scholar, man of letters,	Pondit,	...	
	Teacher,	Gúrú,		
	Learner,	Sish,		
	Minister of state,	Mantri,	Dewán,	Dewán.
	Prime minister,	Múl mantri,		
	Finance ditto,	Diwán,	Diwán,	Diwán.
	Law ditto,	Dharmádhikári,		
	Foreign ditto,			
	Envoy,	Dút,		
	Judge, lawyer,			
	Umpire, single,	Sáhs,		
	Jury, Pancháyat,	Pancháti,		Diámi.
	Pleader, attorney,	Wókil,	Wokil,	Wokil.
	Plantiff,	Phairáti,		
	Defendant,	Asámi,		
	Witness,	Gowa, Sáki,	I'sát,	I'sát
	Civilian,			
	Soldier,	Sipáhi,	Siphai,	Siphai.
	Officer,			
	Private,			
	Commander-in-chief,	Sénapati,		
	Sailor, boatman,	Kéonia, Malláh,	Ojha,	Ojha.
	Physician,	Rójhá,		
	Surgeon,			
	Druggist,	Pasári,	Pakhál,	
	Poet,	Kaburáj,		
	Painter,	Málákór,	Máli,	Máli.
	Architect,			
	Sculptor,			
	Musician,	Gán,		
	Mason or house-builder,	Mistri,	Thávui,	Dái.
	Miner, quarrier for metal,			
	Stone quarrier,			
	Stone cutter or engraver,			
	Metallic engraver,			
	Smelter,			
	Bricklayer and maker,	Kúmhá,	Kúmhá,	Kúmhá.
	Tile-maker,			
	Thatcher,	Chál,	Nukhúm lápgra,	Sádámka
	Carpenter,	Barói,	Shútár,	
	Potter,	Kúmhá,	Khúmár,	Khúmár.
	Smith,	Kámhá,	Khámár,	Kámár.
	Ironsmith,	Kámhar,		
	Coppersmith,	Kámhar,		

	English.	Koch.	Bodo.	Dhimal.
PROFESSIONALS AND TRADESMEN	Brazier,	Kámhar,		
	Pewterer,	Thatári,	Thatári,	Thatári.
	Bell-maker,	...		
	Gold and silver smith,	Bánia,	Bánia,	Bania.
	Cutler,	Kámhár,		
	Cook,	Bhandári,		
	Barber,	Nowa,	Nowa,	Nowa
	Tailor,	Dorji,		
	Shoemaker,	Chúmár,	Chúmár,	
	Currier, tanner,	Chumái,		
	Miller,	...		
	Oilman,	Téli,	Téli,	Téli.
	Dyer,	Rangsáz,		
	Confectioner,	Bowri,	Bhújári,	Bowri.
	Butcher,	Kassai,		
	Baker,			
	Distiller,	Súndi,	Súndi,	
	Brewer,			
	Turner,			...
	Cloth-printer,			
	Spinner,		Khúnkúdong,	Kapai kátika.
	Weaver,	Tánti, Joláha,	Dágrá,	Dháwa thírka.
	Basketmaker,	Hári, Dóm,		
	Cordwainer,		...	

## ABSTRACT FORMS OF ABOVE NOUNS.\*

Carcase, animal,	Móra,	Gothi,	Síká.
Corpse, human,	Móra,	Gothi,	Síká.
Sex,	Ling, jíti,		
Male sex,	Pá ling,		
Female sex,	Stri ling,		
Age, how old,	Boish,	Boish,	Boish.
Birth, sheer,	Jonom,	Jonom,	Jonom.
Infancy,	Chóá bóish,	Gothoblá,	Dúdúám boish
Childhood,	Chengra bóish,	Khat gágúrblá,	Wájan boish.
Puberty,	Gábúr bóish,	Jholou slo,	Whánté boish.
Old age, decrepitude,	Búdha boish,	Brabla,	Wáráng boish.
Youth,	Júan boish,	Gothoblá,	Whánté boish.
Parturition,	Phorébá,	Upzidong,	Chanjénka.
Delivery, accouchement,			
Baptism, naming,	Janam kúshti,	Múngdóna,	Míngtapika.
Weaning,	Bhát chúái,	Maikhamdóá,	Omcháka.
weaned state,			
Toga virilis,			
coming of age,	...		...
the mere fact,			
Marriage, mere act,	Béhá,	Habba,	Béhou.
Wedlock, state of,	Bibáhota,		
Celibacy,	Abibáhota,		
Virginity,	...		
Whoredom,	Kosobgiri,		
Divorce,	...		
Courtship,	...		

\* That is, the nouns from p. 22, or Natural and Political Thes.

	English.	Kocch.*	Bodo.	Dhimul.
ABSTRACT FORMS OF ABOVE NOUNS.	Betrothal,	Somond,		
	Burial, mere act,	Máti dévái,	Goti phopnin,	Bhónópika.
	Cremation, ditto,	Jolává,	Goti syounin,	Médúká.
	Mourning, state of,	Chúá,	Bádúa,	Chúá.
	Progenitorship,			
	Ancestry,			
	Succession or line of inheritance,			
	Relationship of blood,	Somond,		
	Ditto, of marriage,	Somond,		
	Ditto, of adoption,	Somond,		
	Legitimacy, state of,			
	Bastardy, ditto,			
	Adoption, ditto,			
	Status by birth,	Játi,	Játi,	Játi.
	Status by vocation,	Béwósa,		
	Lineage, race, stock, {	Bongs, kúl,	Bodo,*	Játi.
	sect, tribe, clan, {			
	Class, order of men,	Boron,		
	Vocation, means of {	Rójgár,	Rojgár,	Rojgár.
	livelihood, {			
	Profession, liberal art,			
	Craft, art, mechanical,	Kárigari,		
	Trade, commercial status,	Béópár,	Béphár,	Bépár
	Service, menial,	Chákari,	Chákari,	
	Friendship,	Dósti,	Lagúgaman,	Nálsúkha
	Enmity, {	Dúshmani, {	Gasho bráp- {	Montahika.
		Bar,	dong,	
	Neighbourhood,			
	Partnership,			
	Fellowship, any,	Sangat,		
	Fellowship of caste,	Ekjátyata,		
	Ditto of trade or craft,			
	Freedom,	Sádhintá,		
	Slavery,	Gólámi,		
	Sovereignty, status or act,	Rájatri,		
	Subjection, status,	Projapan,		
	Nobility, gentry, status,	Kúlinta,		
	Peasantry, bourgeoisie, {	Ajáti, ka- {		
	ditto, {	mínta, {		
	Nomade or erratic state,	Páikásht,		
	Agricultural or fixed {	Khodkásht, {		
	state, {	Grahasthi, {		
	Proprietary class, landed,			
	Tenantry, status,			
	Priesthood, status,		Déóshi blá, {	
			Dhámi blá, {	
	Laic state,			
	Ministry of state,	Mantigari,		
	Clerkship, scholarship, {			
	act or status, {			
	Guardianship,			
	Pupilage, minority,			

## PROFESSIONS. DETAILS.

1st,  
RELIGION

Religious administration,

\* Own name of own race, i. e. Mécoh.





	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
RELIGION	Church service,	{		
	preaching,		Pát,	
	Witchcraft,		Dáhinpana,	Dáin hobba, Dháin pákí.
	Exorcism,	Jhár phúnk,	{	Ojhá nainu, Bhúpi,
			{	Ojhá hobba, Náparaéli.

## POLITICAL ADMINISTRATION.

2nd, POLITICS	Treaty,	Dhorom patra,		
	War,	Larai,	Danjalai,	Larai.
	Peace,	Salúk,	Misha míshi,	
	Tax,	Khajana,	Khajana,	Khajana.
	Land-tax,	Khajana,	Khajana,	Khajana.
	House-tax,	Bhitari khajana,		
	Capitation-tax,		{	Dau ganti,
			{	Bángda lekha,
				Ghongwai.
	Customs, tax on	{		
	external trade,		Másúl,	Ghát kouri,
	Tax on consumption,		Abkání,	
	excise,		{	Súndini,
	Tax on fairs,	Gándi, Tola,	Gandi, Tola,	{
	Tax on manufac-			{
	tures, excise,			{
	Transit duty on in-	Sáyar,	Ghát kouri,	Ghát ko kouri
	ternal trade.			
	Tribute from foreign			
	states,			
	Tax on office-bearers,			

## JUDICIAL ADMINISTRATION.

3rd, JUSTICE	Adjudication of rights,	Hak, Nísáf,	Dharam bichár,	
	Punishment of wrongs,	Sásti,	Sásti,	Sásti
	Plant,	Nálsh,	Ardásh,	Ardásh.
	Answer,	Jawáb,		
	Trial,	Tajvíj,		
	Proof,	Gawáhi,	Isátbla,	Isat.
	Oath,	Kasam,	Shómai,	Kirá.
	Ordeal,	Pórik,	Phorika,	Porik.
	Summons,	Talab,	Linghot,	Kaiké.
	Bail,	Jámini,	Jámini,	Jámini
	Arrest,	Dhor pokor,	Homdong,	Rhim.
	Decree, sentence,	Húkum,		
	Punishment, corporal,	Sajai,	Sajai,	Sásti.
	Fine,	Dópr,	Gúnakbár?	Chínára?
	Confiscation,	Sorbos,	Sorbos,	Sorbos.
	Hanging,	Phánsi,	Phánsi,	Phánsi.
	Decapitation,	Mátha kata,	Dángarú,	Pál.
	Imprisonment,	Káid,	Khot,	Kaid.
	Manacle, fetter,	Béri,	Bíri,	Béri.
	Watch and ward,	{		
	police,		Choukidári,	
	Watchman,		Choukidár,	
	Contract, legal,	Korár máda,	Khorál,	Khorál.
	Contract of hiring,	Bhára léva,	Bhára khorál,	Bhára ko khorál.
	Ditto of letting,	Bhára déva,	Bhára khorál,	Bhára ko khorál.
	Ditto of buying,	Kinna koul,	Baino khorál,	Chól ko khorál.
	Ditto of selling,	Bécha koul,	Phánnokhorál,	Piko khorál.
	Ditto of exchange,	Bodoli koul,	Slainokhorál,	Só ko khorál.
	Ditto of carrying,	Bhára koul,	Bibánnokhorál,	Bhára ko khorál.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhiml.</i>
JUSTICE	Contract of alter- ing or manufac- turing, }	..	..	..
	Ditto of service,	Bochormári,	{ Bóchóiche, khorál,	{ Báchor ko khorál.
	Wages,	Dormáha,	..	..
	Lease of land, the instrument, }	Potta,	Phátá,	Potta.
	Verbal promise,	Koul,	Khogainojachyá,	..
	Note of hand,	Rúkká,	..	..
	Bond,	Tammasúk,	..	..
	Inherited property,	Wársi Bhág,	..	..
	Own acquisitions,	Jóhútiári,	Johúntia,	Kang ko jokitya
	Dower,	Dán, Dahéj,	Jophop táká,	Bewál ko táka.
	Appanage,	..	..	..
	Testament, will,	Dán potro,	..	..
	Gift, deed of,	Dán potro,	..	..
	Sale, ditto,	Kinna potro,	..	..
	Theft,	Chúri,	..	..
	Robbery,	Dákaiti,	..	..
	Housebreaking,	Síndh,	..	..
	Murder,	Khún,	Khún,	Khún.
	Battery,	Márdang,	Shojalaibú,	Dángshúka.
	Mayhem,	Ghál,	Phéjén,	..
	Adultery,	Chínára,	Dando,	Chínáro.
	Incest,	Horon,	Dando,	Chínára.
	Other illicit com- merce, }	Horon,	Dando,	Chínára.
4th, ARMS	False witness,	Micha sáki,	Ongá Isat,	Máelká Isat.
	Military adminis- tration or art, }	Shastrer bidya,	..	..
	Army, troops,	Fouj,	Phoudo,	Phoudá.
	Cavalry,	..	..	..
	Infantry,	..	..	..
	Artillery,	..	..	..
	Musket,	Bondúk,	Shilai,	Shilai.
	Cannon,	Tóp,	Thóp,	Tóp.
	Powder,	Bárúd,	Bárúj,	Bárúj.
	Shot or ball,	Gáli,	Gáli,	GÓli.
	Sword,	Torál,	Torál,	Torál.
	Shield,	Dhál,	Dhál,	Dhál.
	Bow,	Dhanúk,	Jillit,	Dhanúk.
	Arrow,	Tir,	Bálá,	Tir.
	Quiver,	Thorko,	Thómka,	Thomka.
	Ensign, flag,	Nishán,	Nirshan,	Nirshina.
	Mail, armour,	..	..	..
	Spear,	Ballam,	Jóng,	Khápor.
	Battle,	Jújh,	Dán jalai,	Larai.
	Victory,	Jit,	Dé habai,	Jit.
	Defeat,	Hár,	Jén bai,	Hár.
	Conquest,	Dokhol,	Lá bai,	Dokhol.
	Pillage, plunder, }	Lút,	Lút,	Lút.
	prize,	..	..	..

## LITERARY ADMINISTRATION.

5th,  
LETTERS

Literature,	Gyán,	Gyán,	Gyán.
Knowledge,	Sikkhá,	Phoróng,	Dhírká
Education,	..	..	..

	<i>English.</i>	<i>Kocch</i>	<i>Bodo</i>	<i>Dhima'.</i>
LETTERS	Language,	Bhákábá,	Khouráng, Rái,	Dóp
	The alphabet,	Kophálá,		
	A letter,	Akhór,		
	A word,	Shobdo,		
	A vowel,	Phala,		
	A consonant,	Akhor,		
	A sentence,	Kathá,		
	Noun,			
	Pronoun,			
	Adjective,			
	Verb,			
	Ethics,	Níti,		
	Politics,	Rájníti,		
	Arithmetic,	Gónti,		
	Geography,			
	Astronomy,			
	Astrology,			
	Medical science,	Baidáli,		
	Grammar,	Byakoron,		
	A continent,			
	Island,	Májhati,		
	Peninsula,			
	Frontier,	Sim,	Sim,	Sim
	Boundary, any,	Sim,	Sim,	Sim
	Boundary mark,	Nishán,	Nirshan,	Nirshan
6th NAVY.	An epistle,	Lékhá,	Lékhá,	Lékhá.
	A seal,	Mohor, chap,	Cháp,	Cháp
	A signature,	Sóhi,	Múngdan,	Sohi
	Reading and writing,	Lékhápori,	Nitno naino,	
	A book,	Púthi,	Púthi,	
	A pen,	Kolom,	Kolom,	Kolom.
	Ink,	Káli,	Kháli,	Káli.
	Paper,	Kágaj,	Khágaz, Lekhá,	Khágach.
	Parchment,	..		
	Naval affairs,	..		
	A ship,	Jáháj,		
	A boat,	Nau,	Nau,	Náwár.
	A baggage-boat, large,	Ghórnaú,	Jhák,	
	A baggage-boat, small,	Sóí ónga,	Sorongo,	
	A pleasure-boat,	Sorongo,		
	A skiff or canoe,	Sorongo,	Sorongo,	
	Hull,	Tóli,	Thálá,	
	Keel,			
	Head,	Agál dóna,	Agál dinga,	
	Stern,	Pách dóna,	Gor dingi,	
	Hulk,	Náér tóli,	Toli,	Tholi.
	Mast,	Mastúl,	Khérká,	...
	Sail,	Pál,	Phál,	Pál.
	Oar,	Dánr,	Borhú,	
	Rudder,	Hál,	O'di,	O'di.
	A voyage,			
	Freight or charges,	Náér bhára,	Náér bhára,	
	Cargo or load,	Náér bojha,	Náér bhója	
7th MEDICINE DISEASES.	Insurance,	Bíma,	...	
	Medical administration or art,	Kaviráji,	...	
	Disease,	Káhl,	Blád,	Túúka.
	Cure,	Arám,	Gabai,	E'lhé.
	Prescription,	...		

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
MEDICINE DISEASES	Physic, the drug,	Dáru, Bóti,	Múli,	O'shar.
	A vomit,	Júláb,		
	A purge,			
	Blood-letting,	Nári dékhibár,	Shór nainé,	Shorkhanka
	Pulse-feeling,	Nári,	Shór,	Shór
	Pulse,	Jhára róg,	Khinaí biád,	Moidan gika.
	Dysentery,	Lóhú jhára,	Thoi khío,	Hiti moidan.
	Diarrhoea,	Jhára,	Khigobúyo,	Moidan.
	Looseness, mere,	Jór,	Lúmdóng,	Misha.
	Fever,	Jór,	Lúmdóng,	Misha.
	Ague,	Koljar bish,	Bikha chádong,	Tumsing túúka
	Hepatitis,	Séshi, Hapáni,	Dháí,	Seshi.
	Asthma,			
	Pulmonary con- sumption,	Kás,	Khásúla,	Shúká.
	Other consump- tion, general	Súkana,	Súkan,	Chopka.
	wasting,			
	Belly-ache,	Péter bish,	U'di chádong,	Héman túúka
	Head-ache,	Máther bish,	Khóro chádong,	Párin túúka
	Ophthalmia,	Chókur bérám,	Mokonbáyá,	Mi túúka.
	Itch,	Chúlkán,	Géchou chorop,	Kháa ko túúka.
	Elephantiasis,			
	Leprosy,	Kúdhi,	Khudia,	Khúdia
	Dropsy,	Pánílágá,	Dománg,	Chiténgi.
	King's evil,	Karanmúl,		
	Goitre,	Ghég,	Golondo,	Golondi.
	Measles,	Khésara,	Lónthi,	Khésara.
	Small-pox,	Boson,	Bonthai,	Boson.
	Pox, Syphilis,	Bau ghává,	Noti garai,	Noti péchara.
	Piles,	Bindisór,	Oros,	Bindisor.
	Cholera,	Bhéd bómi,	Hómhómi,	Tanka dhára.
	Swoon or Syncope,	Jhánk,	Thangan mara,	Chothat né.
	Falling sickness,	Téúriá,	Tai hapmo,	Téúriá.
	Gravel stone in bladder,	Páthari,	Téúriá,	Téúriá.
	A wound or hurt,	Akhír,		Páthari.
	A cut,	Ghau,	Garai,	Péchara
	A bruise,	Kata ghau,	Garai,	Péchara.
	A boil,	Thétáli ghau,	Khúgráma,	Khara.
	A pustule,	Dúmál,	Gágúla,	Yúmchá.
	A pimple,	Phúnsá,	Chithot,	Phúrkotá.
	A fracture of bone,	Phútka,	Chithot,	Phúrkotá.
	A dislocation,	Bhángá,	Baibai,	Bhoiká.
	A plaster,	Jóra lóra,	Jóra lódidong,	Jora léika.
	An ointment or unguent,	Patli,	Múli bilai,	Tépáhika.
	A liniment,	Malham,		
	An amulet, charm, talisman,	Távíz,	Gou khas,	Oshor.
	Spell, incanta- tion, bewitch- ment,	Khot korom, Jontor-montor, Móhon,	Dain hobba, Madai hom- dong,	Dhaina páka. Mhaudi lagaipi.
	Exorcism,	Jhár-phúnk,	Ojha hobba, Ojha nano,	Bhúpi. Ojha kám paka. Nápára éli.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
	Omen,	Lokshon,	Biphút,	Játia éli.
	Auspices,			
	Second sight,			
	Evil eye,		Khúga nángo, } Mogon nángo, }	Mi nojo
	Palmistry or fortune-telling, }			
	Horoscope,	Jonom pattri,		
USFUL APTS OR CRAFTS AND TRADES	Pestle,	Lodha,	Gotha,	Gotha.
	Mortar,	Sil,	Onthai,	U'nthár.
	Bandage,	Bandhan,	Khátóp,	Jinka.
	Hunter's and fisher's craft, }	Shikár,	Moihoónú,	Shikár
1st, HUNTING	Game, the spoil,			
	A noose or snare,	Jhónt,	Khói,	Jhónt.
	A net,	Jíl,	Jyé,	Jilé.
	A sling,	Rám dóri,	Dúngdúng,	Dihá.
	A pitfall,	Gádh,	Hákór,	Gádhé.
	A trap,	Dhérphí,	Dúrphí,	Dhérphi.
	Bird-lime,	A'thá,	A'thá,	A'thá.
	Herdsmen's craft, }	Góru bháns }	Maishú músho }	Diá piá poshuka
	Flock,	pálan, }	púshya. }	
	Herd,	Jhánk, Hángá,	Phálú,	Jháké.
2nd, HERDING	Fleece,	Poshom,	Khomon,	Moishú.
	Breeding, act of,	Púshyá kám,	Poshni hobba,	
	Shearing, ditto,			
	Milking, ditto,	Chénká,	Sródóng,	Chepká.
	Churning, ditto,	Móhan,		
	Milk-pail,	Kándia,	Khándia,	Khándia
	Churn,	Ráhi,		
	Shears,	Kénchi,	Khás,	Khaneh.
	Fodder,	Cháni,	Gángsho,	
	Grass,	Ghás,	Gangsho,	Naimé.
3rd, AGRICUL- TURE	Hay,	Khar,	Jigáp,	Séuká naimé.
	Agricultural art,	Chásári,		...
	Grains, genericé,	Lókhi,	Lókhi,	Lokli.
	Grasses, ditto,	Ghás, Trin,	Gángsho,	Naimé.
	Oils, ditto,	Tél,	Thau,	Chúti.
	Dyes, ditto,	Rong,	Rong,	Rong.
	Textile stuffs,			
	ditto,	Sútpát,	Khúndúng,	Saté.
	Agricultural products, }	Khétér jinis,	Arjún,	Léngko.
	Farming stock,	Grihasthér sáj,		
	Cart, small,	Gári,	Gári,	Gári.
	Waggon, large,	Bojhái gári,		
	Carriage,			
	Harness,	Sáj,	Jhim,	Jing.
	Saddle,			...
	Bridle,			...
	Sack,	Dhúkúr,	Chálá,	Chálá.
	Basket,	Dhúkí,	Khádú,	...
	Pitchfork,	Táurá,	Thará,	...
	Winnow,	Kúlá,	Chongrai,	Rá.
	Flail,			
	Sickle,	Káchi dau,	Káchi,	Káchi.
	Scythe,			

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo</i>	<i>Dhimál.</i>
AGRICUL- TURE	Mattock or pick-axe, .	Khónti,	Khónti,	Khónta.
	Spade,	Kódál,	Kódál,	Kódál.
	Shovel,	Bédhá,	Bédá,	Bédá.
	Hoe or spud,	Dáhuúki,	Doukhi,	Ghóngói
	Bill,			
	Bill-hook, .	Dáu,	*Chékhá,	*Ghóngói.
	Plough,	Hal,	Hal,	Hal
	Harrow, .	Mói,	Mói,	Mói
	Ploughshare,	Phalli,	Phalli,	Phalli
	Ditto yoke,	Yongál,	Jongol,	Jongol,
	Ditto shaft,	Nángol,	Nángol,	Nángol.
	Ditto handle,	Múthia,	Múthi,	Múthi.
	Landed property } or estate, }	Milik,		
	Freehold,	Milik,		
	Leasehold,	Ijára, Jót, } Gotch, }		
	Farm,	Ijára, Jot,		
	Rent,	Khajana,		
	Contract of rent,	Kábúliyat,		
	Metairie or Batái,	Adhuái bát,	Phorjáni rannai,	Adhiá-ko-bánta.
	Horticultural art,	..		..
	Ditto products,	Sós,	..	Sós.
	Flower,	Phúl,	Bíbar,	Lhép.
	Fruit,	Phal,	Bithai,	Síhá.
	Merchant's craft, *	Mahajani,	Béóphár,	Béópár.
	Merchandise or things in barter. }	Mahajanér jinis,	Baiyá jinis,	Chol-ko-jinis.
	Bale of goods,	Mót,	Bíbáb,	Bókchá.
	Crane,	..		
	Pulley,	.		
	Lever,	.		
4th, TRADE	Capital or stock,	Púnji,	Ponji,	Ponji.
	Profits,	Monáfa,	Bishá,	Oléka.
	Price,	Dám,	Bhau,	Bhau.
	Market rate,	Bhau,	Nirik,	Rakam.
	Dearness,	Sastái,	Monga jái,	Júnka
	Cheapness,	Mangái,	Géer jai,	Lénka.
	Barter,	Adol bodol,	Shijalai,	Sóska.
	Purchase,	Kunna,	Phan,	Chól.
	Sale,	Béché,	Bái,	Pít
	Banker's craft,	Sharáfi,		
	Money, any,	Taká kón,	Baina jinis,	Chol ko jinis.
	Coin,	Kóltaka,	Kóltaka,	Kóltaka.
	Credit, trust,	U'dhar,	Dhár,	Dhár.
	Silver coin,	Táká,	Taka,	Tháka.
	Gold coin,	Mohor,	Mohor,	Són mohor.
	Capital,	Púnji,	Púnji,	Púnji.
	Interest,	Bíáz,	Bishá,	Oléhé
	Loan, letting,	Korojén,	Dhár lá,	Dhár rhú.
	Loan, borrowing,	Korojlén,	Dhár hot,	Dhár pí.
	Pawn or deposit,	Bandhak,	Bandha,	Bandha.
	Debit, } side of		Bé hanáng go,	Rhúliká.
	Credit, } account,		Imbé hanang go,	Pihka.

\* The principal and almost only agricultural implement of the Mécch and Dhimál; a sort of bill.

	<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimtal</i>
TRADE	Debt,	Koroj,	Dhár,	Dhár.
	Payment,	Chúkti,	Jopbai,	
	Shopkeeper's craft,	Dokáni,		
	Retail trade,	Páikári,		
	A measure,	Náp,	Chúyo,	Dóng.
	A weight,	Toul,	Chúyo,	Dóng.
	Dry measure,	Dón,		
	Wet measure,	Kánriá,	Háchung,	Chónghai
	Measure of bulk,	Dón, káttá,	Dón, káthá,	Don, káthá
	Ditto of extent,	Dighól,	Gallou,	Rhinka.
	Land measure,	Rassi,		
	A span,	Tákor,	Khújila,	Takór
	A cubit,	Háth,	Máché,	Khúr dóng.
	A yard,	Gaj,	Nálám,	Bátóng
	A tolah,	Tolah,		
	A chatak,	Chatak,		
	A seer,	Sér,	Phól,	
	A maund,	Man,	Mon,	
	Scales or balance,	Tarázú,		
	Steelyard,	Túl,	Thouli,	Túl.
ARTISAN- SHIP	Manufacturer's craft,	Banái,		
	Textile stuffs or cloths,	Tánter jinis,	Dáyá, Hí,	Sájá.
	Artisan's craft,	Káugari,		
	Implement, tool,	Mistrir hathár,	Yágújú,	
	Mason's craft,	Choporbandi,	Ngonúgia,	Sá dákmi
	A house,	Ghor,	Nóo,	Sá.
	A storey,			
	Ground-storey,			
	Mid-storey,			
	Attics,			
	Foundation,			
	Wall,	Bái, Tái,	Injár,	Pérhéin
	Roof,	Chháí,	Núkúm,	Cháí.
	Roof-tree,	Maról,	Mándáli,	Mándál.
	Supports,	Máli, Bówna,	Múddá,	Móhng
	Door,	Dúár,	Dwár,	Dúái.
	Window,	Khúrkí,		
	Staircase,	Mói,	Jákhla,	Páhari.
	Room or chamber,	Kóthari,		
	Bedroom,	Sútibár ghar,	Mudunai, Náo,	Jim ko sá.
	Cookroom,	Rándhon sála,	Nishng,	Gá ko sá
	Sitting-room,	Dándi ghor,	Mándo,	Choura sá.
	guest-house,		Cháli,	Dháp.
	Verandah, portico,	Cháli,		
	Necessary, cloaca,			
	Outhouse,	Báhir ghor,	Baira Náo,	Bahura sá.
	Zenána,	Bhitar bári,		
	Courtyard,	Água,	Chéthála,	Siléng
	Rule or measure,	Náp,	Mú,	Dóngsúki
	Plummet or level,			
	Trowel,			
	Hod,			
	Lime cement,			
	Clay ditto,			
	Stone-quarrier's craft,			
	Stone-graver's craft,			
	Inscription on stone,			

	English	Kocch.	Bodo.	Dhimál.
AGRICULTURE	Mattock or pick-axe, }	Khónti,	Khónti,	Khónta.
	Spade, }	Kódál,	Kódál,	Kódál.
	Shovel,	Bédhá,	Béda,	...
	Hoe or spud,	Dábhúki,	Doukhi,	Ghóngói.
	Bill, }			
	Bill-hook, }	Dáu,	*Chékhá,	*Ghóngói.
	Plough,	Hal,	Hal,	Hal
	Harrow,	Mói,	Mói,	Mói
	Ploughshare,	Phalli,	Phalli,	Phalli
	Ditto yoke,	Yongál,	Jongol,	Jongol,
	Ditto shaft,	Nángol,	Nángol,	Nángol.
	Ditto handle,	Máthia,	Múthi,	Máthi.
	Landed property or estate, }	Milik,		
	Freehold,	Milik,		
	Leasehold, }	Ijára, Jót,		
		Gotch, }		
	Farm,	Ijára, Jot,		
	Rent,	Khajana,		
	Contract of rent,	Kábúliyat,		
	Metairie or Batái,	Adhári bánt,	Phorjáni rannai,	Adhiá-ko-bánta.
	Horticultural art,			
	Ditto products,	Sós,		Sós.
	Flower,	Phúl,	Bibar,	Lhép.
	Fruit,	Phal,	Bithai,	Sihá.
	Merchant's craft, *	Mahajani,	Béóphár,	Béópár
TRADE	Mei chandise or things in barter, }	Mahajanéi jinis,	Baryá jinis,	Chol-ko-jinis.
	Bale of goods,	Mót,	Bibáb,	Bókchá.
	Crane,			
	Pulley,			
	Lever,			
	Capital or stock,	Pánji,	Ponji,	Ponji.
	Profits,	Monáfa,	Bishá,	Oléka.
	Price,	Dám,	Bhau,	Bhau.
	Market rate,	Bhau,	Nirik,	Rakam.
	Dearness,	Sastái,	Monga jái,	Jánka.
	Cheapness,	Mangái,	Géer jai,	Lénka.
	Barter,	Adol bodol,	Slíjalai,	Sóska.
	Purchase,	Kinna,	Phan,	Chól.
	Sale,	Béchá,	Bái,	Pit
	Banker's craft,	Sharáfi,		
	Money, any,	Taká kóri,	Baina jinis,	Chol ko jinis.
	Coin,	Kóltaka,	Kóltaka,	Kóltaka.
	Credit, trust,	U'dhar,	Dhár,	Dhár.
	Silver coin,	Táká,	Taka,	Tháka.
	Gold coin,	Mohor,	Mohor,	Són mohor.
	Capital,	Pánji,	Pánji,	Pánji.
	Interest,	Bíáz,	Bishá,	Oléhé
	Loan, letting,	Korojdén,	Dhár lá,	Dhár rhú.
	Loan, borrowing,	Korojlén,	Dhár hot,	Dhár pí.
	Pawn or deposit,	Bandhak,	Bandha,	Bandha.
	Debit, } side of		Bé hanáng go,	Rhúliká.
	Credit, } account,		Imbé hanang go,	Pihka

\* The principal and almost only agricultural implement of the Mécch and Dhimál; a sort of bill.



	English.	Kacch.	Bодо.	Dhawal
TRADE	Debt,	Koroj,	Dhár,	Dhár.
	Payment,	Chúkti,	Jopbai,	
	Shopkeeper's craft,	Dokáni,		
	Retail trade,	Páikári,		
	A measure,	Náp,	Chúyo,	Dóng.
	A weight,	Toul,	Chúyo,	Dóng.
	Dry measure,	Dón,		
	Wet measure,	Kánriá,	Háchung,	Chónghai
	Measure of bulk,	Dón, káttá,	Dón, káttá,	Don, káttá
	Ditto of extent,	Dighól,	Gallou,	Rhinka
	Land measure,	Rassi,		
	A span,	Tákor,	Khújála,	Takór
	A cubit,	Háth,	Múché,	Khúr dóng.
	A yard,	Gaj,	Nálám.	Bátóng
	A tolah,	Tolah,		
	A chatak,	Chatak,		
	A seer,	Sér,	Phól,	
	A maund,	Man,	Mon,	
	Scales or balance,	Tarázú,		
	Steelyard,	Túl,	Thouli,	Túl.
5th, A TISAN- SHIPS	Manufacturer's craft,	Bandí,		
	Textile stuffs or cloths,	Tánter juns,	Dáyá, Hí,	Sájá.
	Artisan's craft,	Kárigari,		
	Implement, tool,	Mistrir hathuár,	Yágájú,	
	Mason's craft,	Choporbandi,	Nóouúgia,	Sá dámká
	A house,	Ghor,	Nóo,	Sá.
	A storey,			
	Ground-storey.			
	Mid-storey,			
	Attics,			
	Foundation,			
	Wall,	Bará, Tútí,	Injúr,	Bórhém.
	Roof,	Chhál,	Nákúm,	Cháli
	Roof-tree,	Márol,	Mándál,	Mándál.
	Supports,	Múli, Bówna,	Máddá,	Móling
	Door,	Dúár,	Dwár,	Dúái.
	Window,	Khúrkí,		
	Staircase,	Mói,	Jákhlá,	Páhari.
	Room or chamber,	Kóthari,		
	Bedroom,	Sútibár ghar,	Mudunai, Náo,	Jim ko sá
	Cookroom,	Rándhon sála,	Nishing,	Gá ko sá
	Sitting-room,			
	guest-house,	Dúndi ghor,	Mándo,	Choura sá
	Verandah, portico,	Cháli,	Cháli,	Dháp.
	Necessary, cloaca,			
	Outhouse,	Báhari ghor,	Baira Náo,	Bahira sá.
	Zenána,	Bhitai bári,		
	Courtyard,	Ágina,	Chéthála,	Sáléng
	Rule or measure,	Náp,	Mú,	Dóngsúli
	Plummet or level,			
	Trowel,			
	Hod,			
	Lime cement,			
	Clay ditto,			
	Stone-quarrier's craft,			
	Stone-graver's craft,			
	Inscription on stone,	...		

	English.	Kocch	Bodo.	Dhimál
ARTISAN-SHIPS.	Metal-graver's craft,			
	Inscription on metal,			
	A mould or die,			
	A mallet,			
	A graver,			
	Miner's craft,			
	A mine,			
	A vein,			
	A flaw,			
	A shaft or tunnel,			
	A vent,			
	Smelter's craft,			
	Native ore,			
	Metal, pure,			
	Dross,			
	Matrix,			
	Bricklayer's craft,	{ Kúmháler	{ Kúmhálai	
		{ kám,	{ hobba,	
	Brick,	I'nt,	I'nt,	I'nt.
	Tile,	Khapra,		
	Paving tile,			
	Roofing tile,			
	Plain brick,			
	Ornamental ditto,			
	Brick mould,			
	Tile mould,			
	Smoothing implement,			
	Carpenter's craft,	{ Barhoi,		
		{ Sútár,		
	Carpentry goods,	Barhóir jinis,		
	Furniture, household,	Gharér jinis,	Nóóni jinis,	Sá ko jinis.
	A door-frame,			
	A window-frame,			
	A seat, any,	Asan, Pidha,	Kómplai,	Tákhim.
	Bench,	Chángrá,	Chángrá,	Chángrá.
	Stool,	Mórá,		
	Table,			
	A chest or box, large,	Sandúk,	Sandúk,	Sandúk.
	Ditto, ditto, small,		Iskádor,	
	Chest of drawers,			
	A drawer,			
	A trencher or wooden	{ Káthúá,	{ Káthúá,	Kathou.
	platter,			
	Bedstead,	Khát,	Khát,	Khát.
	Okli Músál to husk rice,	Chám gáhin,	U'lar gáin,	Shim khondi.
	Wooden utensil,	Káthér hatiyár,		
	Haft or handle, any,	Dénthá,	Biphóng,	Dénthá.
	Knife haft,	Chúri dénthá,	Biphong,	Dénthá.
	Spade haft,	Kódáler dénthá,	Biphong,	Dénthá.
	Plough haft,	Halér múthúá,		
	Ditto body,	Halér dénda,		
	A plank,	Phálá,	Phálá,	Phálá.
	A beam, large,	Chókrá,	Sál bónpháng,	Sili.
	A beam, small cross-	Jháng,	{ Sili,	Sili.
	beam,	Gól batti,		
	A plane,	Lóndá,		
	An axe,	Kurál,	Rúá,	Dúphé.
	A drill or gimblet,	Blávar,		

	English.	Kocch.	Bodo.	Dhimel
ARTISAN- SHIPS	A turnscrew,			
	A saw,			
	A chisel,	Chouras,	Baithál,	Chouras
	A hammer,	Háthúrá,	Dákháli,	Danghaishúla.
	Potter's craft,	Kúmháler kám,	Kúmháni hobba,	Chokti bonai.
	Pottery goods,	Kúmháler	Kúmháni	Kúmháli ko
	crocery, &c.,	jinis,	jinis,	jinis.
	A vessel, any,	Pátrá,	Yágójeŋg,	Bhánda.
	Earthen vessel,	Mátér bartan,	Háni gojeŋg,	Bhono ko bhánda.
	Wooden vessel,	Khatárbartan,	Bonphóngni- gojeŋg,	Khatáng ko bhanda.
	Metal vessel,	Dhátér bartan,		..
	Large earthen vessel			
	to store grain,	Gózina,	Dábar,	...
	Water-jar, large,	Kólshi,	Taibú,	Kálshi.
	Ditto, small,	Básuna,	Tikli,	Básuna.
	Earthen cooking-pot,			
	Earthen dish or plate,			
	Potter's wheel,	Kúmháler cháik,		
	Shaper,			
	Smoother,			
	Glazing substance,			
	Smith's craft,	Kámhári,	Kámáni hobba,	
	Hardware, any,	Kúmháler jinis,		
	Ironware,	Lóhéer jinis,	Shoroni jinis,	Chir ko jinis.
	Copperware,	Támber jinis,	Thamáni jinis,	Tamba ko jinis.
	Brassware,	Pítaler jinis,		
	Pewterware,	Kínsér jinis,	Khasáni jinis,	
	Chain,	Jinjári,	Jhinjári,	Jhinjári.
	Wire,			
	Nail,	Jóli,	Khili,	Khili.
	Screw,	Péch,		
	Hinge,	Kabya,		
	Lock,	Tálá,	Chaki,	Tálá.
	Key,	Choráni,	Airi,	Choráni.
	Bolt or bar,	Dwárdéwá	Dwár chúnaini	Dwár gip-ko
		lathi,	louthi,	lathi.
	Hook,	Kántá,	Angthá,	..
	Bell,	Ghátá,	Ghátá,	Ghánti.
	Iron vessel, large,	Kádhá,	Kharou,	Kádhá
	Ditto, small,	Lúhia, kadhái,	Lohora,	
	Copper vessel, large,	Dékehá,	Thámjang,	Thámjang
	Ditto, small,	Dékehi,		...
	Metallic cooking-pot,	Dékcha,	Thou or Dou,	Tasala.
		Bogna,	Khánta,	Lóhia.
		Batlohi,	Lohara,	Chokoti.
	Metallic dish,			
	Metallic plate,	Tháli,	Thórsi,	Tháli.
		Bhánda,	Kúrái,	Bhánda.
	Metallic drinking- cup,	Lóta, Ghóta,	Thikli,	Lota báti.
		Bári,	Lota,	Tukur.
	A pot, any,	Hándi,	Dú,	Chokoti.
	A pot-lid,	Pórsún,	Shárai,	Dhakana.
	A spoon,	Háta,	Kárba,	Háta.
	A knife,	Káti,	Dába,	Kathári.
	A fork,	..	...	

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
ARTISAN- -HIPS	Goldsmith's craft,	Bániér káj,	Bániani habba,	Baná ko kam.
	Jewellery,	Gahana, Páta,		
	A Janter;			
	A blow-pipe,	Chúngi,	Wáchúng,	
	A fan,	Pákhá,		
	Nippers,	Chimta,		
	Bellows,	Bháthi,		
	Glow, red heat,	Tau,	Gádúng,	Sá,
	Cutler's craft,			
	Cutlery goods,			
	Razor,	Khúr,	Khúr,	Chúra.
	Scissors,	Kénchí,	Kháneh,	Kénchi.
	Shears,			
	Tweezers,	Chimta,	Léphó,	Chimti
	Large knife,	Chúra,	Dááb,	
	Pocket-knife,	Chúri,		
	Sword,	Tarwál,	Thorál,	Tórál.
	Dagger,			
	Arrowhead,	Phól,	Blá, Dóng,	Khápór.
	Needle, large,	} Súi,	Mohan,	Béndi.
	packman's,			
	Needle, small,	Súi,	Biji,	Béndi.
	Thimble,	Angúshtán,		
	Grindstone,	Sán,	Sán,	Sán.
	Emery,			
	Barber's craft,	Khéóri,	Khorichumbai,	Púshám
	Soap,	Sábón,	Chábon,	Chábon.
	Brush,			
	Lather,			
	Shaving, the act,	Khéóri,	Khori chumbai,	Pusham.
	Shaving head,			
	Shaving beard,			
	Nailparing,	Nángúl káti,	Asigúrhán,	Khúrsing chéui.
	Tailor's craft,	Dorjerkám,	Hishúgrá,	Dhááb joka.
	Thread,	Sútá, súti,	{ Kúndúng or Dúng dúng, }	} Shúté.
	Wax,	Móm,		
	Shoemaker's	} Chámárer	{ Múshátha, Chámárni,	} Mom.
	craft,			
	Shoemaking,	kám,	habba,	} Chámár-ko-kam.
		Júta banávan,	Jota godan,	
	Shoemending,	{ Júta songot koron,	{ Jota phósáp,	
	Shoe,			
	Boot,	Jóta,	Jota,	Jóta.
	Slipper or sandal,			
	Wooden shoe,	Khorong,	Yápthóng,	Champhói.
	Leather shoe,	Jota,	Jota,	Jota.
	Straw or grass shoe,			
	Last,	Pharma,		
	Awl,	Sútári,		
	Cobbler's wax,			
	Cook's craft,	Rándhon,	Chógrá,	Gáka.
	Boiling, the act,	Jhólan,	Chongwo,	
	Roasting or	} Bhunjan,	Yauvo,	
	grilling,			
	Frying,	Sénkhan,	Hangwo,	
	Fireplace,	Akha,	Doudáp,	
	Tongs,	Chimta,	Chumta,	Chimta.

	English.	Kocch.	Bode.	Dhimá'
ARTISAN- SHIPS	Poker,	Kalchúl,		
	Currier's or	Chámárer	{ Chamáru-	
	Tanner's craft, }	kam,	{ hobba, }	
	Peltry goods,	Cháméi jinis,		
	Leather, any,	Chám,	Bigúr,	Dhálé
	Tanner's vat,	Nádh,	Dábar,	Dábar.
	Tannin or baik,	Banda,		
	Miller's craft,		Yándúg,	Mháika.
	Grunded goods,	Pisán,	Yúna jinis,	Mháika jinis.
	Flour or meal,	Atta, maida,		
	Bran,	Bhúsi,	Béjéng,	Bhús.
	Mill,	Jánta,		
	Windmill,			
	Watermill,			
	Handmill,	Jánta,		
	Oilman's craft,	Télier kám,	Telini hobba,	
	Oilman's stores, }	Télier jinis,	Pharitai jinis,	
	Oilpress,	Gyéché, Gháni,	Góchá,	Gháni, H.
	Dyer's craft,	Rongdibár kam,		
	Dyed goods,	Rongil jinis,		
	Dyer's vat,	Nádh,		
	Dyer's press,			
	Dye, any,	Rong,	Rong,	Rong
	Red dye,	Lál rong,	Gaja rong,	Jika rong.
	Green dye,	Hara rong,	{ Khángshúr	{ Nélpá rong.
	Blue dye,	Nil rong,	rong,	
	Yellow dye,	Pila rong,	Gochoni rong,	Dúúka rong.
	Sugarmaker's		Gammo rong,	Yónka rong.
	craft, }	U'kpiran, }	Khúsyáphérét,	Kúsyárpérika.
	Goor,	Goor,	Mithai,	Mithui
	Chini,	Chini,		
	Misri,	Misri,		
	Sakar,	Sakar,		
	Ráb,	Náli,	Láli,	Láli.
	Sugar-press,	Gyéché,	Góchá,	Gháni.
	Confectioner's			
	craft, }	Bhújárer kám,	Ladúdagra,	Ládú bonaika.
	Sweetmeats,	Mithai,	Góddi,	Tááka jinis.
	Cake,	Malpúá,	Enkrong,	Bábór.
	Comfit,	Lai,	Hárúg,	Khouláro.
	Lollypop,	Laddú,	Phétta,	
	Butcher's craft,	Kassalér kám,		
	Flesh,	Masong,	Bidot,	Béhá.
	Garbage,		Chippika,	...
	Slaying-axe,	Garsá,	{ Lúmbri,	{ Dúpi.
	Cleaver,	Chépsá,	{ Thungbri,	{
	Block,	Góri,	Pháthág,	Dábiá.
	Knife,	Kathari,	Dingri,	Dingri.
	Baker's craft,		Dába,	Kathari.
	Bread,	Róti,		
	Unleavened bread,			
	Leavened bread,			
	Dough,	Gandhan,		
	Runnet or leaven,			
	Distiller's craft,	Chúlávan,	Chounó,	Síáká
	Spirituuous liquors,	Modh,	Pitika,	Phatika.

	English.	Kocch.	Bodo.	Dhimál.
ARTISAN SHIPS	Still,	Bhatti,	Bhátí,	Bhátí.
	Receiver or boiler,	Bhatti,	Bhátí,	Bhátí.
	Condenser,	Adkar,	Daihú,	Dúki
	Cooler,	Nádh,	Dábar,	Hindá.
	Funnel,			
	Pipe,	Náli,	Nálá,	Nálá.
	Spirits made	Modh,	Pitiká,	Phatika
	from grain,			
	Do. from flowers,			
	Do. from juices,			
	like toddy,			
	Brewer's craft,	Ubálan,	Chongno,	
	Fermented liquor,	Katla,	Jóni jinis or Jó,	Yú.
	Brewer's vat,	Matka,	Dú,	Róoti.
	Washerman's craft,	Dhóbí kám,		
	Soap,	Sábon,	Sábon,	Sábon.
	Tub,	Powna,		
	Beater,	Mogdor,		
	Block,	Phállá,		
	Dirty clothes,	Maila kapra,	Gini Hi,	Mírhi Dhába.
	Clean clothes,	Safa kapra,	Hi gúphút,	Má mirhi dhaba.
	Turner's craft,	Kúndáíl,	Khúndám,	Kúndai katang.
	Turned goods,	Kúndáíl jinis,	Kúndaini jinis,	Kúndai ko jinis.
	A lathe,	Chouras,	Baithal,	
	Clothprinter's	Chapáíl,		
	craft,			
	Printed goods,	Chápér jinis,		
	Chintz,	Chínt,	Chít,	Chít.
	Coarse chintz,	Chínt,	Chít,	Chít.
	Fine chintz,	Chínt,	Chít,	Chít.
	A stamp,	Cháp,		
	A press,			
	Spinner's art,	Sútkátan,	Khúndungluye,	Sútékatika.
	Spun goods,	Súter jinis,	{ Khundungni } jinis,	{ Suté ko jinis.
	Spinner's wheel,	Charkha,	Jauthér,	Charkha.
	Thread,	Sút,	Khúndung,	Suté.
	Skein,	Motha,	Lémchá,	Wana.
	Knitter's art,	Jabibanáíl,	Jékhana,	Chiting púika.
	Knit goods,	Jaber jinis,	Jéni jinis,	Chiting
	Weaver's art,	Banávan,	Hiddán,	Dhába thirka.
	Woven goods,	Banáíl jinis,	Danaí jinis,	Thirka.
	A web or piece,	Tán,	Gangché,	Dhába.
	The warp,	Táná,	Gochong,	Táná.
	The woof,	Pétwan,	Géhen,	Pétwan.
	Fine cotton or	Mulmal,	Rúbú Hi,	
	mulmal,			
	Coarse do or calico,	Gajbóri,	Hi shima,	
	Fine woollen or	Banát,	Bánát,	Bánát.
	broad cloth,			
	Coarser or malida,			
	Coarsest or	Kómból,	Kúmbali,	Kámili.
	blanket,			
	Hemp cloth or	Bhángrá,		
	linen,			
	Flax cloth or linen,*			

\* The Lanum ustatissimum, Tsi, or Alsí, however common and good, is nowhere used in India save for oil.

	<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimul</i>
ARTISAN-SHIPS	Sack - cloth of	{ Dhokrá,	{ Phátta,	{ Dhókra.
	San or Pát,	{	{ Chola,	{
	Sail-cloth, finer,	{ Jhálok,	{ Jhálok,	{ Jhálok.
	of San,	{ Mékhári,	{	{
	Silk or Satin, cloth,		Injuni Hi,	..
	A loom,	Sájá,	Hichan,	Sája.
	A shuttle,	Mákú,	Mákú,	Mákú
	A paddle,	Khút,	Górkhá,	Náchá naitr
	A roller for	{	Gándai,	Dángda-lánga
	winding web,	{ Kérkhi,	{	{
	Weaving, the act,	Banái,	Dáin,	Thirká.
	Cord - wamer's	{ Rasser banái,	{ Doudong,	{ Dihapeka.
	craft,	{	{ Chádong,	{
	Cord or thick rope,	Dor, rassa,	Dóga, Doudong,	Bada-Dhá
	Twine or thin rope,	Rossi,	Dóga múdú,	Mhoika-Diba
	Tow, any,	Pátá,	Phatta,	Páté.
	Oakum,	Bákél,		
	Lint,			
	Rags,		Hísri,	Tekadhábá.
	Paper-maker's	{		
	craft,	{		
	Paper made of	{ Kágaj,		
	bark,	{		
	Ditto of rags,	Kágaj,		
	Bleacher's art,			
	Basket-maker's	{	Hépmá,	Púiká.
	craft,	{	{	{
	Decorating,	Máthán,	Són,	Koikatang.
	The slip or stulp	{ Pátí,	{ Bish,	{ Pátí.
	peel'd off,	{	{	{
	Basket, open plat,	Changári,	Kho,	Dondora.
	Basket, close plat,	Dháki,	Dón,	Bhútúri.
	Basket, any,	Doura, Douri,	Dónkho,	
	Deep closed	{ Sapuri,		
	basket,	{		
	Shallow open do.,	Dháki,		
FINE ARTS	Fine arts,			
	Poetry,	Kavit,		
	A poem,	Kavit,		
	Metre,	..		
	Rhyme,			
	A distich,			
	Painting, the art,	Chittrakári,	Málni habba,	
	A picture,	Chobi,		
	Light and shade,			
	Perspective,			
	Colouring,			
	Human portrait,	Tazvir,		
	Landscape,			
	Colour-box,			
	Easel,			
	Brush,			...
	Pencil,			
	Musical science,	{ Gávan bajá- van ilm,	{ Rajápdam,	..
	Musical note,	Gávanbajáwan,	Rajápdam,	Léika béika.
	The gamut,			

	English.	Kocch.	Bodo.	Dhimál.
FINE ARTS	Harmony,	.	.	.
	Melody,	.	.	.
	Vocal music,	Gáwan, Gít,	Rájáp,	Léíka.
	Instrumental	} Bajáwan,	Dám,	Béika.
	music,			
	A concert,	Nátch,	Músáyú,	Hyáká.
	A fife,	Báshi,	Chíphúng,	Múhari
	A pipe,	Sahanái,	Phéngphá,	.
	A trumpet,	Túrthói,	Túrthoi,	Túrthoi.
	A drum,	Dhól, Nagara,	Nagara,	Dhól.
	Cymbals,	Kortál,	Khowawáng,	Jháíl.
	A stringed in-	Sáringi, Do-	} Sénja,	} Sénja,
	strument,	tára Bina,		
	Sculpture,	Chinni,	.	.
	A stone statue,	} Mánushermúrti,	}	}
	human,			
	Ditto of a deity,	Devater múrti,		
	An idol of clay,	Mátir múrti,		...
	Image, plaything,	Chóbi,		
	Metallic idol,	Dhátuér múrti,		
	Architecture,	} Filpay, khamba	} Powa,	}
	the science,			
	A pillar or co-	} Powa,	}	}
	lumn,			
	A shaft or body,			..
	A capital,		...	.
	A basement,		...	.
	Entablature,			..
	Architrave,			...
	Frieze,			...
	Cornice,			..
	Façade,			...
	An arch,	.		
	An arcade or	} ..	}	} ..
	colonnade,			
	A dome,	Gúmbaj,	..	...
	A minár,	Minár,		.
	A minaret,	.	...	
	A pent roof,	Bangaler Chat,		
	A flat roof,	Sobsóir Chat,	...	

## NOUNS OF TIME.

Time,	Kál,	Khál,	Kál.
Eternity,	Anant kál,	..	
Day,	Din,	Shán,	Nhitima
Night,	Ráth,	Hórr,	Nhishing.
Morn,	Bérbhán,	Phújáni,	Rhima.
Noon,	Dóphór,	Sánjaphú,	Béla génka.
Eve,	{ Górádhúkani	{ Bilí,	Biléma.
Sunrise,	Súraj úday,	{ Shánangkhat-	{ Bélaóhika.
Sunset,	Súraj asti,	Shánang hopbai,	Bélahadéka.
Moonrise,	Chándúday,	{ Nókhabir	{ Tálulohika.
		khatbai,	
Moonset,	Chándasti,	{ Nókhabir	{ Tálilahadeka.
		hapbai,	
A moment,	Pal,	..	



<i>English</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhilmál</i>
A minute,	Pal,		
An hour,	Ghari,		
A week,	Athúra,		
A month,	Más,	Dán,	Músbá
A year,	Bóchór,	Bochor,	Bochor.
A timepiece,	Ghari,		
A date,	Tárikh, Tithi,		
Sunday,	Deóbár,	Déo,	Déo.
Monday,	Sombár,	Som,	Sóm.
Tuesday,	Mongolbár,	Mongol,	Mongol.
Wednesday,	Búdhbár,	Budh,	Búdh.
Thursday,	Bishtibár,	Bishti,	Bishti.
Friday,	Súkalbár,	Súkal,	Sukal.
Saturday,	Súnibár,	Súni,	Súni.
January,	Mágh,	Mágh,	Mágh.
February,	Phágún,	Phágún,	Phágún.
March,	Chaityo,	Choit,	Choit.
April,	Boisákh,	Boisákh,	Boisákh.
May,	Joith,	Jait,	Jait.
June,	Asár,	Asúr,	Asúr.
July,	Sáwon,	Sráwon,	Sáwon.
August,	Bhodor,	Bhodor,	Bhodor.
September,	A'sin,	Asin,	Asin.
October,	Kortik,	Kortik,	Kortik.
November,	Oghon,	Oghon,	Oghon.
December,	Pús,	Poush,	Poush.

## INDECLINABLES OF TIME.

To-day,	Aji,	Dinai,	Náni
To-morrow,	Kál,	Gábún,	Jámnai.
Yesterday,	Púchila rój,	Miyá or Mía,	Anjái.
Previously,	Ágá,	Sigáng,	Lámpáng.
Now,	Elai,	Dánó, Dú,	E'láng
Afterwards,	Púché,	Yúnó, Dénáng,	Nhúchó.
Always, ever,	Sodá,	Orai,	E'lou.
Never,	Konokálé nahin.	Oraimegyá,	E'lou mántho.
Seldom,	Kónokóno belá,	Hénobéla hénó bela,	Thóráng.
Often,	Báre báre,	Phélé phélé,	Ghaning gháning.
Sometimes,	Konokono belá,	Héno belá Heno bela,	Thóráng.
Now, recently,	E'i kharai,	Dánó,	Idom Belá.
Long ago,	Bhéle diné,	Gúbún choi,	E'shito.
When,	Jéla,	Jéla,	Jéla.
Then,	Séla,	Séla,	Kóla.
When?	Kónbéla,	Mábilai,	Hélou.
At once, together,	E'kchak,	Phakché,	Edo sáng
Gradually, one by one,	Eké Eké,	Háshing,	E'mé Emé.
Slowly,	Dhíré,	Láshi láshi,	Dhíré.
Quickly,	Dhór,	Gakré gakré,	Dhimpá.
Instantly,	Sót,	Dánó,	E'láng.
Late,	Bílómé,	Yúnó,	Yérhé.
Early,	Jogoté,	Gakré,	Jogotáng
Daily,		...	
Weekly,	...	...	
Monthly,	...		
Yearly,	...		
Once,	...		

<i>English</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Twice,	...		
Thrice,			...

## NUMBERS.\*

One,	Ek,	Man-ché,	E'-long.
Two,	Dú,	Man-gné,	Gné-long
Three,	Tir,	Man-thám,	Súm-long.
Four,	Chái,	Man-bré,	Dia-long.
Five,	Páinch,	Man-bá,	Ná-long.
Six,	Choi,	Man-dó,	Tú-long
Seven,	Sát,	Man-sini,	Nhiu-long.
Eight,	Ath,	...	Yé-long
Nine,	Nou,		Kúhá-long
Ten,	Das,		Té-long
Eleven,	Egáro,	...	...
Twelve,	Báro,	...	...
Twenty,	Bis,	{ Chokai-bá, Thai-khon, Bisha-ché,	{ E-long Bisha.
Twenty-one.	Ekóis,	...	...
Thirty,	Tis,	...	...
Forty,	Chális,	Bisha-gné,	Gné-lóng bisha.
Fifty,	Pachás,	...	...
Sixty,	Sát,	Bisha-thám,	Súm-lóng bisha.
Seventy,	Sohotor,	...	...
Eighty,	Aasi,	{ Bisha-bré, Phanai-ché,	{ Diá-long bisha.
Ninety,	Nobbi,	...	...
One hundred,	Sou,	Bisha-bá,	Ná-lóng bisha.
One thousand,	Hájár,	.	..
Ten thousand,	Dashajár,	.	.
A lack,	Lakh,	.	.
A crore,	Krór,	.	...
First,	Pahilo,	.	...
Second,	Dósrá,	...	...
Third,	Tisrá,	...	...
Fourth,	Chouthá,	.	.
Fifth,	Páchin,	.	..
Sixth,	Chatin,	..	..
Seventh,	Sátin,	.	...
Eighth,	Athin,	...	...
Ninth,	Nóhin,	...	...
Tenth,	Doshin,	...	...
A numeral sign or cipher,	{ A'nhó,	...	..

## NOUNS OF PLACE.

A place,	Thán, Jágah,	Núpthi,	Chól.
Presence,	Hájari,	.	.
Absence,	Ghairhájári,	.	..
A level,	Sóbsóur,	.	.
A slope,	Hékakúra,	Khéngláp,	Chálgor.
Acclivity,	Chórti,	Gána,	Tánka.
Declivity,	Lámti,	U'nhkat,	Khúka.
The centre,	Bích,	Géjér,	Májhata.

\* The Méch prefix (man), and the Dhimál postfix (long), are sometimes omitted, and both are liable to variations, for which see Grammar.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimul</i>
The side,	Bógól,	Ging,	Jéngshó.
The corner,	Kóná,	...	...
The top,	Máthi,	Khró,	Púring.
The bottom,	Hént,	Khibo,	Léttá.
A nation or kingdom,	Ráj,	Rájo,	Rájyá.
A province or súbah,	Súbah,		
A country or zillah,	Zillah,		
A parish township or pagus	Bondor,	Bondor,	Bondor
A guild-hall, trader's,			
A town-hall, municipal court,	Prodháneí-ka-chéri,	Mondolní-kachéri,	Mondol ko-sá.
A palace,	Rájbári,	Rájbári,	Rájbári.
A council-chamber,	Ráj sobha,		
A temple or church,	Déotá thán,	Madainóo	Díko sá.
		Báthóninoo,	
A burial-place,		Goth orphop	Lípko-chol.
		Dongní núpthi,	
A burning place,	Súsán,	Gothi syou-	Dú-ko-chol.
		dongní núpthi,	
A public office or court,	Kachéri,	Kachéri,	Kachéri.
Court of justice,	Adálatér Kachéri,		
Ditto of revenue,	Chákalér Kachéri,		
A jail,	Phátok,	Bondon salá,	Kót-sá.
A village court,	Prodháneí Kachéri,	Mondolní Kachéri,	Mondol ko-sá.
A college,			
A school,			
A hospital,			
A library,			
A bank,			
An arsenal for making arms,			
A magazine for storing arms,			
A fort,	Gorh,	Khót,	Killa.
A cantonment,	Chouni,	Síphai thána,	Síphai jomka.
A camp,		..	
A warehouse, merchant's,	Kóthi,		
A shop, retailer's,	Dókán,	Dókán,	Dókán.
A factory or workshop,			
A smithy,	Márúí sála,	Khámárninoo,	Kámháir-ko-sá.
A tannery,	Chámárér thán,		
A dye-house,			
A distillery,	Bhátí khána,	Súndíninoo,	Súndi-ko-sá.
A brewery,			
A farmhouse,			
A farmyard,			
A granary,	Khalyán,	Kholto,	Khaniár.
A stack,	Khalyán,	Kholto,	Khaniár.
An inn,	Dándi ghor,	Mando,	Chourá sá.
		Noukháli,	
A stable,	Ghórér ghor,	Goránninoo,	Onhya ko sá
A cow-house,	Góhál,	Gwánninoo,	Gwáli sá.
A dairy,			
A sheepcote,	Bhérir sála,	Bárma gógra,	E'chá ko sá.
A pig-tye,	Súarer khór,	Yóma yógi ong,	Páyá ko sá.
		Yóma gógra,	

<i>English.</i>	<i>Kocch.</i>	<i>Bodo</i>	<i>Dhimál.</i>
A dwelling-house,	Ghor,	Nóo,	Sá.
A machán to watch crops,	Kúda,	Noochá,	Sá.
A cottage,	Khóprá,	Nóo,	
A hut,	Khopra,		
A city,	Shohor,		
A town,	Shohor,		
A village,	Gáón, Bondor,	Phará,*	Dérá.
A street,	Gali,		
A square,	Chouk,		Dámá.
A road, high,	Pod, sorok,	Lámá,	
A road, bye,		Degor,	Dégór
A footpath,	Dégói,		
An estate, the ubi,			
A farm, ditto,			
A garden,	Bágiche,		Báí
An orchard homestead,	Bári,	Bári,	Lhèp ko sá
Flower-garden,	Phúl bári,	Bíbar bári,	
Kitchen garden or	Ság bári,	Moikong-bári,	Sár bári,
kaleyard,			
Field, garden,	Khét bári,	Húbári,	Lung bári.
Field, any,	Khét,	Hú,	Lung.
Arable field,	Bhúmi bári,	Hú,	Lung.
Grass field, lea, or	Khouna,	Phúthár,	Piá lung.
meadow,	Rávana,		
Hay field,			
Fallow field,	Nótkhila,	Hágrá,†	Lóngdhó.
Ridge,	Góhi,		
Furrow,	Ghós,		
Hedge,	Bédhá,	Chékhór,	Cháti.
Ditch,	Póri, Pághár,	Phoiri, khoui,	Ani.
INDECLINABLES OF PLACE.			
Separately, apart,	Bégól, Alog,	Gúbún,	Bhináng.
Together, along with,	Lóg, éksáth,	Logoché,	E'dósáng.
Towards,	Tí,		Só?
Up to, to, unto,	Tako,	Chim or Sim,	Thiká
As far,	Jéithé,	Jédong,	Thékapa.
So far,	Séithé,	Sláp,	Jéso.
Beyond, over,	Pár,	Bát,	Kósó.
In, at,	Té,	Sing, há, ou,	Pén.
On this side,	Yépár,	Imbé jung,	Tá.
On that side,	Wúpár,	Hobe jung,	Yépár.
On both sides,	Wárpár,	Yéjungwojung,	Wúpái
		Mébúbébúbújung,	
		Jung jung,	
About, around,	Agolbogol,	Mébú bébú,‡	Chéngsho
All round,	Cháro bhitti.	Chamcham,	bhéngsho
On, upon,	Pór,	Chou,	Ora paring.
			Rhútá.
Here,	Hitti,	Jung,	Isho, Itá.
		Imbohá,	
There,	Hútti,	Hobóhá,	U'sho, U'tá.
		Hujúng,	
		Mouhá,	Hésho.
Where?	Kúnti,	Bojong.	Hetá

\* See note at p 103 Phará and Dérá are Hindi words

† Hágrá, the waste, jungle, no fallow

‡ Mébú bébú, here and there, corruption of Imbébú-hobebu, this side and that

<i>English.</i>		<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhumal.</i>
Where,	} rel.	Eíthi,	Jérano,	Jétán
There,		Séithi,	Byáno,	Kótán.
Where?		Kúnthi,	Bojúng,	Hétá
Everywhere,		Sokolthi,	Mouka,	Ora páring.
Nowhere,		Konothi náhín,	Boryaubo,	Hétabú mántho.
Hence,		E'íthé hatti,	Jirobo géyá,	Ita song.
Thence,		Jéithé hatti,	Imboni phrá,	U'ta song
Whence?		Kónthé hatti,	Hoboni phrá,	
Whence,			Bojong phrá,	Hota song.
Before,			Mouni phrá,	Jéta sho
Behind,		A'g,	Jéjong,	Láng, Lámpá.
Between,		Pách,	Shugáng,*	Nhá chopá.
Above,		Bích,	Yúnó,*	Májhata.
Beneath,		U'par,	Gézéi,	Rhútá.
Near,		Tola,	Chá,	Léttá.
Far,		Níkot,	Sing,	Chéngsó.
Within,		Dúr,	Khatai,	Dúré
Without,		Bhuturi,	Gajáng,	Sáléng.
			Singou or sing,	Lipta.
				Báhma.
				Sátáng.
		Báhiri,	Bahirou,	

## NOUNS OF QUALITY AND CONDITION, &amp;c.

Health,	Arán,	Gakhrángblá,	Elkapáka
Sickness,	Birám,	Jobrablá,	Máelkapáka
Knowledge,	Gyán,	Gyán,	Gyán.
Ignorance,	Ogyan,	Gyáng géyá,	Gyan manthu.
Fatigue,	Thakái,	Méngbai,	Múka.
Rest,	Jírán,	Jirébai,	Maishúka
Occupation,	Koi om,		
Leisure,	Jírán,		
Liberty,	Chhútti,	Hógár,	Láppika?
Restraint,	Káid,	Howál,	Kaid.
Society,	Dósór,		
Solitude,			
Crowd,	Bhír,		Diáng jóm.
Strength, bodily,	Bal,	Balo,	Balo.
Weakness, ditto,	Nibal,	Balgéyá,	Bal mánthúka.
Ability, mental,	Báddhi,		
Inability, ditto,	Kúbúddhi,		
Power, general,	Sak,	Háyá or Hád,	Dóáng.
Powerlessness,	Nisak,	Haagai,	Dóáng mántho.
Lameness,	Léngá pan,	Léngian matno?	
Blindness,	Kana pan,	Kánan matno?	
Deafness,	Bahira pan,	Bénga slo?	
Dumbness,	Gúngá pan,	Phágá slo?	
Stutter, stammer,	Thotala pan,	Tótla slo?	
Wealth,	Dhón,	Dhón,	Dhón
Poverty,	Mádhon,	Dhón géyá,	Dhón mánthúka
Scarcity,	Akál,	Ankhál,	Akál
Plenty,	Satti kál,	Satti kál,	Satti kál.
Famine,	Akál,	Ankhál,	Akál
Drought,			
Inundation,	Bán,	Bán,	Gódá.
Happiness,	Súkh,	Súkh,	Súkh.
Pleasure,			

\* In place of time, as in English. So Dhumal

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhamál.</i>
Misery, pain,	Dúkh,	Dúkh,	Dúkh.
Beauty,	.	Macháugan matno ? *	.
Ugliness,	.	Shapman matno ?	.
Straightness,	Sídhapana,	.	.
Crookedness,	Térápana,	.	.
Fulness,	.	.	.
Emptiness,	.	Illitnan matno ?	.
Heaviness,	.	Réchéngan matno,	.
Lightness,	.	Gédétnan matno,	.
Greatness,	Badái,	Múdóyan matno,	.
Smallness,	Chotái,	Gallóvan matno,	.
Length,	Lambái,	Gúchúman matno,	.
Shortness,	Chótái,	.	.
Depth,	Gáhir pana,	.	.
Shallowness,	.	.	.
Width,	Choudái,	Gúran matno,	.
Narrowness,	.	Géchépan matno,	.
Height,	U'ccháí,	Gajóvan matno,	.
Lowness,	Nichai,	Gaháyan matno,	.
A round body,	Gol,	Tolot or Dolot,	.
A square,	Choukón,	Kóna manbré,	.
A triangle,	Tríkón,	Kóna manthám,	.
An angle or corner,	Kóná,	Kóná manché,	.
Area,	Paróst,	.	.
Circumference,	Bér,	.	.
Diameter,	Bías,	.	.
A half,	A'dhá,	Khou (ché-one),	E'phala.
A quarter,	Póá,	{ Khou silingche,	{ E'póá (é one).
		{ (ché-one),	{
A third,	Tihái,	{ Phán thám,	{
		{ Khou thám ?	{
A part, piece,	Túkrá,	{ Thúamá,	{ Thúamá.
		{ Chóché,	{
The whole,	Samúchá,	{ Bimano,	{ Támánéug.
		{ Boibo ?	{
Redness,	Láli,	.	.
Whiteness,	...	.	.
Blackness,	..	.	.
Sound,	Sobd,	Shodop,	Hinka.
Noise,	Gondogol,	Gondogol,	Gondogól.
Silence,	Nibháva,	Dórshi,	Chípaká.
Echo,	Ghóng,	Chatta,	Chatta.
A cry, scream, human,	Shór, Púkár,	Gapchi,	Rhíkai
A roar, bestial,	Dák,	Thétnú,	Dikhár.
A low, bovine,	Dódári,	Dodáya,	Dódai.
A bleat, sheep's,	Bhélbhéli,	Gapmo,	Mémai.
A bark, dog's,	Bhúnk,	Chúngno,	.
A whistle, man's,	Súskári,	Múshút,	Súskári.
A whistle, bird's,	Sitti,	Gapmo,	Khárka.
A hiss, snake's,	Súsári,	Nérú,	Phopai.
A mew, cat's,	Mémári,	Gapmo,	Dhúi.
Savour or flavour,	Swád,	Gathou,	Táa.
Good savour,	Acha swád,	Gathou,	Elka Táa.
Bad savour,	Burá swád,	Thouwá,	Máelka Táa.
Sweetness,	Mithái,	Gadoi matno ?	..
Sourness,	Khápan,	Gakhoi matno ?	..

\* Machang for mayang; so Dou for Tau, and Gorai for Korai. Euphonic.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bitterness,	Khátapan,		
Ripeness,		Gamánan matno ?	
Rawness,		Gathángan matno ?	
Soundness,		Gnam matno ?	
Rottenness,		Géchéo matno	
Odour, smell,	Gandh,	Manámo,	Nhámká.
Perfume,	Acha gandh,	Manámo-madamo,	Elka nhámka.
Stink,	Búra gandh,	Manámo-khéchara,	Máelka nháuka.
Roughness,	Rúkhái,		
Smoothness,	Chikonái,	..	
Hardness,	Sakhtí,	.	
Softness,			
Dryness,	Súkhápan,		
Wetness,	Bhijápan,	.	
Juiciness, fruit,	Rosita,		
Sappiness, greenness,	} Gilápana,	.	..
wood,			

## NOUNS OF MOTION—THINGS.

Appearance,	.	.	.
Disappearance,	.	.	.
Ascent,	.	Gadong,	.
Descent,	.	U'nkhat,	.
Advance,	Aga gaman,	.	.
Retrogression,	Páché hatan,	.	.
Vibration, oscillation,	{ Hilat,	{ Moudáng,	{ Phurka.
	{ Kámp,	{	{ Lééka.
Pressure by own weight,	Dáb,	Kichin,	Rhèpká.
Depression, active,	Daban,	Náohin,	Rhép pákí.
Compression, ditto,	Chíp,	Chíp,	Chíp
Relaxation, loosening,	Dhilau,	Shóngrop,	Dhil páká.
Increase, self,	Barhti,		Dhámé.
Decrease, ditto,	Ghotti,		Shímhé.
Addition, others,	Barháwan,	Phédétin,	
Subtraction, ditto,	Shattávan,	Phódún,	
Expansion, self,	Phútan,	Barsara,	
Contraction, ditto,	Múnjan,	Khopjop,	
Opening, others,	Khúlan,	Khéón,	
Shutting, ditto,	Bond koron,	Jokhlop,	
Conjunction, self,	Saujog,	Lagomano,	Lágal néuka.
Disjunction, ditto,	Biyog,	Gúbúnslo,	Lakka.
Rupture, bursting, self,	Phút,	Gauwo,	Dhéiká.
Fracture, breaking others,	Tórophór,	Chépai,	Bhóika.
Melting, self,	Galán,	Giliín,	Galé hí.
Congeeing, ditto,	Jamán,	Dakhán,	Jóm hí.
Melting, other's,	Galávan,	Gili hóm,	Galé páká.
Congeeing, ditto,	Jamávan,	...	Jóm páká.

## NOUNS OF ACTION—PERSONS.

Approach,	Nikot án,	Khatiou phoin,	Jéngsholé.
Retirement,	Dúr ján,	Gajan tháugin,	Duré hadé.
Arrival,	Pohúnch,	Chobai,	Dhi.
Departure,	Prasthán,	U'nkhat,	Hadéka.
Entry,	Bhitor án,	Sing hap,	Saleng wáng.
Exit,	Báhir ján,	Báhir thág,	Sátángólé.
Preservation,	Rakya,	Rákhi,	Báncha páká.
Destruction,	Nás,	Nás,	Nasht páká.
Injury, spoiling,	Bigáran,	...	.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
A journey,	Játrá,	Játrá,	Játrá.
A stage or day's journey,	Monjil,	Shán chéniláma,	E'-nñh-ko-dámá.
Expedition, haste,	Táp,	Gakhri ?,	Dhimpá.
Delay,	Déri,	Durong,	Bilombh.
A walk, the act,			...
A pace, stride,	Pau, kodom,	Agán ?	Titar.
A run, race,	Dour,	Khat,	Dháp.
A gallop, animal's,			
A trot, ditto,			
A leap, jump,	Phán,	Bát,	Tónka.
A hop, skip,	Kúd,	Bajalo,	Hyúká
A kick,	Lát,	Jóyú,	Lát
A scratch,	Achúran,	Khúró,	Rhaika.
A bite,	Kátan,	Wát,	Chíika.
A sting,	Bin,	Jó,	Chúka.
A blow of hand,	Már,	Shó,	Chour.
Ditto of stick,	Dáng,	Shó,	Dáughai.
A cut,	Katávan,	Háyú,	Pál.
A thrust or push,	Dhakél,	Nájérét,	Dhikaika.
A pull,	Kénch,	Búbú,	Tánika
A cast or throw,	Phénk,	Gárhót,	Jhátéká.
A pinch,	Chim,	Khép,	Chum
A laugh,	Hongsi,	Mimi,	Lénká
A smile,	Múshki,	Minislú,	Atoisa lénka.
A weeping,	Rówan,	Gáp,	Khár.
A sneeze,	Chikan,	Háchú,	Háchú.
A cough,	Khási,	Gújú,	Shú.
A gulp or swallow,	Dhók,	Grótsché,	Níl
A belch,	Dhékár,	Molong,	Hito.
A fart,	Pát,	Kíphoi,	Lí
A spitting,	Thúk,	Mújú,	Thóp
A chewing or mastication,	Chaboun,	Chouin,	Rhé katang.
A talking,	Bólan,	Rán,	Dóp katang.
Talk,	Ból,	Rái,	Dóp.
A kiss,	Chúmá,	Khódúm,	Chúmá.
Seeing, the faculty,	Dékhan,	Náu,	Kháng katang.
Hearing, ditto,	Súnan,	Khónám,	Hínkatang
Smelling, ditto,	Súngan,	Manamchúin,	Nhú katang.
Tasting, ditto,	Chátan,	Chólán,	Déé katang.
Touching, ditto,	Chúyan,	Dángnám,	Vér katang.
Pissing, the act,	Mútan,	Háshúm,	Chicho katang.
Shitting, ditto,	Hágan,	Khíyin,	Líshi katang.
Eating, ditto,	Khávan,	Ján,	Chá katang.
Drinking, ditto,	Píwan,	Lóngin,	Am katang
Sleeping,	Sútan,	Múdúm,	Jim katang
Waking,	Jágan,		Chét katang.
Dreaming,	Soponkoron,	Símáng núin,	Sopon kháng katan.
A dream,	Sopon,	Símáng,	Sopon.
Breathing,	Sausphékan,	Hánglái,	Sáuslho katang.
Breath,	Sáns,	Háng,	...
Sweating,	Pasíjan,	Gálmán,	Bhim katang.
Sweat,	Pasina,	Galamdoi,	Bhimka.
Palpitation,	Kápan,	Moun,	Phir katang.
Cotus, impregnation,			
generating,	Choda-chodi,	Khón,	Lú katang.
Conception in womb,	Aubháí hón,	Bishúpúlin,	Hémángdhamkatar
Digestion,	Pach,	Gúlin,	Póch pá katang.
Indigestion,	Apach,	Gilya gáin,	Póch mápa katang.



## NOUNS OF RESEMBLANCE, AFFIRMATION, &amp;C., AND OF GENERAL IMPORT.

<i>English.</i>	<i>Kocch.</i>	<i>Bodq.</i>	<i>Dhiml.</i>
Resemblance,	Sománta.		
Difference,	Osomanta,		
Identity,	E'ktá,		
Otherness,	...		
Doubt,	San déhi,		
Certainty,	Nichoita,		
Assent,	Kábúl,		
Dissent,	Nákabúl,		
Affirmation,	Sohi,	Ongo,	Jéngli.
Denial,	Iukár,	Ongá,	Májéngli.
Offer, tender,	Chará'án,	Jáchiyu ?	Kórhú.
Acceptance,	Kabúl,	Ráyo,	Rhúká.
Rejection,	Nákabúl,	Ráyu,	Má'húká.
Aid, help,	Modot,	Chúmphá,	Moidhop.
Hindrance,	Horj,		
Advice, counsel,	Pránuś,	Sanjalaiyú,	Búddhipáká.
Difficulty,	Kathintá,	Gabráp,	
Easiness,	Sohojtá,	Althóí,	
Expedient, contrivance,	Júgti,	Júgtli,	Júgtli.
Fitness,		Somaiyo,	Sobalká
Unfitness,		Somaiyá,	Má sobuka.
Danger, risk,		Gabráp,	Láchi
Escape, safety,		Góvaché,	Báuchi.
Protection, refuge,	Saran,	Kirphát,	Soron.
Abandonment, desertion.	Tyág,	Nágár,	Tyág.
Change, mutation,	Bodol,	Slai,	Shóoka
Immutableness,	Abodol,	Dá slai,	Má sá'óká.
Luck, hap, fortune,	Bhág,	Bhág,	Bhág
Good luck,	Sú bhág,	Gham bhág,	Elka bhág.
Bad luck,	Kú bhág,	Hammabbhág,	Má elka bhág.
Accident, contingency,	Daiv', Gati,		
Meeting, the act,	Milán,	Lagomano,	
Parting, ditto,	Júda jávan,	Gúbún gúbún tháing,	
Necessity, fate,	Daiv',	Dáiv',	Daivé.
Free-will,	Súchétan,	Gouni khúsi,	Tai ko khúsi.
Necessity, compulsion,	Jarúrat,		...
Choice, option,	Khúsi,	Khúsi,	Khúsi.
Residue, what left,	Báki,	Ádrá,	Adrá.
Model, pattern,	Nok-ha,		
Method, mode,	Doul,		
Original,	Asal,		
Copy,	Nakal,		
Share, lot,	Bakra,	Bhág,	Bántba.
Prop, support,	Powá,	Thongtháng,	Powa.
Instrument,	Hathnár,	Gágújú,	Ghon goi.
Process,	...		
Product,			
Order,	Rití,	Japdong,	
Disorder,	Anrití,	Chilai bílai,	
Benefit,	Hit korom,	Khaichen bhal,	Jaiba elka.
Injury,	Dúsht korom,	Khaichen mando,	Jaiba ma elka
Loss,	Hárál,	Gamariyá,	Mhánhé.
Search,	Khóh,	Naigro,	Bhóo.
Discovery,	Páwan,	Maibai,	Nénká.
Gain, advantage,	Lábh,	Bisha,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Loss, disadvantage,	Háni,	Loksán,	
Question,	Sawál,		
Answer,	Jawáb,		
Promise,	Karál,	Kharál,	Karál.
Breach of promise,			
Job, piece of work,	Kám,	Hobba,	
Joke,	Thatta,	Sikrai,	Rouchi.
Knot,	Gánthi,	Gánthi,	Gánthi.
Cleft, crack,	Chír,	Gouwo,	Dhéiká.
Hole,	Gáddha,	Hákór,	
Quake,	Kámp,	Mou,	Phirka.
Earthquake,	Bhúí kámp,	Há mouwo,	Bhanói phirka.
Point,	Góyá,	Góphát,	
Edge, } of weapon, {	Dháí,	Dhár,	Dhár.
Back, } {	Pithi,	Géda,	Gándi.
Pair, mas et fœm,	Jórá,	Jórá,	Jórá.
Pair, sorted,	Jora,	Jórá,	Jórá.
Fee, douceur,	Inám,	I'lám,	I'lám.
Atom,			
Inventory or list,	Férst,		
A mark, any,	Chin,	Chin,	Chin.
A stain,	Dágh,	Dágh,	Dágh.
A label,			
Errand of business,			
Message, simple,			
News, intelligence,	Khobor,	Khopor,	Khopor.
Essence,	Mánja,	Mánja,	Mánja.
Equilibrium,			
Bias,			
Excess,	Jyádati,		
Deficiency,	Ghotti,		
Sufficiency,	Bos,		

INDECLINABLES OF AFFIRMATION, QUANTITY, MODE, &c., INCLUDING  
CONJUNCTIONS AND PREPOSITIONS.\*

Perhaps,	Kún kálé,	Mithia? Blá,	Nághé.
Certainly,	Kháti, Nichoi,	Ongthárgo,	Nichói.
Yes,	Hén,	Ongo,	Hé.
No,	Nanín,	Ongá,	Abé.
General privative,		Géyá,	Mánthú.
Do not, verbal	{	{	{
privative,			
Wherefore, } rel. and	Jéi táné,		Jéi páli.
Therefore, } correl. {	Séi táné,		Séi páli.
Why?	Ki táné,	Mánó,	Hai páli.
Much,	Bhéléla,	Góbáng,	E'shúto.
Many,	Bhéléla,	Góbáng,	E'shúto.
Little,	Gútik,	Kitisi or Tisi,	Atóisa.
Few,	Gútik,	Kitisi,	Atóisa.
Less,	Kónék,	Kitisi,	Atóisa.
More,	Arúr, Phai,	Aro,	Aro.
Enough,	Eós,	Thúbai,	Jéhé.
More, } signs of	Tá té,	Bimbo-shin,	O'kónhádong.
Most, } compari-	Sabá té,	Bornobo-shin,	Sogmingko-
son, } {			nhádong.

\* For more prepositions see Grammar, p 75. Add thence Of, To, In, On, From. Many prepositions will be found under Indeclinables of Place.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimil.</i>
As much,	Joto,	Jé chibang,	Jé jokho
So much,	Toto,	U' chibang,	U'dong jokho.
How much?	Koto,	Béchi chibang,	Hé jokho.
How many?	Kiti,	Béchébá, Piché,	
Too much,	Phai?	Gabáng?	Sópá.
Too little,	Olop,	Kitisi?	
Very much, most,	Oti,	{ Boinobo-gabang }	{ Sokapé Sóká.
		{ shiu,	{ Saiko sopa.
Than,		{ Shin or Sin, also }	{ Nhá or Nhádong.
		{ N6,	
As,	Jémón,	Jirin,	Jédong.
So,	Témón,	U'rin,	Kódong.
Thus, poz,	Wéó mon,	{ Wo rin,	{ U'dong.
How?	Kémón,	{ Risha, Idi,	{ Usáng.
Like, in manner of,	Jokho,	Bié,	Hésá.
Unlike, other wise,	Ná jokho,	Púsá,	Bhaika.
Verily, indeed,	Thuk thuk,	Dá púsá,	Má Bhaika.
Only, merely,	Kháli kéval,		
As long,	Joto khán,	Bánó,	Jejokho bilombh.
So long,		Jéché bon,	Sejokho bilombh.
Until,		Woché bon,	Kola.
Because,			Konáng.
If,	Jékhón, Jédú,	Jéla,	
Then,	Tékhón, Té,	Kola,	
But,	Kintu,	Kintu,	Kintu ná.
And,	E'vong, O,	Bi, Ré? Bó?	E'dóng?
Also,	Aro,	Aro,	Aro
Again,	Bárá,	Phin,	{ Nhé chota,
Or,	Ki,	Ná,	{ Gnéchota.
Both,	Dóno,	{ San-gne,* }	{ Ná
Either,	Káhóng,	{ Man-gné,	{ Nhémi, Gnémi.
Neither,	Káhongná,		{ Nhélong, Gnélong.
Or not, otherwise,	Náté,	Bibo nangá?	Háshúng.
Hush!	Jhit már,	Dáté,	Háshúng mantho
Lo!	Dékhék,	Shrithá,	Máté.
Hurrah!	Dhanyo dhanyo,	Nai hót or Nái,	Dhuká pá.
Alas,	Hai hai,	Khanomathai,	Kháng.
With, cum,	Dosor, sáthé,	Habap,	
Without, sine,	Biné,	Logo,	Hai hai.
By, instrument,	Diyá,	Jóng,	Dosa.
Except, unless,		...	Shó, Dong.
Moreover, besides,	Aro,	..	..
Notwithstanding,	Tákhón,	Aro,	Ar.
According to,	Ba mójim,	Toblábó,	..
Almost, nearly,	Atát,		..
Quite, entirely,	Tamám,	Khatió, Háché,	Thorángi.
Partially, in part,	Kúccch kúccch,	Bomobo?	Dónghé.
Rightly, well,	Acha koria,	Khaiché,	..
Wrongly, ill,	Mondo koria,	..	..
Violently,	Balibal,	Balohanáné,	Jormájor.
Gently,	Dhíre dhíre,	Láshi láshi,	..

\* Sangné, two people, Mangné, two animals.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
PRONOUNS, PERSONAL.			
I,	Mái,	Ang,	Ká.
Thou,	Túi,	Nang,	Ná.
He, she, it, that,	Oni,	Bí,	Wá.
We,	Hámi,	Jong (chú),	Kyél.
Ye,	Támi,	Nang chú,	Nyél.
They,	U'ni,	Bi chú,	U'bal.

POSSESSIVE PRONOUNS.			
Mine,	Mór,	Augni,	Káng.
Thine,	Tór,	Nangni,	Náng.
His, hers, its,	O'r,	Bini,	O'ko, wang.
Ours,	Hámáro,	Jongni,	King.
Yours,	Támáro,	Nangshúni,	Ning.
Theirs,	U'nnár,	Bichúni,	U'balco.

RELATIVE DEMONSTRATIVE PRONOUNS, &c.			
Self,	Áp,	Gouí ?	Tái.
Own,	Ápnér,	{ Gouni,	{ Táiko.
This,	Yáhi,	{ Bitháni,	{
That,	Vóhi,	Imbo,	Iti or Idong.
Who, rel,	Jé,	Hobo,	U'ti or U'dong.
Who correl.,	Sói,	Jé,	Jéti or Jédong.
Who?	Kái,	Bi? (He, it),	Séti or Kodong.
What, that which,		Chúr,	Héti or Háshú.
What?	Kí,	Má,	Hai.
Any,	Káhó, kóno,	Múngbo? *	Káibo
All,	Sob,	Bomo,	{ Saikó?
Anybody,	{ Káhó,	{ Chúr,	{ Sogming.
Somebody,			{ Háshú.
Nobody,	Káho nahin,	{ Chúr óngá,	{ Má hashú.
Anything,	{ Kúch,	{ Chúr géyá,	{ Háshúmanthuka.
Something,		{ Jishláp,	{ Haidong.
Whoever,	Jéhi,	Jái,	Jédong kédong.
Like,	Sá, Món,	Púsá,	Bhaika?
Like this, such,	E'món,	Ri púsá,	I'sáka.
Like that, such,	Wémón,	U'ri púsá,	U'sáka.
Like what?	Kémón,	Bré púsá,	Hésaka.
Other, another,	Áró,	Gábún,	Bhináng.

ADJECTIVES.			
Good,	Bhalo,	Ghám,	Elka.
Bad,	Mondo,	Hamma,	Má éika.
Virtuous, moral,	Púni, Dhormi,	Ghám,	Dharma.
Vicious, immoral,	Pápi,	Hamma,	Pápi.
Religious,	Dhormi,		...
Irreligious,	Adhormi,		...
Penitent,			...
Impenitent,			...
Modest,	Lajúá,	Laji ganang,	Laji híka.
Impudent,	Niloj,	Laji yongá,	Láj manthúka.
Hopeful,	Bá-Jrósi,	Bórsa ganang,	Bhórsa híka.

\* Múngbú, to things only.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhumāl</i>
Hopeless,	Nirási,	Bórsa géyá,	Bhorsa mánthúka
Joyful, happy,	Horkit,	Khús,	Khús.
Sorrowful, unhappy,	U'ás,	Khús géyá,	Khús mánthúka.
Cunning,	Phaktia,	Phakta,	Phakta.
Candid,	Sídha,	Sódha,	Sódha.
Maleicious,	Ghínáha,	Múgá ino,	Chikaka.
Benevolent,	Doyasil,	Wanjáno,	"
Envious,	Hinsok,	Mogon channai,	Hiska
Content,	San túshiti,		Hiska mánthúka.
Proud, vain,	Diphongi,	Dúnai,	Dira phúlla.
Humble,	Garib,	Tháng jang,	Sójha.
Industrious,	Mahinati,	Mou chúno,	Kisri páka.
Idle,	Alsia,	Alsia,	Alsia.
True,	Saccha,	Bobra.	Bobra.
False,	Jhúta,	Kholai,	Láppa
Impatient,	} Rádh,		
Passionate, hasty,			
Placid, quiet, patient,	Dhír,		
Merciful,	Doyasil,	Wan gonáng,	
Cruel,	Dúsht,	Wan géyá,	
Brave,	Sáhosi,	Gíronga,	Mala chíka.
Cowardly,	Dórúk,	Gíkho.	Hatúsia
Constant, steady,	Sthír,	Ghoidáia,	Gongouda
Inconstant,	} Asthír,	Kholai,	Shát montina
Capricious,			
Wasteful, profuse,	Dhúlia,	Phútúa,	Khói násia.
Niggardly,	Kirpini,	Kostia, khalé,	Koshói.
Kind, gentle,	Súsil,	Ghám,	Dhílaka.
Unkind, harsh,	Kúsil,	Hamma,	Chúikka.
Goodnatured,	Súsil,	Gúroi, ghám,	E'lka.
Illnatured,	Kúsil,	Hamma,	{ Má elka.
			{ Dóndúa.
Polite, wellbred,	Sishtáchái,		
Rude, illbred,	Khada,		
Obedient,	Maini,	Gín ganang,	
Disobedient,	O maini,	Gín géyá,	
Grateful,			
Ungrateful,			
Mad,	Págla,	Phagla,	Phagla.
Idiotic,	Pagla,	Phagla,	Phagla.
Laic, morally,	Kortobyá,		
Illicit, ditto,	Okortobyá,		
Legal,			
Illegal,			
Physical or material,	Bhoutika,		
Immaterial,	Aitmika,		
Precise,	Thik thik,		
Vague,			
Hungry,	Bhúkul,	Yókidong,	Mhítúka.
Thirsty,	Píási,	Doi kángdong,	Chám lihika.
Naked,	Nángta,	Hí géyá,	Dhába mánthú.
Clothed,		Hí gandong,	Dhába gúka vel hika.
Libidinous,	Kámi,	Cháitia,	Kokhoi hika.
Gluttonous,	Pétú,	Jachográ,	Shopa cháka.
Drunken,	Sharábi,	Máthól,	Yú ámká.
Foul-mouthed,	} Múkhchór,	Khúga shápma,	Naika.
Abusive,		Gotháng,	Singlhoka.
Alive,	Jíwat,		

<i>English</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhumál.</i>
Dead,	Mórá,	Gothoi,	Siká.
Sick,	Káhila,	Haiya, Jóbra,	Mádónka.
Healthy,		Gakhrúng.	Dónka.
Asleep,	Nindáil,	Múdí lángdong,	Ninda lékha.
Awake,	Jágil,	Sidi mondong,	Chétánka.
Mature,	Siáná,	Jholau,	Wháutika.
Young,	Chéngór,	Gothi, Galaini.	Chan hika.
Old,	Búdha,	Brai, Búroi,	{ Waráng.
Strong,	Bali,	Balo grá,	{ Beráng.
Weak,	Nibali,	Balo géya,	Bal hika
Free,			Bal mánthúka.
Confined,			
Handsomeness,	Songot,	Mójáng,	Elka ?
Ugly,	Baiya,	Shápmá,	Má elka.
Short, { human	Bánggrá,	Gahái,	Bángra
Tall, { beings,	Ténggha,	Gajou,	Dháugá.
Fat,	Móta,	Gúphúng,	{ Dhámka.
Thin,	Súkna,	Gaham,	{ Chópka.
Tired, weary,	Thakít,	Méng chóo,	Mhoika.
Fresh, untired,	Athakít,	Méngyá gai,	Máika.
Lame,	Lénggra,	Khóra,	Má máika.
Blind,	Kána,	Kána,	Kóhra.
Deaf,	Bahira,	Bénga,	Kána
Dumb,	Gúnga,	Ráin ónga,	Bahira.
Alone,	Ekala,	Háshing,	Gúnga.
Companioned,	Dosoréi,	Lagolá,	Ekaláng.
Learned,	Gyáni,	Gyán ganang,	Dosorhi.
Ignorant,	Ogyáni,	Gyán géya,	Gyán hika
Wise,	Gyán,	Gyán,	Gyan mánthúka.
Foolish,	Ogyáni,	Gyán géyá,	Gyán hika.
Poor,	Nidhoni,	Houria, thakageya,	Gyán mánthúka.
Rich,	Dhoni,	Dhon ganang,	Dhon mánthúka.
Noisy, talkative,	Géngédia,	Phidua,	Dhon hika.
Silent,	Obola,	Ráyá, thándá,	Phidua.
Dirty,	Maila,	Gini,	Chika páka.
Clean,	Safa,	Gúphúr,	{ Mirhi
Married,	Bibáta,	Noha jábai,	{ Máchikan.
Single,	{ Akúmári,	{ Jholou (mas.),	{ Chikan.
	{ Akwári,	{ Sikala (fem.),	{ Mougia.
Highborn,	Kúlín,	...	{ Dhóná
Lowborn,	Akúlín,		...
Dependent,	Porbos,	Malaini,	Bodés.
Independent,	Aponbos,	Gouini khusi,	Táides.
Taxed,	Málguzári,	Girini,	Girini.
Exempt,	Mááfi,	Mááfi,	Mááfi.
Designed,	...		
Accidental,	...		...
Old,	Púrána,	Gozám,	.
New,	Náya,	Godám,	.
Present,	Hájir,		.
Absent,	Ghair Hájir,		.
Ready,	Tiyár,		.
Unready,			..
Scarce, rare,	Thóra,		..
Common, vulgar,	Bohut,		.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo</i>	<i>Dhimál.</i>
Public,			
Private,			
Prosperous,			
Unprosperous,			
Saleable,			
Purchasable,			
Valuable,	Kimati,		
Worthless,	Mond,		
Habitual, usual,			
Unusual, strange,			
Similar,	Somán,		
Dissimilar,	Asomán,	Gúbún,	Bhináng.
Same,	E'khi,		
Different,	Júda,	Gúbún,	Bnináng.
Doubtful,	Sandéhi,		
Certain,	Nichoí,		
Deserted,	Chon,		Diáng mánthúka.
Frequented,	Bosot bári,		Diáng yonka.
Easy,	Sohoj,	Altúa,	
Difficult,	Kosor,	Gobiáp,	Karúkará.
Changeful,	Asthir,	Kholai,	Lapha.
Changeless,	Sthir,	Bobrai,	Bobrai.
Lucky,	Súbhágya,		
Unlucky,	Obhágya,		
Original,	Asahi,		
Copied,	Nokoh,		
Methodical,	Doul sé,	Doul ganang,	Doul Hika.
Immethodical,	Andoul se,	Doul géya,	Doul manthúka.
Fít, suitable,	Láik,	Shomaiyo,	Sha baika.
Unfít,	Na láik,	Shomaiyá,	Másha baika.
Orderly,	Sári,		Sárika.
Disorderly,	Osáii,	Chilai bilai,	Másúuka.
Profitable,	Phalit,	U'daigo,	
Unprofitable,	Ophalit,	U'daiyá,	
Possessed, tenens,		Akhai ou,	
Dispossessed, ousted,		Akhai ou géya,	
Ornamented,	Rongil,	Rong gonág,	Ronghika.
Plain,	Sádha,	Rong géya,	Rong mánthúka.
Useful,	Phalit,	Hamsin,	
Useless,	Ophalit,	Hammásin,	
Quick moving, active,	Chálák,	Gakhrai mouin,	Dhimka chukka.
Slow moving, inert,	Gor chálák,	Généo mouin,	Má dhimka.
Cheap,	Sosta,	Ghéér,	Má chúka.
Dear,	Mhánga,	Mongo,	Lánká.
Pure,	Pabitor,		Jánká.
Impure,	Opobitor,		Chíkánka.
Wholesome,	Pochya,	Gilhnai,	Mirhi.
Unwholesome,	Nápochya,	Gilyá,	Póch páka
Edible,	Khábar,	Janaini,	Poch má páka.
Inedible,	Nakhábar,	Jáyáni,	Cháka.
Manufactured, wrought,	Banail,	Jáyáni,	Má chúka.
Raw goods,		Daanai,	...
Sharp-edged,	Chókha,		...
Blunt,	Bhotora,	Gobbo,	Chúká.
Grinded,	Gúra,	Bowa,	Má chúka.
Woven,	Banái,	Gandoi,	Tóohka.
Spun,		Shúnai,	Joka.
		Khúndóng,	...

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Platted,		Hépnai,	Púka
Spacious, wide, ample,	Posár,	Gúwár,	Dhai dhak.
Contracted,	Ato,	Gétechép,	Ato
Moving,	Cholnir,	Thabaiyo,	Cholon hika.
Motionless,	Sthávar,	Thabaiyá,	Cholon mánthúka.
Figured,	Rúpít,	Rúpganang,	Rup hika.
Figureless,	Aurupít,	Rúp geya,	Rup mánthúka.
Luminous,	Ujjála,	Shrángni,	Phor phora.
Dark, obscure,	Andhkár,	Kómshim,	{ Chipka
	...	Núyá,	{ Kitikitika.
Opaque,		Núyó,	Má dóoka.
Pellucid,		Jong jong,	Dóoka
Blazing,	Jolot,	Komot bai,	Tika.
Extinct,	Nibhal,	Jáádong,	Shéka.
The present time,	Bartamán,	Japbai,	I'dong Béla.
The past,	Bhúta,		Jéhi
The future,	Bhavish,		
Right,	Dohina,	Nágdá, or A'gdá,	Dam ..
Left,	Bain,	Nakchi,	Lédá.
Central,	Madhyika,	Géjér,	Mánjhika.
Lateral,	Pás,	Jingni,	Alká.
North,	Uttar,	Cha,	Dáhn.
South,	Dakshin,	Khlá,	Máhn.
East,	Púrab,	Sanja,	Núnhén.
West,	Poschim,	Shanáp,	Dinhén.
Passable, accessible,	Podit,	Pát lángá,	..
Impassable,	{ Apodit,	Pát háyá,	...
Inaccessible,			
Cultivated,	Jotáha,	Hú mouá,	Léng hika.
Uncultivated,	Unjotáha,	Hágráni,	Dinchaka
Fruitful, rich,	Osár,	Gham,	Elka.
Barren, poor,	Átó,	Hamma,	Maelka.
Sandy,	Balúá,	Balaní Hú,	...
Clayey,	Chik tháli,	Chik tháli,	Tyúka.
Calcareous,	Chúnaini,	...	.
Saline,	Núnia,		.
Muddy,	Kéchara,	Habdúni,	Kédéóka.
Dusty,	Dhúlúha,	Hádúni,	.
Brakish water,	Núnia,	Shapma,	Maelka.
Fresh,	Mítha,	{ Gham,	{ Elka.
Flowing,	Bohonti,	{ Majang,	{ Phaika
Still,	Dhi,	Búyú,	Máphaika.
Deep,	Móni,	Bílú, Dongo,	Bhilé.
Shallow,	Alpho,	Gatho,	Kómka
Windy weather,	Batásia,	Thouá,	
Stormy,	Ándhia,	...	
Fine, fair,	Accha,	Majang, ghám,	Elka.
Cold,	Thanda,	Gúshú,	Tirká.
Hot,	Gorom,	Gúdúm,	Sááká.
Cloudy,	Méghér,	Nókháni,	.
Sunshiny,	Ghámér,	Syán dóngni.	.
Rainy, wet,	Pámér,		
Dry, fair,	Bésh,	Nókhaháyá, gaini,	...
Moist, full of vapour,	Bhijá,	Gichi,	Jhakka.
Moist, sappy, green,	Gý,	Gotháng,	Sinka
Juicy,	Rasáil,	Bidé gonáng,	Ros jénka.
Juiceless, dry,	Súkhá,	Bidé géyá,	Ros mánthuká.



English.	Koch.	Bodo.	Dhimál
Wet, } clothes,	Bhíja,	Gíchi,	Jhakka.
Dry, }	Súkhá,	Grín,	Sínka.
Wooded, close, { land,	Jongoli,	Hágrá gomúng,	Dinchahika.
Naked, open, }	O'sár,	Dhai dhai,	Dhai dhaika.
Coloured, .	Rongil,	Rong gomúng,	Ika dáka.
Colourless,	Sádá,	Rong géyá,	Jéika.
Red,	Lál,	Gatchá,	Jíka
White,	Dhoula,	Gúphút,	Jéika
Blue,	Níl,	Gotchóm,	Daaka
Green,	Hara,	Khángshúr,	Nálpá
Black,	Kála,	Gotchom,	Dáúka.
Yellow,	Píla,	Gúmmo,	Youka.
Sour,	Títá,	Gakhói,	Dákha.
Sweet,	Mitha,	Gadóí,	Táúka.
Bitter,	Kaduva,	Gakha,	Khák i.
Ripe,	Pakka,	Gammang,	Mínka
Raw,	{ Kachha,	{ Gatháng,	Sínka.
	{ Kancha,		
Rotten,	Sara,	Géchéú,	Aika.
Sound,	Tája,	Gbám,	Má aika
Stinking,	Kúgandhi,	Khéché ara,	Ma yokka.
Well-odoured,	Súgandhi,	Madamma,	Yokka.
Rough,	Korkoria,	Góbrá,	Khér souka.
Smooth,	Chikua,	Chil chil,	Chikan
Hard,	Kada,	Górra,	Korkorka.
Soft,	Norom,	Gúróí,	Norom.
Straight,	Sidhá,	{ Gotthong,	{ Ghénka
		{ Thong jong,	
Crooked,	Békú,	Khónkra,	Kéúka
Full,	Bhorti,	Tongo, Bánjá,	Bhélpá.
Empty,	Kháli,	{ Múngbo géyá,	{ Mánthúka.
		{ Géyá,	
Solid,			
Hollow,			
Heavy,	Bhári,	Gullit or Ílut,	Lbika
Light,	Holka,	Réchéng,	Hómka
Great,	Bado,	Gédét,	Dhámká
Small,	Choto,	Múdóí,	Mhoika.
Long,	Lámbo,	Gallou,	Rhinka.
Short,	Choto,	Gúchám,	Pótóka
Wide,	Chowra, Osár,	Gúár,	Pacháika
Narrow,	Tang, Áto,	Géchép,	Chipka.
High,	U'echá,	Gajou,	Dhángaka.
Low,	Níchá,	Gahú,	Bánggrá.
Round,	Gól,	Tólótni,	Gótaka
Square,	Chou konia,	Kóna manbréni,	Díá thúnika
Angular,	Kónia,	Kóna manchéni,	E'long thúnika.
Broken,	Tútá,	Gójó,	Bhoika
Entire,	Samúcha,	Bimainé,	{ Góthaka.
			{ Má bhoika.
Porous,	...	...	...
Imporous,	...	...	...
Open,	Khúlá,	Khéwo,	Héká.
Shut,	Bond,	Jókhlopmo,	Gibka.
Spread,	Asar,	Bodong,	Posárka.
Folded,	Goto,	Hútúmdong,	Jóm páka.
Expanded, blown,	{ Phuta,	Bárshara,	Bárká.
a flower,			

<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Closed, shut, do.,	...	Khókjóp,	Chópka.
Tight,	Tántán,	Tánatán,	Tántán.
Slack,	Dhíla,	Gúrrún,	...
Loose, unsteady,	Larbaria,	Lúdo lúdo,	Uéika.
Fixed, firm,	Thir,	Gakhráng,	Kárkúka.
Cooked,	Rándha,	Gomon,	Minka.
Raw,	Kancha,	Gotháng,	Sínka.
Hairy,	Romáil,	Khomon gonáng,	Múshú hika.
Hairless,	Cholchol,	Khomon géyá,	Múshú mánthúka
Feathered,	...	...	..
Scaly,	..	..	..

## VERBS.

To do,	{ Konu,	{ Mouno,	{ Páli.
	{ Koribar or	{ Khlámno,	
	{ Korinu,	{ Khajámno,	
Not to do,	Na korinu,	Mouá gaino, <sup>†</sup>	Má páli.
To undo,	...		
To do over again,	...	Mou phinno,	Nhéchúto páli.*
To shape, form, make.		Dááno,	Banaili.
To change, form, or	{ Bodol korinu,	{ Baino,	{ Shóoli.
alter,		{ Saino,	
To be (esse),	Hóbar,	Jááno,	Jéngli.
Not to be,	Na hóbar,	Jáa gaino,	Má jéngli.
To become,	Hóbar,	Jáano,	Jéngli.
To come to pass,	{ Ásia poribar,	{ Jáa phoino,	{ Dháli.
happen,			{ Léténg wángli.
To create,	Sújibar,		...
To destroy, } god,	Nasht korinu,	Nasht khlámno,	Nasht páli.
To be born,	Janam hobar,	Janam jáano,	Janam jéngli.
To give birth to,	{ Janam dibar,	{ Gophamo,	{ Janam pili.
produce,		{ Uptan hotno,	
To deliver, accoucher,	...		...
To nurse, wet,	Dúdh khlubar,	Abú dóno,	Dúdo ám páli.
To nurse, dry,			...
To live,	Jíbar,	Thángno,	Singhlóli.
To die,	Moribar,	Thóino,	Síli.
To kill,	{ Mária pha-	{ Shitbatno,	{ Shéli.
	{ lánú,	{ Watno,	
To grow,	Badibar,	Détno,	...
To decay, decline,	Ghotibar,	Brai lángno,	Waráng jéngli.
To be mature,	Syán hobar,	Jholau jááno,	Wántika jéngli.
To feel, be bodily	...	{ Shútrúng khlámno,	{ Shúrti páli.
sensible of,		{ Disha khlámno,	
To perceive, mentally,	Chininú,	Shútrúng khlámno,	Shúrti páli.
To think,	Phóm korinu,	Mithino,	Phóm páli.
To desire,	Cháhinu,	{ Labaino,	{ Khángli.
		{ Gasho khajámno,	
To remember,	Yád korinu,	Shútrúng khajámno,	Phém páli.
To forget,	Bhúlinu,	Bouno,	Níli.
To learn,	Sikhinu,	Chúlóngno,	Dhírl.
To teach,	Síkha dinu,	Phúróngno,	Dhír páli.
To educate,	Pát-dibarordinu,		
To read,	Padhinu,	Chalángno?	Porhli.
To write,	Lékhinu,	Litno,	Lékhli.

\* *Nhéchúto* from *gné*, 2, and *chót*, bout, turn, *do bá a* in Hindi. It should therefore be written *Gnéchúto* passim.

English.	Kocch.	Bodo	Dhimul.
To sign,	Doskot korinu,	Doskot litno,	Cháp pili.
To seal,	Chápnu,	Cháp thúno,	Cháp pili.
To sin,	Pap kónu,	Páp khajámno,	Páp pili.
To err,	Bhúlinu,	Bauno,	Bhúléh.
To revenge,	Bodol libar,	Bodol sophinno,	Bodol páli.
To forgive,	Mááf kónu,	{ Doya khlámno,	{ Doya páli.
		{ Nágarno,	
To repent,	Patch kónu,	Jungá sino,	Patch tali.
To intend, purpose,	Mansúba korinu,	Gasho rákhina?	Mansúba páli.
To endeavour,	Anthnu,	Jángi khapráno,	Kénku tépli
To persevere, con- tinue doing,	{ Korté róbar,	Moun tháno,	Pakaténg hili.
To desist from,	Thákibar,	Nágarno,	{ Láp páli.
			{ Lápili.
To enjoy, use,	Bhoginu,		..
To use, bring into use,	Kámot lagánu,		
To disuse, lay by,	Chormu, rákhinu,	Danno,	Láp pili.
To know, understand,	Bújhinu,	Mithino,	Géli.
To be ignorant of, { not understand,	Na bújhinu,	Mithi gauno,	Má géli.
To cause to know, { to explain,		Mithiya hotno?	Géli páli.
To believe,	Patánu,	Ghám mithinu,	Saphi.
To disbelieve,	Na patiana,	Haumá mithinu,	Má sáphi
To doubt, hesitate,	Son déhi konu,	Ganogoto khlámno,	{ Dommo kommo pali
To be sure,	Nichoi jámbar,		
To make up mind, { determine,	Taharounu,		
To resemble,	Somán hobai,	Somán jááno,	Somán jéngli
To differ,	Osomán hobai,	Dá somán jááno,	Ma soman jengli.
To compare,	Milaibar,	Rájúno,	Jora chá í áh.
To cajole, wheedle,	Bhúr kánu,	Bár klaino,	Báng páli
To please,	Khús korinu,	Khúsi khlámno,	Khús páli
To displease,	Na khús korinu,	Khúsi khlamma gaino,	Mákhús páli.
To esteem,	Bodó mánnu,	Máni chúno,	Mánéli.
To despise,	Chóto mánnu,	Manyà gaino,	Má manéli.
To decry, run down,	Badnám kónu,		
To deceive, mislead,	Bhúla kónu,	Bouhotno,	Nilli páli.
To persuade,	Manánu,	Rodongno,	
To dissuade, {	Báda dinu,	{ Báda hotno,	Bádá pil.
	Báran korinu,		
To attend to, to heed,	Mánnu,	Mánnu,	Mánéli.
To neglect,	Ná mánnu,	Mányá gaino,	Má manéli.
To confirm,	Sábit koribar,	Kotha rákhinu,	Sábit pali.
To annul,	Ród koribar,	Ród khajámno,	Ród páli.
To allow, permit,	Hobar dibar,		
To disallow, prevent,	Ná hobár dibar,	Báda hotno,	Báda pili.
To forbid, interdict,	Báda dinu,	Báda hotno,	Báda pili.
To succeed,	Parinu,	Háano débano,	Dóangli.
To be able,	Sakinu,	Háano,	Dóangli.
To fail,	Ná párinu,	Haagano, Jénno,	Má dóangli.
Not to be able,	Ná sakinu,	Háágano,	...
To wonder at,	Acharaj mánnu,	Ankhá mánnu,	Rhiwáli.
To approve,	Posin konu,	Phosin khlámno,	Posin pali.
To disapprove,	Ná posin konu,	Dá phosin khlámno,	Má posin páli,
To applaud, com- mend, praise,	{ Nigou korinu,	...	Posin páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To censure, blame,	Ninda konu,		Má posin páli.
To hiss, loudly decry,	Chíchi bolibar,		
To cheer, loudly applaud,	Shábáshi korinu,		
To cheer, comfort,	Póshinu,	Posh khlámno,	Pósh páli.
cherish, protect,			
To neglect, abandon,	Tyág korinu,	Nágárno,	Má posh páli.
To encourage,	Sahos dibar,	Bhorsa hotno,	Bhorsa pili.
To discourage,	U'dás koribar,	Gí hotno,	..
To abuse, revile,	Gáli dibár,	Raicháno,	Naili.
To frighten,	Dór khláibár,		Láchili.
To be afraid,	Dor khláibár or } khábar,	Giyúno ?	Láchi páli.
To tranquillise,			
To be tranquil,	Sánt korinu,		
To brawl,	Sánt hobar,		
To brag, boast,	Jhogra korinu,	Náng jalano,	Naishúli.
To condole with,	Badhai korinu,	Dú lano,	Gophi dopli.
To annoy, vex, tease,	Thátib dinu,	...	Thátib pili.
irritate,	Dúkh dinu,	Dúk hotno,	Dúkh pili.
To love, feel affection,			
To hate, feel malice,	Máya konu,	Wánchóno,	Doya páli.
To hope,	Ghin konu,	Mógino,	Chika páli.
To fear,	Bhórsa konu,	Gironga jáano,	Bhórsa nénli.
To tell a lie,	Hatús khábar,	Gíchino,	Láchili.
To tell the truth,	Jhút bolinu,	Santha laino,	Mitcha dópili.
To rejoice, n.,	Sacch bolinu,	Thónggóng raino,	
To grieve, n.,		Khúsi jáano,	Khúsi jéngli.
To satisfy, a ,		..	..
To disappoint, a ,			..
To command order,	Húkam dinu,	Húkam hotno,	Húkam pili.
To countermand,	Báda dinu,	Báda hotno,	Bada pili.
To obey,	Húkám mánuinu,	Húkám manino,	Húkám manéli
To disobey,	Húkám ná	Húkám mánya	Húkám má me
	maninu,		
To question,	Páchinu,	gano,	néli.
To answer,	Songno,		Hilli.
To assent,	Jowáp dinu,	Rái douno,	Dopli.
To dissent,	Kabúl konu,	Ongo raino,	Manéli.
To affirm,	Ná kabúl konu,	Ongá raino,	Má manéli.
To deny,	..	Ongo raino,	..
To speak, talk, say,	Bolinu,	Raino,	Dópili.
To repeat, say again,	Dobára bolinu,	Rai phunno,	Nhéchota, dópil
To announce, tell, inform,	Khopor dinu,		
To summon, call,	Dákibar,	Lung hotno,	Kaili.
To call out, shout,	Gondogol konu,	Hóchino,	Rhi kaili.
To accost, salute,	Saheb salamat	Khlámno,	Dónli.
	konu,		
To invite,	Nyota korinu,		
To visit,			
To entertain guests,			
To request, solicit,	Binti konu,	Binti khlámno,	Banti páli.
To beg alms,	Bhik mánginu,	Dán bino,	Dán rhéli.
To refuse,	Ná dibar,	Dá hotno,	Má pili.
To ask, interrogate,	Jáchinu,	Songno,	Hilli.
inquire,			
To offer, tender,	Bhúrkibar.	Hotno,	Pili.
To accept,	Libár.	Láno,	Rhúli.
To reject,	Ná libar.	Dá lano,	Má rhúli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To help,	Modod dibar,	Chúmpháno,	{ Ténkéli.
To hinder,	Horoj dibar,	Hómtano,	{ Rhóli.
To advise, give advice,	Saláh dinu,	San jalaino,	Saláh pili.
To consult, ask advice,	Saláh mánginu,		Saláh iháli.
To quarrel,	Jhogra konu,	Náng jalaino,	Nai sbúli.
To be reconciled,	Mihnu,	Béng jalaino,	Láli.
To curse,	Sráp dinu,	Sráp hotno,	Sráp pili.
To bless,	Asirbád dinu,	Tháng barta iaino,	Sing teng hili.
To forswear,	{ Kirya khái chári	Shomai lánane	{ K'ya cháteug láp
renounce,	{ dinu,	nágarno,	{ pili.
To take oath,	Kirya khabar,	Shomai lán,	{ Kirya.
To give oath,	Kirya khai dibar,	Shómaiká hotno,	{ Cháli.
To swear falsely,	{ Jhúta kirya	Mitcha shomai	{ Kirya chápáli.
	{ khabar,	láo,	{ Micha kirya cháli.
To preserve,	Dáchá korinu,		
To destroy,	Nosht korinu,		
To hurt beings,	Chót dinu,		
To injure, deteriorate	{ Kharáb konu,		
goods,			
To benefit,	Bhalo konu,	Ghám khlámno,	Elka páli.
To wrong,	Búra konu,	Hamna khlámno,	Má elka páli.
To converse,	Bolinu,	Raino,	Dópli.
To be silent,	Chúp konu,	Sritbáno,	Chikáli.
To silence,	Chúp korinu,	Sritbá hotno,	Chika páli.
To make a noise,	{ Gondogol ko-	{ Gondogol kha-	{ Gondogol páli.
	{ rinu,	jámno,	
To laugh,	Hásinu,	Mimno,	Léngli
To smile,	Múski hasinu,	Minisláo,	Atoisa léngli.
To weep,	Rónu,	Gapno,	Kháhi.
To moan,			
To sob,			
To squint,	Téra dékhuu,	Khónká naino,	Kéóká khángli.
To sneeze,	Chíkinu,	Háchúno,	Háchuli.
To cough,	Khásinu,	Gájúno,	Sháli.
To swallow,	Ghótinu,	Molengno,	Nili.
To belch,	Dhikar konu,	Getno,	Dikátóli.
To fart,	Pat korinu,	Kipbaino,	Lípaili.
To spit,	Thúk phálinu,	Májúno,	Thópehi chibli.
To chew,	Chobibar,	Chouno,	Chobaili.
To bite,	Kátibar,		
To kiss, give,	Chúma dibar,	Koudom hotno,	Chúma pili.
To kiss, take,	Chúma libar,	Koudom lán,	Chúma rháli.
To copulate,	{ Choda chodi	{ Khoimo,	Láli.
	{ korinu,		
To cause to impregnate	Jhág dibar,	Gúnáng hotno,	Dánkha tapipula.
or cover, give male,			
To conceive in womb,	Gau bhári hobar,	Bisha phúlnu,	Hémáng dhámli.
To digest in stomach,	Homjom konu,	Gilino,	Póch páli.
To lick,	Chátinu,	Chaláno,	Déchi.
To suck,	Chúsunu,	Chupno,	Chúuli.
To see,	Dékhibar,	Naino,	{ Khángli.
			{ Dóli.
To hear,	Súnibar,	Khanáno,	Hénli.
To taste,	Chákibar,	Cháláno,	Chákhili.
To smell,	Súngibar,	{ Sruk hano,	{ Nháli.
		{ Manám chúno,	

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To touch,	Chúbar,	Dángno · chétainno,	Vérli.
To piss,	Mútibar,	Hásúno,	Chichóhli.
To shit,	Hágubar,	Khíno,	Lishuli.
To eat,	Khábar,	Jáno,	Cháli.
To drink,	Píbar,	Lúngno,	Amlí.
To cook,	Róndhón konu,	...	...
To sleep,	Sútibar,	Múdúno,	Jimli.
To wake, self,	Jágíbar,	Sidi manno,	Chétámli.
To wake another,	Jágtá konu,	Phajáno,	Lhópáli.
To dream,	Sopon dékhibar,	Simáng naino,	Sopón dóli.
To breathe,	Sáns libar,	Hángláo,	U'kás rháli.
To sweat,	Jhóshibar,	Galamno,	Bhémlí.
To palpitate, tremble,	Kámpibar,	Modom mouno,	Phírlí.
To make easy, facilitate,	Sohoj korinu,	Généo khayámno,	Hól páli.
To make difficult,	Kosor korinu,	Gopráp khlámno,	Káákará páli.
To risk, put in hazard,	...	...	...
To escape,	Báchinu,	Góno, gobaino,	Bán chilí.
To save, deliver,	Rakhya korinu,	Gón hotno,	Báncá páli.
To stay with, abide by,	Dosor robar,	Lagoché tháno,	Etánéng hili.
To desert, abandon,	Tyág korinu,	Nágarno,	Bhináng hadéli.
leave,	...	...	...
To change, be mutable,	Asthir hobar,	Sláino?	Shóoli.
To make, change, alter,	Bodol korinu,	Slái jalaino,	Shóo páli.
To meet, fall in with,	Bhétinu,	Lagomanno,	Dúsúli.
To part, go apart,	Júda génu,	Gúbún gúbún thángno,	Bhináng hadéli.
To come together,	Song ásinu,	Lagoché phoino,	Dósá léli.
To bring together,	Song lí ásinu,	Mislaino,	Miso lailí.
To separate, segregate,	Júda korinu,	Lagoché daino,	...
To crowd, make crowd,	Bhir korinu,	Gúbún gúbún khlámno,	Bhináng páli.
To contrive, devise,	Júgi korinu,	Mánushí phútámno,	Diáng shólí.
To compel, constrain,	...	Búddhi khlámno,	Búddhi páli.
oblige,	...	...	...
To leave, option,	...	...	...
To choose, take option,	...	...	...
To choose, select,	Chún koribar,	Sai khono,	Salténg chúmli.
To copy, imitate,	Nokol korinu,	Nokol khlámno,	Nokol páli.
pattern,	...	...	...
To imitate, take off,	...	...	...
mock,	...	...	...
To share out, dis-	Bántinu,	Ráuno,	Bánta páli.
tribute in shares,	...	...	...
To produce,	Kamai konu,	U'ptan khlámno,	Kamai páli.
To consume,	Khoroch korinu,	Hámi khlámno,	Bai páli.
To gain,	Náfa khábar,	...	Náfa cháli.
To loose,	Noksán khábar,	...	Naksán cháli.
To work, labour,	Kismot konu,	Habba mouno,	Léng kámlí?
To play, amuse oneself,	Khélinu,	...	...
To rest,	...	...	...
To be tired,	Thákinu,	...	...
To tire, another,	Tháka korinu,	...	...
To adorn,	Songot korinu,	Majáng khlámno,	Elka páli.
To disfigure,	Bérúp korinu,	Shápma khayámno,	Má elka páli.
To dress, self,	Kapra punibar,	Hí gánno,	Dhába gúpí.
To dress, another,	...	Hí gúmno,	...
To undress, self,	Kapra phálinu,	Hí gán hotno,	Dhába gúp páli.
To undress, another,	...	Hí khúno,	Dhába chipá.
	...	Hí khú hotno,	Dhába chip páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
To guide, direct,	...	Lámá dínthno,	Dáma dop pili.
To misguide,			Dámá awailh.
To lead,	Agot génu,	{ Sigouno,	{ Lampáng hadéli.
To follow,	Pacho ásinu,	{ Sigang lángno,	{ Nhú choleli.
To clasp, embrace,	Kól korinu,	Yúno phoino,	Báali
To baptise, name,	Nám rákhibár,	Gobáno,	Ming táli.
To wean,	An khilibái,	Múng dóno,	Dúdú láp-páli.
To marry,	Bibah korinu,	Abú nágár hotno,	Bébé chumáli.
To divorce,		Habba khlámno,	Bé wál-dú-pili.
To bury,	Máti dibár,	Hinjou nágárno,	Libli
To burn, corpse,	Phún kinu,	Phopno,	Dúulh.
To mourn, for dead,		Shouno,	
To inherit,	Wási bhág libár,		
To acquire,	Kamamu,		
To serve menially,	Chákorí korinu,	Chaléno ?	Chóléli.
To cheat, defraud,	Thaginu,	Sikhou khouno,	Chúrí páli.
To steal,	Chúri korinu,	Lúthno,	Dáka páli.
To rob,	Dáká máinu,	Shithatno,	Khún páli.
To murder,	Khún korinu,	Shúno,	Dángthail.
To beat,	Pítinu,		
To maim,	Ghál konu,		
To commit rape,			
To commit adultery,			
To promise, give and	Korál korinu, di-	Korál lánó and	Korál pili and
take promise,	bár and libár,	hotno,	rhúli.
To impignorate,	Bandhak rakhinu,	Bandak hotno,	Bándá pili.
		Bandak labono,	Bánda.
To redeem, pledge,			U'lang páli.
To complain, tax with			
wrong-doing,	Nálísh korinu,		
To sue, legally,			
To prosecute, ditto,	Tajvij konu,		
To examine, try legally,			
To prove, establish	Sábit konu,		
judicially,			
To decide, decree, ditto,	Húkám dibár,		
To sentence, condemn,			
To fine,	Donr libár,	Donr lánó,	Donr rhúli.
To punish,	Sásti dibár,	Sásti hotno,	Sásti pili.
To hang (per collum),	Phánsi dibár,		
To imprison,	Kaid korinu,	Múli hotno,	Oshor am páli.
To give physic,	Oshod dibár,	Múli lánó,	Oshor amlí.
To take physic,	Oshod libár,		
To bleed, let blood,	Phust libár,		
To pay taxes,	Khajana dibár,	Khajana hotno,	Khajana pili.
To levy taxes,	Khajana libár,	Khajana lánó,	Khajana rhúli.
To let,	Bhára libár,	Bibán lánó,	Bhára rhúli.
To hire,	Bhára dibár,	Bibán hotno,	Bhára pili.
To appraise,	Bhou konu,	Bhou khlámno,	
To cost,	Molnu,	Bhou jááno,	Dám jéngli.
To buy,	Knibar,	Baino,	Chóoli.
To sell,	Béchibar,	Phanno,	Píli.
To exchange, barter,	Bodol konu,	Slano,	Shóli.
To calculate, reckon,	Gonti korinu,	Shyáano,	Gan hili.
To lend, money,	Dhár dinu,	Buáno hotno,	Dhár pili.
To borrow,	Dhár linu,	Buáno lánó,	Dhár rhúli.
To owe,			

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To pay,	Chúkti korinu,	...	Dhár sújuh.
To give credit,			
To weigh,	Toulinu,	Chúno,	Dóngli.
To measure,	Nápinu,	Chúno,	Dóngli.
To build house,	...	Nóo lúno,	Sá dámlí.
To quarry stone,		Onthai joukhono,	
To make bricks,	I'nt párinu,	Ithá dáano,	
To engrave on stone or metal,	...		
To fuse, make melt,		Gili hotno,	Gili páli.
To melt, self,	Galinu,	Gilino,	Giléli.
To mould, cast,			
To manufacture,	Banaibár,	Dáano,	Thirli.
To dye,	Rong dibár,	Rong hotno,	Rong pili.
To grind (corn, &c ),	Písinu,	Yúnno,	Mhaali.
To give edge,	Bár dinu,	{ Bár hotno,	{ Bár pili.
To blunt edge,		{ Yúnno,	{ Laali.
To mine,		Hútromno,	Bhoi páli.
To smelt,			
To refine,			
To polish,	Chikon konu,	{ Gochong kha- jámno,	{ Rhiwa páli. Manjili.
To glaze, varnish,	Chikon konu,		
To hammer,		Dúnó,	Tóoli.
To saw,		Chim khouno,	Chééli.
To sew, stitch,	Silai konu,	Shúno,	Jóéli.
To mend clothes,			
To make clothes,			
To weave,		{ Hí dáano,	{ Thirli
To spin,	Sút kátinu,	Dáano,	
To knit,		Khúndúng luuo,	Katéli.
To tan leather,	Síchíbar,	Jéékháno,	Páuli.
To express sugar or oil,	Périnu,	Chúngno,	
To shave,	Múndinu,	Phéiétno,	Péréli.
To bathe,	Snán konu,	Chimno,	Kámli.
To wash clothes,		Dúgwino,	Chéuli.
To dry clothes,		Chúno,	Phéli.
To cook,		Lámno,	Shénli.
To roast,	Rondhon konu,		
To boil,		{ Yóphráno,	{ Hóli.
To fry or grill,		Youno,	
To bake,		Chongno,	Khunli.
To brew,		Hángno,	Hóli.
To distil,			
To turn with lathe,		Chóngno,	Yú gaili.
To print cloth,		Chouno Jousouno,	Chúaili.
To make rope,	Chápíbar,		
To bleach,		Cháno,	Bataili.
To make basketry,			
To paint,	Ronginu,	Hépno,	Gothaili.
To sing,	Gánu,	Rong hotno,	Gabaili.
To play music,	Bájá konu,	Rojápnó,	Lééli.
To sculpture,		Damno,	Bééli.
To cement, glue,	Sátinu,	Chitapno,	
To paste,	Lépibár,	Léi hotno,	Léi pili.
To plaster walls,	Lépibár,	Litno,	Lé pili.



<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Chinul.</i>
To breed, cattle,		Galai gophatno,	Pósh hih.
To fatten, ditto,		{ Gáphung	{ Dhánu páli.
To feed, simply,		{ khlámmo,	{
To slaughter,		Jáhotno,	Chá páli.
To flay,		Danthatno,	Pálii.
To shear,		Bigú khúno,	Dúlé lhóli.
To milk,		Háchó gámo,	Ché mih.
To churn,		Dúdú choi otno,	Dúttú chéphi.
To cultivate, agricul- turally,	{ Khéti konu,	{ Shyám dáno,*	{ Ling páli.
To dig,	{	{ Hú mouno,	{
To plough,	Khan díbar,	Joune,	Tóoh.
To harrow,	Jótibar, chá-mu,	Hámouno,	
To manure,	Héngá kona,	Moi hotno,	Moi pih.
To sow,	Sár díbár,	Sár hotno,	Sát pih.
To reap,	Chítibár,	Pháno, Gámo,	Dáli.
To transplant,	Kátibar,	Hámo,	Chéeli.
To weed,	Rópibar,	Gamo ?	Tinh.
To irrigate,	Chikan phálinu,	Chékhá dúngno,	Chalu uph.
To desiccate,	Sichinu,	Doi hotno,	Chí pih.
To thrash,	Pítinu,	Doi shátno,	Sháp pih.
To winnow,	Sáp koinu,	Shubno,	Om yáphi.
To stack,	Kahán konu,	Húngno,	Jón páli.
To germinate or sprout,	Phátinu,	Rojónó,	Yón.
To grow,	Bodhinu,	Gajo jááno,	Hánli.
To flower,	Phálinu,	Báno,	Báih.
To fruit,	Phalinu,	Thamo,	Shéh.
To ripen,	Pákinu,	Monno,	Minh.
To rot,	Sadinu,	Chéóno,	Aih.
To blow, as wind,	Bohinu,	Bohino,	Báih.
To blow, apply breath,	Phúkinu,	Chúno,	Múh.
To shine, as sun,	Chamkinu,	{ Gongno,	{ Rhiwáli.
To rain,	Dórsibár,	{ Modunno,	{ Chikau.
To thunder,	Gargibár,	Nókhá háno,	Wáléh.
To lighten, flash, as lightning,	Chomkon kornu,	Khoromno,	Dúli.
To hail,	Páthar porinu,	Múphlámmo,	Ruiwáli.
To snow,	Hém podinu,	Korthai gúkléno,	
To freeze, congeal,	Jomibár,	Hém galaino,	Hém longli.
To thaw,	Ghibár,	Dákhákáno,	Jómli.
To burn, self,	Jóhinu,	Gihno,	Gádh.
To burn, another,	..	Wát júngno,	Tíli.
To glow, be of a glow,	Dáhakinu,	Sou gámo,	Ti páli.
To make glow,	Dah konu,	Wát jong balóno,	Lúh.
To light, candle or fire,	Jolot konu,	Wát chubouno,	Lhó páli.
To extinguish,	Nibhil konu,	{ Júng hotno,	{ Tin páli.
To illumine, a room,	Ujjála konu,	{ Lagano,	{
To darken, ditto,	A'udhér konu,	Khúmatno,	Nibhail.
To flow, water,	Bohinu,	Shráng kaujámmo,	Phara páli.
To make flow, let off,		Khámsih khlámmo,	Dáp páli.
To come,	Asibar,	Bohi lúngo,	Búh.
To go,	Jábár,	Bohi hotao,	Bah páli.
To remain,	Robár,	Phomo,	Léhi.
To return,	Glúribár,	Thángno,	Hádéli.
		Tháno,	Hih.
		Phoi phinno,	Gúral hih ?

\* To cut down the forest, a process equivalent among this people to cultivation

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To approach,	Logod ásinu,	Khatiou phoino,	Chéngsho hadéli.
To retire, go off,	Duré jábár,	Gatchán tháungno,	Bhingáng hadéli.
To journey,	Játrá konu,	Jatra khlámno,	Játrá páli.
To arrive,	Pohúnehino,	Síkhíno, Chono,	Léli.
To depart,	Chalia génu,	Tháungno,	Hadéli.
To enter,	Bhitor sonáinu,	Sing hopno,	Lipta wángli.
To go out,	Báhir nikalnu,	Bahir tháungno,	Báhir oléli.
To make haste,	Jold konu,	Gakri khlámno,	Dhim páli.
To delay,	Bilombh konu,	Láshi láshi khlámno,	Bilomb páli.
To walk, as quadruped or man,	Béránu,	Thábaino,	Higilli.
To fly, as bird,	Uribár,	Birno,	Bhúli.
To creep, as insect,	Réuginu,	Mán baino,	Sársáuraili.
To pace or stride, as man,	Kodom konu,	Thabaino,	Higilli.
To run,	Dourinu,	Khotno,	Dhápli.
To run away, flee,	Bháginu,	Khat lángno,	Kháthi
To gallop, horse,			
To trot, ditto,			
To leap,	Tirpanu,	Bátno,	Tónli.
To hop, skip,	Kúdinu,	Bájalono,	Híá gili.
To kick,	Lát máinu,	Jónó,	Lát hili.
To scratch,	Achúránu,	Khúrchino,	Kháli.
To sting, as bee,	Binnu,	Jáyáno,	Cháli.
To strike with hand,	Máinu,	Shúno,	Dáng haili.
To strike, beat, with stick,	Máinu,	Shúno,	Dáng haili.
To cut,	Kátinu,	{ Dáno, Háno, Phono,*	Pá pili.
To thrust or push,	Dhékánu,	{ Nágáétno, Chojaretno,	Dhé kaili.
To pull,	Tánnu,	Bónó,	Tán páli.
To catch, as thrown,	Dhornu,	Chap khángno,	Bimli.
To throw,	{ Phenkinu, Dálinu,	{ Gár hotno,	Jbátéli.
To throw away,	Aphálinu,	Gar hotno?	Chipli.
To pinch,	Nóchinu,	Khéppo,	Chim thaili.
To swim,	Porinu,	Santréno,	Nóli.
To drown, sink, self,	Dúbinu,	Hapno,	Dúbili.
To make sink or drown,		Hap hotno,	Dúbí páli.
To stand,	Tháru honu,	Gochongno,	Jápli.
To fall,	Poribár,	Gatamo,	Lóngli.
To make stand,	Thár konu,	Góchóng hotno,	Jáp páli.
To make fall or throw down,	{ Thésia phalánu,	Nákh laino,	Théhténg long páli.
To sit down,	Bosinu,	Chóono,	Yongli.
To get up,	Uthinu,	Jhi khángno,	Lbóli.
To lie down,	Ausánu,	Súnatno,	Auséli.
To take up,	Uthaibár,	Daikhangno,	{ Tothéli. Lhó páli.
To set down,	Rákhibar,	Danno,	Tááli.
To put, place, set in place,	{ Rákhubar,	Danno,	Tááli.
To fetch, bring,	Léásibár,	Lábono,	Chúmténg léli.
To take away,	Léjábár,	Lángno,	Chám poli.
To carry, bear,	Bákibár,	Báno,	Pháli.

\* Phono, to fell timber; Hano, to cut culmarily; Dano, to cut generally

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To convey away, transport,	Bókléjábár,	Bálángno,	Phúchámli.
To mount, vehicle,	Chorinu,	Yóng khatno,	Tángli.
To alight from,	Utarinu,	Gáno,	Khúli.
To climb, go up tree or hill,	Chorinu,	Yong khatno,	Tángli.
To descend, come down,	U'tarinu,	Gáno,	Khúli.
To stay, stop, detain, <i>a.</i>	Lámbar,	Thán hotno,	Tái páli.
To let go, suffer to depart, <i>a.</i>	At kaibar chen-kinu,	Hop tano,	Háli pili.
To stop, stay, be staid, self, <i>n.</i>	Jábar dibár,	Thang hotno,	Háli pili.
To hinder, impede, prevent, obstruct, <i>a.</i>	Atkinu,	Thaptáno,	Táli, hili.
To put a stop to, <i>a.</i>	Tékinu,	Homtáno,	Rholi.
To set a-going, <i>a.</i>	Chénkinu,	Thápta hotno,	Tái páli.
To begin, have beginning,	Rokinu,	Thán hotno,	Rholi.
To commence, make beginning,	Thám bhánu,	Tháng hotno,	Tái páli.
To end, have end,	Cholon konu,	Hángno,	Dungli pili.
To finish, perfect, complete, make end of,	N. Sharú hobar,	Hángno,	Mhoili, Téngli.
To have hold, possess,	A. Sharú konu,	Háng hotno,	Mhoi páli.
To lack, want,	N. Tamám hobar,	Moujénno,	Teng páli.
To hold, retain, keep,	A. Tamám korigar,	Japno,	Hóili.
To cede, give up, relinquish,	Bós korinu,	Jap hotno,	Hóili páli.
To hold, have in hand,	Obhág hobar,		
To grasp, hold forcibly,	Rákhibar,		
To relax grasp,	Chárinu,	Nágarno,	Lháli.
To let go, quit hold of,	Dhorinu,	Akhaino,	Khúrtá rákhéli.
To dispossess, take forcibly, seize,	Rákhinu,	Rákhino,	Rumli.
To take simply,	Dhorinu,	Hómno,	Khúr dhila páli.
To give, transfer by gift,	Háth dhila konu,	Akhai phúrúnno,	Lháli
To transfer generally,	Chári dinu,	Nágarno,	Ghnh.
To receive, obtain, get,	Káma libar,	Homno,	Rumh.
To acquire, earn, gain by own labour,	Libar,	Láno,	Rhúli.
To find, discover,	Dáu konu,	Hotno,	Pili.
To lose,	Dibar,	Hotno,	Pili.
To search for,	Porbos sompibár,	Manno,	Nénli.
To intrust with, commit to,	Pábár,	Láno,	Rhúli.
To conceal, hide,	Libar,	Kamai khlámno,	Kámali.
To reveal, disclose,	Kámánu,		
	Pánu,	Manno,	Nénli.
	Pábár,	Gómáno,	Mháli.
	Harú konu,	Naigrúno,	Bhóli.
	Onsibár,		Rhéli.
	Sompibár,		
	Lúki rákhinu,	Hikmáno,	Mhó páli.
	Pargot konu,	Dinthino,	Olé páli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To cover, simply,	Dhákibár,	Khopno,	Thámli.
To uncover,	Dháká phálinu,	Jokhlopno,	Lá páli.
To lie hid, be hid,	Lúkibár,	Bót láyno,	Mhóli.
To show oneself,	Chhipibár,	Khakmáno,	Oléli.
To show, exhibit,	Nikahibár,	Nújano,	Oléli.
display goods,	..	Dón thaino,	Dópáli.
To put up, put by,	Rákh chhorinu,	Chúk klápno,	Thám pili.
To hoard, save, amass,	Songtibár,	Phútúmno,	Jom páli.
To spend, consume,	Khoroch konu,	Gárno,	Bai páli.
use,	..	Háni khlámno,	..
To waste prodigally,	Sájanu,	Nóo chóno,	Sá lé páli.
To furnish house,	Ládinu,	Bá hotno,	Lada páli.
To load, lade,	..	Yángno, Thún-	..
To unload,	Bhár útarinu,	gi khéono,	..
To pack,	Mót bándhinu,	Thúngi kháno,	Jóm páli
To unpack,	Mót khúlinu,	Thúngi khéono,	Khaali.
To tie knot,	Gánthinu,	..	..
To untie knot,	Gánth kholinu,	Kháno,	Jingli.
To bind,	Bándhinu,	Khóono,	Khaali.
To unbind,	Kholinu,	Garra khlámno,	Bhirili.
To tighten,	Bhíribar,	Rúnno Phúrúnnno,	Dhil páli.
To loosen,	Dhíl koribár,	Thúno,	Jap páli.
To erect, put up,	Khada konu,	Pochongno,	..
To pull down,	Páña phálinu,	Kúkúlnno,	Lóng páli.
To sheathe, weapon,	..	Chono,	Wháli
To unsheathe,	..	Bokhóno,	Holi.
To mark,	Nishán dibár,	Chin hotno,	Chin páli
To erase,	Métinu,	Khomatno,	..
To stain,	Dágh dibar,	Dágaino,	Dágéli
To let in,	Bhitorásibárdibar,	Sing lá bono,	Lipta wángli pili.
To let out,	Báhir jábar dibár,	Báhir lá bono,	Báhir oleli pili.
To expel, drive out,	Nikálya dinu,	Tan hotno,	Olé páli.
To wring, wet clothes,	Nichóribar,	Chépno,	Thúrli
To wrench,	Aintinu,	Bophaino,	Jom páli
To annex, add to,	Jodinú,	Gúbán dannno,	Bhináng páli.
To denex, detach,	Alag konu,	Thabáno,	Léli.
To move, self,	Cholnu,	Mouno?	..
To move, other,	Hilmu,	..	Lé páli.
..	Cholon-hilon-	..	..
..	korinu,	Gúbán nupthi	Bhináng chol.
To remove, displace,	..	lánguo,	Lé páli.
To be stationary,	Thír hobár,	Gochongno,	Japli.
To make stationary,	Thír koribár,	Posongno,	Jap páli.
To appear, come in	..	Núno,	Lhóli.
sight,	..	Hapno,	Dubili.
To disappear,	..	Chouno,	Lhóli.
To rise, sun,	Uday konu,	Dédénno,	Dúbili.
To set, sun,	Asi konu,	Jhikhopno,	Lhóli.
To rise, ascend,	Uthinu,	Boklopno,	Lló páli.
To raise, lift,	Uthya kónu,	Hapno,	Dúbili.
To sink, descend, n.	Dúbibar,	Chómno,	Dúbi páli.
To make sink, depress,	..	Doulánguo?	Lámpáng hadéli
To advance, go on,	A'gá jábar,	..	..

<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To retrograde,	Páche ásisbar,	Insloyno,	{ Nhucholi. Khángli ?
To vibrate, shake, <i>n</i> ,	Hihwár,	Mouno,	{ Dailong lèl: Phuli
To make shake, <i>a.</i> ,		Chamouno,	{ Léé páli. Phur páli
To press, by own weight,	Dábinu,	Hap chono,	Répli
To compress, squeeze,	Chípínu,	Chétno,	Wángli ?
To contain, hold in,	Sóndibár,	Chúno Hapno,	Tékili.
To sustain, hold up,	Thámhribár,	Thap tháno,	Tépi
To stick, adhere, <i>n</i> ,	Lagibár,	Bi thángno,	Té páli.
To affix, attach, <i>a</i> ,	Sátibár,	Shithapno,	Lháli.
To come off, <i>n</i> ,	Uthinu,	Gúgáno,	Lhá páli.
To take off, detach, <i>a.</i> ,		Botlapno,	Dhámli
To increase, self,	Badibar,	Détno,	
To make increase, { add to,	{ Bodokonu,	Phédétno.	Dhám páli.
To decrease, self,	Ghotibár,	Dúno, Shémno,	{ Shihli. Mhoili.
To make decrease, { subtract from,	{ Ghotia horibar,	Phédúno,	Mhoi páli.
To divide,	{ Khána khán- konu,	{ Gúbún gúbún ráno,	{ Bánta páli Phútéli
To expand, self,	Phútínu,	Bárshráno,	Héli
To open, other,	Khúlinu,	Khéono,	Chobli.
To close, self,	Múnjnu,	Khop jopno,	Gipli
To shut, other,	Bond korinu,	Jókh lopno,	
To exhale, evaporate, { self,	{ Bápht uthinu,	{ Khúndè kha- lángno,	{ Dhúá lhóli. Oléli.
To exude, ditto,	Chúya pođinu,	Bidé, yúng khatno,	Cháli.
To absorb, ditto,	Sósibar,	Chopno,	Tirthira páli
To sprinkle,	Chitanu,	Shátno,	Jhá páli.
To moisten,	Bhijnu,	Phichino,	
To soak,	Súsyá khilibar,	{ Chi trono, Chi hapno,	{ Jhá páli.
To make dry,	Súkha konu,	Rán hotno,	Séng páli.
To be wet,	Bhijá hobar,	Gíchi jáano,	Jháli.
To be dry,	Súkna hobar,	Ráno,	Séngli.
To filtrate,	Chénka konu,	Chogorno,	Chúaili.
To flash,	Chómkiyar,	Chul gouno,	Rhiwáli.
To blaze,		Jong douno,	Méhtili.
To be extinct,	Nibhil hobar.	Gomatno,	Komhili
To extinguish,	Nibhil korinu,	Khúmatno,	Nibhaili

## PROPER NAMES.

*Dhimál Males.*—Uñdó, Gúmbór, Jidbor, Dóda, Bhónda, Uśóp, Endá, Méndá, Búmbai

*Dhimál Females.*—Apchi, Dóló, Sújói, Salói, Phirsói.

*Bodo Males.*—Gíjan, Moshto, Phabú, Birna, Jínkháp, Gongár, Theophai, Laidar, Hajo, Gádar, Jóni, Gakháng, Nádong, Málá.

*Bodo Females.*—Túlút, Mairi, Jijiri, Bújin, Khóm, Rondini.

## PART II — GRAMMAR.

---

### ORTHOGRAPHY.

I MUST begin with the remark that I do not propose to say anything of the Kócch Grammar, which is wholly corrupt Bengálí. The reasons which have induced me to give the Kócch Vocabulary are stated elsewhere.\* The following remarks will therefore apply solely to the Bódo and Dhímál languages—languages which, as it appears to me, have preserved to a wonderful extent their primitive raciness, both in vocables and in structure. Neither of them possesses, nor ever did possess, any alphabet or books, and I have consequently been left at liberty to apply to them any system of letters that might seem most advisable; for various reasons I have postponed the Nágari to the Roman, which latter I have, I hope, employed in a manner sufficiently conformable to that recognised by the Society,† except that, having no actual or prospective occasion to employ Arabic or Persian words or sounds, I have uniformly expressed the Indian *k* by the like English letter. The vowels are sounded as on the Continent of Europe and in Scotland—not as in England; and the graver or lengthened sound of each is denoted by an accent or mark above—thus *é*, a very long sound, in some rare instances, by reduplication as well as accent. A few sounds of this latter kind occur both in the Bódo and Dhímál languages, and in the former they subserve the important purpose of distinguishing the different senses of otherwise similar

\* I have failed to get at the original and true speech of this race, whose ancient tongue is fast merging in Bengálí.

† For Mécch read Bódo, *passim*. Mécch is a name imposed by strangers. This people call themselves Bodo, which, of course, is the proper designation. See note at Part I. Asiatic Society of Bengal, under whose auspices this essay was published.

words: thus, háno, 'to cut;,' háano, 'to be able;,' jáno, 'to eat;,' jáano, 'to be.' Instances of this kind are rare in the Bódo, and rarer in the Dhimál language. The Bódo and Dhimál tongues have an easy and flowing enunciation, which is readily represented by our letters. Compound consonant sounds are rare—any, such compounds as the Sanskrit ksha, &c, unknown—aspirates common.

The nasal *n*, denoted by me by a dot above the letter (*n̄*), is fully as common as in U'rdú and Hindí, and is not unfrequently complexed into a harsher sound, which I have denoted by *gn*. Two concurrent vowels are always to be understood as a diphthong\* with one blended and long sound, unless when the second vowel is doubly dotted (*ö*), and in these cases, which are common in Bodo and Dhimál, each vowel is to have a perfect and independent utterance. The naso-guttural French *é* is frequent in Dhimál, and has sometimes a prolonged and very harsh sound, which I cannot represent otherwise than by reduplication and accent, thus *éécha*, 'a goat' *Y* is always a consonant. In Bodo *n* is often prefixed to words beginning with a vowel, as Akai Nakai, and in this tongue the use of *ch* for *j*, of *t* for *d*, of *k* for *g*, are commutations constantly occurring, but deemed vulgarisms.

#### ARTICLES.

There is no article, definite or indefinite, in the Bodo or Dhimál tongue. The demonstrative pronouns *this* and *that* usually, and the numeral *one* more rarely, stand in lieu of articles.

#### SUBSTANTIVES.

Nouns, like verbs, have only *one* regimen or mode of declension; nor is that single uniform mode perplexed with any Gender. refinements expressive of gender. Declension is accomplished not by inflection, of which, strictly speaking, there is hardly Case. a trace, but by affixes, or rather post-fixes, analogous to the U'rdú and Hindí post-positions. Number is similarly expressed, that is, by post-positions. In Bodo there are clearly

\* I use three, *d* makes au, *é*, ai, and *ö*, ou, e.g., haw<sup>h</sup>au, ye, aye, however. See note at p. 82.

but two numbers, and I think also in Dhimál, though in the latter I have met with some vague traces of a dual, which further research may establish. In Bodo the word *phúr*, and in Dhimál the word *galai*, post-fixed simply to the noun, express the plural, thus, B., *gotho*, 'a child;' *gotho phúr*, 'children;' Dh., *chan*, 'a child;' *chan galai*, 'children.' These words have, I believe, no meaning whatever.

Gender.

By turning to the Vocabulary it will be seen that the Bodo and Dhimál tongues both possess a great variety of substantive sexual terms, which usually suffice, as in English, to denote all that is needful in the distinction of sex among human beings. There are exceptions, however, to this rule; and then the defect of specific terms is supplied by periphrasis. Thus the Bodo tongue has no simple words equivalent to the English boy and girl, and the sex of minors is therefore expressed thus: 'man-child,' 'woman-child,' or *híwá gotho*, *hinjou gotho*. In Dhimál, *wájan* and *béjan* are simple and exact equivalents for 'boy' and 'girl.' The word *chan*, which properly means the young of all creatures, is likewise used in Dhimál to express 'boy,' in opposition to *chamdi*, or 'girl,' which last word affords the only and faint trace in Dhimál (none in Bodo) of that happy facility of converting male into female words, by mere variation of the terminal letter or syllable, which characterises U'rdú and Hindí. Sex among animals, generally, exclusive of human beings, is expressed in Bodo by the post-fixes *jolá* and *jó*, and in Dhimál by the prefixes *dánkhá* and *mahani*, equivalent to 'male' and 'female;' thus B., *múshú bos*; *múshú-jolá*, 'a bull;' *múshú-jó*, 'a cow.' Dh., *piá*, *dánkhá piá*, and *mahani piá* respectively. There are likewise in both languages a variety of specific terms expressive of sex among the domesticated and familiar animals, as in English and other languages. These may be found in the Vocabulary. They have no grammatical effect or character whatever, and this remark may be generalised or applied to the whole subject of gender in Bodo and in Dhimál.

The gender of substantives consequently has no influence at all on adjectives or on verbs.

Case.

Cases in ~~P~~ and Dhimál are formed entirely by postpositions. There is no inflection whatever. Cases are nume-



rous; not less than nine were given to me. But all simple and direct languages which decline their nouns by means of pre- or post-positions have an almost unlimited field for the multiplication of cases. I apprehend that the companionative is a doubtful case, and that the ablative and instrumental are, normally, but one case, and also the dative and objective, and that on or upon is no case at all. In that event there would be only five cases, for the vocative seems wanting.

To form the plural it is merely required to supply the word *phúr* or *galai* in Bodo and *Dhimál* respectively, between the noun and the post-position.

All nouns substantive are declined according to the following example:—

English.	Bodo.	Dhimál.
N. <i>A man,</i>	Híwá,	Wáwal,
G. <i>Of a man,</i>	Híwáni,	Wáwal ko.
D. <i>To a man,</i>	Híwá no,	Wáwal éng,
Ac. <i>A man,</i>	Híwá kho,	Wáwal éng,
? <i>On a man,</i>	Híwá chou,	Wáwal ko rhú'o,
Voc. <i>O man!</i>	Caret?	Caret?
Ab. <i>From a man,</i>	Híwáni phrá,	Wáwal sho,
Ins. <i>By a man,</i>	Híwá jong,	Wáwal dong.
Loc. <i>In a man,</i>	Híwá há or ou or nou,	Wáwal tá
Comp. <i>With a man,</i>	Híwá lago,	Wáwal dosa.

Plural, *híwá phúr*, *híwá phúr ni*, &c., in Bodo; and in *Number*. *Dhimál*, *wáwal galai*, *wáwal galai ko*, &c., as in the singular. Thus it appears that in Bodo *ni* is the sign of the genitive, *no* of the dative, *kho* of the objective, *chou* of the anonymous, *phrá* of the ablative, *jong* of the instrumental, *há* or *ou* or *nou* of the locative, and *lago* of the companionative; and that in *Dhimál* *ko*, *éng*, *éng*, *rhúto*, *sho*, *dong*, *tá*, and *dosa* are their equivalents.

In Latin and other languages, prepositions govern a variety of cases. Post-positions are the equivalents of this part of speech in Eastern tongues and in the above declension. It appears that the Bodo *phrá*, equal to the Latin *ab*, and the *Dhimál* *rhúto*, equal to the Latin *supra*, govern the genitive, that is, require the sign of the genitive, even while occupying the place of the ablative in declensions. This is an anomaly, going far perhaps to prove that *phrá* and *rhúto* are not truly signs of case or declension, but rather post-positions in the

general sense (like some of the others perhaps), that is, *not* signs of declension.

### ADJECTIVES.

Adjectives in both these languages precede or follow the substantives, with all the simple directness of English and with no more effect on the grammatical structure; thus in Bodo, an

<sup>1</sup> <sup>2</sup> <sup>1</sup> <sup>2</sup> <sup>1</sup> <sup>2</sup> <sup>1</sup> <sup>2</sup>  
ugly son, shápmá bishá, an ugly daughter, shapmá bishú; a

<sup>1</sup> <sup>2</sup> <sup>2</sup> <sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>2</sup> <sup>1</sup>  
good boy, híwá-gotho ghám, a good girl, hinjou-gotho ghám;

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>2</sup> <sup>3</sup> <sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup>  
good child-ren, gotho-phúr ghám; the sport of good children,

<sup>2</sup> <sup>3</sup> <sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>1</sup>  
ghám gotho-phúrni khél. In Dhimál, a naughty boy, má élka

<sup>2</sup> <sup>1</sup> <sup>2</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>1</sup> <sup>2</sup>  
wájan, a naughty girl, ma elka béjan; good child-ren, elka chan

<sup>3</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>2</sup> <sup>3</sup> <sup>1</sup>  
galai; the play of good children, élká chan galai ko khél.

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>2</sup> <sup>3</sup> <sup>1</sup>  
To naughty boys. Bodo. Hamma gotho-phúr no. Dhimál. Má

<sup>2</sup> <sup>3</sup> <sup>1</sup>  
élka wájan-galai éng.

Nouns, substantive and adjective, of the simple forms abound in both languages, and both tongues are miserably deficient in abstract forms, whether derivative or primitive, such as childhood from child, greatness from great, and sex, age, &c. So nearly all compounds are wanting in these tongues, that is, that vast class of words which in Greek, Latin, and Sanskrit are formed either from a noun or verb compounded with privative, intensitive, qualitative, aggregative or disjunctive particles, or from two nouns or a noun and verb mixed; anarchy, astronomy, agriculture, nirvritti, pravritti, dwibhášhya, vibritásih, hémáchal. Such words, as a class of terms, are wanting, though the means of forming them are forthcoming, and used to a small extent. These are points however which will be best explained by consulting the copious and carefully-constructed Vocabulary. Ellipsis is carried to a great extent, both as to nouns and verbs, ~~sometimes~~ <sup>often</sup> with, sometimes without, the sanction of concurring vowels, and often in excess of what that

sanction would cover where it exists Long-tailed words or sesquipedalians nor Horace nor Frere ever abhorred more heartily than do these simple races of men; and when three even short words come together without a verb, one of them, the central, is almost sure to be lopt and to lose the first syllable of a dissyllable; thus, taller than all, boinobo *jou* shin, for *gajou* shin, in Bodo;

and in Dhimál, *tai bééng* for *tarko béval éng*, to his own wife. Similar ellipsis takes place constantly among the verbs, especially in Dhimál, as *hánká* for *hadéangká*, 'I will go;' *jenká* for *jéangká*, 'I will be.'

There are verbal nouns both in Bodo and Dhimál, substantives formed from the root or imperative, and adjectives from the participle. There is likewise a very useful *primitive* of general application in each of these tongues, which is the word *gáyá* of the Bodo, and *mánthó* or *mánthúka* of the Dhimál. *Ongá* in the former tongue (yonga if a vowel precede it) has likewise a similar function, but of less currency; and this language has, further, a *possessive* of much value, called *gonáng*. All these are post-fixes, and separately viewed are adverbs rather than nouns; but in composition they form adjectives from substantives, and perhaps also one class of substantives from another; thus, from *dhon*, 'wealth,' we have *dhongáyá* or *dhon mánthúka*, 'poor, void of wealth,' respectively in Bodo and Dhimál; and, in the former tongue, from *rai* speech (from speak!) we have *ráinóngá* or *rai yongá*, 'dumb,' 'speechless:' also *dhongonáng*, 'wealthy, possessed of 'wealth.' Again, from *dharam*, justice, we have *dharam-gáyá* vel *mánthúka*, 'unjust' and 'injustice'? and *lo*, in Bodo, *dharamgonáng*, 'just.' I am not aware that adjectives in either language are ever transmuted into adverbs, as *evly* from *evil*, haughtily from *haughty*. Nor have I met with any instance of a diminutive, or the means of forming one, in either tongue.

I should add, before quitting the subject of nouns, that the Bodo attempt to form abstract nouns from the simple ones by means of the post-fixes *matno*, *sló*, and *li*, with a slight change of the termination of the primitive word, and that

they even affirm that of these post-fixes *matno* belongs more properly to things, *sló* and *blá* to beings. Thus. from *gajou*, 'tall,' is formed *gajówan matno*, 'tallness;' from *majáng*, 'handsome,' *majáŋgan matno*, 'beauty;' from *gotho*, 'child,' *gothobla* or *sló*, 'childhood;' from *gédét*, 'great,' *gédét nan-matno*, 'greatness.' More samples of this formation may be seen in the Vocabulary, wherein however I have left most of the abstract nouns blanks, from doubts as to the authenticity of this method of filling those blanks; abstracts are very puzzling, yet it is indispensable to test the fact of their absence at all events. The *Dhimáls* make no attempt to form them, but fairly avow their unqualified astonishment that anybody should seek for such strange and useless words!

## COMPARISON.

There are no distinct words in either of these tongues expressive of the degrees of comparison, like *agathos*, *aríon*, *aristos*, *bonus*, *melior*, *optimus*; 'good,' 'better,' 'best:' nor any incrementory particles serving to the same end, such as the Sanscrit 'tar, tam;' the English 'er' and 'est,' and the Latin 'or' and 'ssimus.'

The comparative and superlative degrees are formed in *Bodo* and in *Dhimál* as in *Hindí* and *U'rdú*, by words expressive of 'than that,' 'than all,' *binbo shin* and *boinoboshin* in *Bodo*, and *oko nhádong*, *sogiming ko nhádong* in *Dhimál*, according to the following example.

English.		Bodo.	Dhimál.
Tall,	Human beings.	Gajou,	Dhángá
Taller,		Binbo gajou shin,	O'kó nhádong dhángá.
Tallest,		Boinobo gajou shin.	{ Sogiming ko nhádong dhángá,
Short,		Gahai,	or dhángá saika.
Shorter,		Binbo gahai shin,	Bánggrá.
Shortest,		Boinobo gahai shin or sin,	O'kónhádong bánggrá.
			Bánggrá saika.

In the above examples *Binbo* is compounded of the inflected form of the word *Bi*, 'him, it, that,' and of the euphonic particle *bó*. *Shin* or *sin* is 'than.' *Boinobo* is compounded of the word *boino* 'all' and *bó*, 'as before.' In the *Dhimál* series *oko* is the inflected form of *wá*, 'him' or 'that' or 'it.' *Nhádong* is the indeclinable 'than.' *Sogiming* is 'all,' an adjective, and *saika*, I believe, an adverb equivalent to 'very,' 'most,' or the

magis vel maxime of Latin. It will be seen that in the Bodo idiom the literal style is 'that or it great than' for the comparative, and 'all great than' for the superlative, whereas in Dhimál the Hindi and Urdú idiom is followed, 'that than great'—'all than great.' I have already adverted to the elliptical manner of speech so popular with these races. In the above examples the Bodo constantly, almost invariably, drop the middle syllable of boinobo and the first syllable of gajou and of gahai. And in like manner, the Dhimál sink the second syllable of nhádong, and the middle syllable of sogiming. If my conjecture as to the Dhimál saika be correct, we shall have in one form of the Dhimál superlative a nearly exact equivalent of the English and Latin idiom very pious, most pious, magis pius, maxime pius, except that the adverb *follows* the adjective in Dhimál.

### PRONOUNS.

The personal, possessive, demonstrative, relative, distributive, and reflective or egoistic (self\*) pronouns will be all found in the Vocabulary. The declension of the pronouns seems to be the least imperfect part of the structure of the Bodo and Dhimál tongues, and in the latter exhibits throughout marks of genuine inflection. The regimen is the same as that for the declension of nouns; but, as I have given the latter curtly, I will, at the risk of being tedious, give the declension of the pronouns more fully.

Gender affects it not: the numbers are two; the cases nine, as before.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
<i>N. I,</i>	A'ng,	Ká.
<i>G. Of me,</i>	A'ng ni,	Káng ko.
<i>D. To me,</i>	A'ng no,	Kéng.
<i>Ac. Me,</i>	A'ng kho,	Kéng.
<i>Voc. Oh me,</i>	Caret?	Caret?
<i>Loc In me,</i>	Anghá, ou, nou,	Káng tá.
<i>? On me,</i>	Angni chou,	Káng ko ihúto.
<i>Abt. From me,</i>	Angni phrá,	Káng sho.
<i>Inst By me,</i>	Ang jong,	Káng dóng.
<i>Com. With me,</i>	Ang lago,	Káng dosa.

\* This is wanting save in the possessive form 'own.'

The pluralising particle *chúr* is not usually applied to the ~~first~~ person, though always to the second and third, see on.

## PLURAL.

<i>N. We,</i>	Jong,	Kyé.
<i>G. Of us,</i>	Jong ni,	King ko.
<i>D To us,</i>	Jong no,	King eng.
<i>A. Us,</i>	Jong kho,	King eng.
<i>V O we !</i>	Caret ?	Caret ?
<i>Loc In us,</i>	Jong há, ou, nou,	King tá.
<i>? On us,</i>	Jong ni chou,	King ko rhúta.
<i>Ab From us,</i>	Jong ni phrá,	King sho.
<i>Ins. By us,</i>	Jong jong,	King dong.
<i>Com. With us,</i>	Jong lago,	King dosa.
<i>Thou,</i>	Nang,	Ná.
<i>Of thee,</i>	Nang ni,	Náng ko.
<i>To thee,</i>	Nang no,	Néng.
<i>Thee,</i>	Nang kho,	Néng.
<i>O thou !</i>	Caret ?	Caret ?
<i>In thee,</i>	Nang há, nou,	Náng tá.
<i>On thee,</i>	Nangni chou,	Náng ko rhúta.
<i>From thee,</i>	Nangni phrá,	Náng sho.
<i>By thee,</i>	Nang jong,	Náng dong.
<i>With thee,</i>	Nang lago,	Náng dosa.
<i>Ye,</i>	Nang chúr,	Nyé.
<i>Of you,</i>	Nang chúrni,	Ning ko.
<i>To you,</i>	Nang chúrno,	Ning eng.
<i>Ye, you,</i>	Nang chúrkho,	Ning eng.
<i>O ye !</i>	Caret ?	Caret ?
<i>In you,</i>	Nang chur há, ou, nou,	Ning tá.
<i>On you,</i>	Nang chúrni chou,	Ning ko rhúta.
<i>From you,</i>	Nang churmi phrá,	Ning sho.
<i>By you,</i>	Nang chúr jong,	Ning dong.
<i>With you,</i>	Nang chúr dago,	Ning dosa.
<i>He, she, it,</i>	Bí,	Wá.
<i>Of him,</i>	Bini,	O'kó, wáuko.
<i>To him,</i>	Bino,	Wéng.
<i>Him,</i>	Bikho,	Wéng.
<i>O he ?</i>	Caret ?	Caret ?
<i>In him,</i>	Bihá, ou, nou,	Wáng tá.
<i>On him,</i>	Bini chou,	Wáng ko rhúta.
<i>From him,</i>	Bini phrá,	Wáng sho.
<i>By him,</i>	Bini jong,	Wáng dong.
<i>With him,</i>	Bini lago,	Wáng dosa.
<i>They,</i>	Bichúr,	U'bal.
<i>Of them,</i>	Bichúr ni,	U'bal ko.
<i>To them,</i>	Bichúr no,	U'bal eng.
<i>Them,</i>	Bichúr kho,	U'bal eng.
<i>O they !</i>	Caret ?	Caret ?
<i>In them,</i>	Bichúr nou,	U'bal tá.
<i>On them,</i>	Bichúrni chou,	U'bal ko rhúta.
<i>From them,</i>	Bichúrmi phrá,	U'bal sho.
<i>By them,</i>	Bichúr jong,	U'bal dong.
<i>With them,</i>	Bichúr lago,	U'bal dosa.

## POSSESSIVE PRONOUNS, &amp;c.

Possessive pronouns precede their nouns. Possessive and relative pronouns are seldom employed in the inflected forms

of the personals, though these forms are common to both. Of the use of the relatives in any form the Bódo and Dhimál are very shy. Indeed, I doubt if their languages have any such words, though I have set down in the Vocabulary the evidently borrowed and seemingly perverted terms of others, and the misapplied ones of their own.

The interrogative pronouns 'who' and 'what,' they have, viz, Chúr and Má in Bódo, Háshú and Hai in Dhimál. These pronouns are declined after the general model of the personal ones.

### DEMONSTRATIVE PRONOUNS.

As has been noticed, they serve for articles Imbé is 'this,' and Hóbé 'that,' in Bódo; and in Dhimál *í* and *ú*, or, more formally, *ídong*, *údong* for 'beings,' *ítá*, *útá* for 'things.' Íbal, Úbal, signifying 'these' and 'those' in Dhimál, are considered the most express equivalents of the Bódo *imbéchúr* and *hóbé-chúr*. Thus a good deal of difference is established between the third personal pronoun and the demonstratives, though *íbal* of the Dhimál is evidently but the correlative of the personal pronoun Úbal \* I proceed to exhibit the declension of the proximate demonstrative.

SINGULAR		
<i>This,</i>	Imbé,	I'
<i>Of this,</i>	Imbé ní,	I'ko, Yángko.
<i>To this,</i>	Imbé no,	Yéng.
<i>This,</i>	Imbé kho,	Yéng
<i>Oh this !</i>	Caret ?	Caret ?
<i>In this,</i>	Imbé há, ou, nou,	Yáng tá.
<i>On this,</i>	Imbéni chou,	Yángko rhútá.
<i>From this,</i>	Imbéni phiá,	Yáng sho
<i>By this,</i>	Imbéni jong,	Yáng dong.
<i>With this,</i>	Imbéni lago,	Yáng dosa.
PLURAL		
<i>These,</i>	Imbé chúr,	I'bal.
<i>Of these,</i>	Imbé chúrni,	Ibal ko
<i>To these,</i>	Imbé chúr no,	Ibal éng.
<i>These,</i>	Imbé chúr kho,	Ibal éng.
<i>Oh these !</i>	Caret ?	Caret ?

---

\* The demonstrative *ú* and the personal *wá* are probably the same word radically, *Wá* being but a vulgar pronunciation of *U'* vel *Voh*. The absence of an express third personal is so common in all languages that Smidt wittily observes—"I am No. 1, you are No. 2, and all others are none at all; that fellow or this, to wit, Ille, Iste."

<i>In these,</i>	Imbéchúr há, ou, nou,	Ibal tá
<i>On these,</i>	Imbéchúrni chou,	Ibal ko rhúta.
<i>From these,</i>	Imbéchúrni phrá,	Ibal sho.
<i>By these,</i>	Imbéchúr jong,	Ibal dong.
<i>With these.</i>	Imbéchúr lago,	Ibal dosa.

Itá makes itáng and útá, útáng, in the dative singular; for the rest, these words, as well as idong, údong, are declined without change by means of the universal post-positions. So also the Bódo Hóbé, plural hobéchúr, follows the model of Imbé.

There are two great peculiarities in the use of the pronouns in these tongues; one is, that in both languages the pronouns frequently stand as the last word in the sentence, and this whether they be personal or possessive. The other peculiarity is confined to the Dhimál, and consists in the reduplication of the first and second persons\* plural (we-ye) thus, from hinli, 'to laugh,' we have kyél hin *kyél*, 'we laughed,' nyél hin *nyél*, 'ye laughed.' Ubal hin, 'they laughed,' ceases to exhibit this characteristic mark. The possessive pronoun sometimes follows the governing noun, not usually. It will be observed from the above examples that the plural in most Bodo pronouns, and in many Dhimál ones, is formed by the respective postfixes chúr and bal. These are further distinctions between the declensions of the nouns and pronouns of these tongues.

#### NUMERATION.

The cardinal numbers extend only to 7 or 8 in Bódo, to 10 in Dhimál. Beyond these numbers the method of reckoning common to both people is by the Indian ganda and bisa, thus, 5andas are = 1 bisa or score, and 2 bisa = 40, 5 bisa = 100, and thus they contrive to reach the ne plus ultra of 200 or ten score. There are no ordinals in either tongue. The cardinal series is evidently the same in both tongues, and is derived from Tibet—the only instance of the kind I have noticed in their languages,† but I have not yet gone into comparisons of this sort, nor purpose to do so till I have

\* Singular also. See on.

† 10 of the ~~words~~ words in Brown's List are identical in Dhimál and Tibetan; one in Bodo and Tibetan; 15 in Bodo and Gáró.



completed the whole contemplated series of Vocabularies for the Hills and Tarai, from the Bramapútra to the Káli or Ghágrá.

The following is the cardinal series of numbers, stript of their affixes.

English.	Bódo.	Dhimál.
One,	Ché,	E.
Two,	Gné,	Gné.
Three,	Thám,	Súm.
Four,	Bré,	D.a.
Five,	Bá,	Ná.
Six,	Dó,	Tá.
Seven,	Sini,	Nbfi.
Eight,	..	Yé.
Nine,	.	Kúhá.
Ten,		Té.

To these the Bódo *prefix* the particles San or Sá, Man or Má, and Thai, according as human beings, other animals and things, or money, are in question. The numeral, with these

affixes, may either precede or follow the noun. Thus, Bili<sup>2</sup>  
<sup>1</sup>sáché, one wife; <sup>1</sup>Híwá <sup>2</sup>sanché, one man; <sup>2</sup>Búimá <sup>1</sup>máché, one  
<sup>2</sup>goat; <sup>2</sup>Tháka <sup>1</sup>thai <sup>2</sup>ché, one rupee; \* Chokai <sup>3</sup>manthám <sup>1</sup>ménda,  
<sup>2</sup>12 sheep or 3 <sup>1</sup>gandas of sheep.

The Dhimáls, again, have an immutable *postfix*, which is the word long, void of meaning like the Bódo prefixes. Thus *é* long is one, *gné* long two. This postfix is often omitted, as well as part of the noun to which the numeral is attached, with that love of ellipsis that has been already remarked on. Thus one day is properly *é* long nhítima; but the Dhimáls content themselves usually with Enhí. One man is Edíáng or Élong díáng; and thus it appears that in Dhimál the numeral always precedes the substantive. In Bódo, on the contrary, the numeral follows it or precedes it; generally the former.

\* Chokai Vel Jokai, so Dou Vel Tou and Gorai Vel Korai. The mutation is no doubt euphonic and systematic, though the people are not aware of this, and generally prefer the harsher letters, I must say. The harsh sounds therefore are probably the more normal and appropriate. Thus Korai and Gorai is the genuine Bódo commutative of the Hindi and Urdu Ghóra.

## THE VERB.

Verbs express being, possession, or action. Those of the two former classes are very rare, or wholly wanting, in Bodo and in Dhimál. Those of the third class, if they belong to the primitive or simple type, are abundant. Verbs are divided by Grammarians into the active and passive, the transitive and intransitive or neuter, the personal and impersonal, the regular and irregular, the entire and defective, the compound and simple, the auxiliary and primary. Of these kinds, passives are formed in Bódo by means of the perfect auxiliary verb to be (jááno) added to the root of the primary, which root is the imperative, second person singular. In Dhimál there is no passive voice, though there is a past participle (nay, two) attached to the active voice, and in constant use as an adjective. A substitute for the passive voice is attempted to be found by the Dhimáls in a manner analogous to the Úrdú and Hindi idiom, according to which a man less frequently says, 'I have been beaten by my brother,'

than 'I have <sup>2</sup> <sup>1</sup> <sup>2</sup> *eaten a beating* from my brother,' Bhaí sé már

<sup>3</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> kháyá. So the Dhimál says yollasho dánhái néncháhiká. But the parallel is not complete, for néncháhiká is a compound, made up of nénli, to find, and cháh, to eat, so that the Dhimál idiom, literally rendered, is, 'I have found and eaten a beating from my brother.' Transitive and neuter verbs are, of course, common to both tongues; but neither, nor perhaps any language in the world, possesses the Úrdú and Hindi faculty of transmuting the latter into the former, as úthná, úthána; chalna chalána, samajhná, samjhána, &c., *ad infinitum*. The only contrivance of this sort known to the Bodo and Dhimál languages is the compounding of the verb hotno, to give, in Bódo, and of the verb páli, to do, in Dhimál, with the root of the neuter verb, which it is proposed to make active; thus from hángno, to begin, n, comes háng hotno, to begin a, and from mholili n, mhoi páli; a in Bódo and Dhimál respectively. In Bódo, japno, to be finished, is made active by prefixing the imperative of the verb to do, thus moujapno. Of impersonal verbs I have nothing to say. Of reflected or

deponent verbs I have found no trace. Verbs in general are very regularly conjugated according to *one* regimen, irregular verbs being rare in Bódo, and rarer in Dhimál. Jéngli, to be, is an irregular, in Dhimál, as in so many other tongues. I scarcely know another instance in Dhimál, but in Bódo hotno, to give, háano, to be able, phoino, to come, with some others, are irregular in one or more tenses. Of defective or fragmentary verbs, the Bódo auxiliary dong and dongman, equivalent, I apprehend, to the hún and thá of Úrdú and the hou and bhayou of Hindi, and the Dhimál auxiliaries, khíka, híká, and ángká, fragments of verbs of similar meaning with dongman, are samples. Compound verbs other than those already spoken of, whereby neuters are made active, are very rare, as I have already hinted under the head of nouns. Wherever they exist they are formed in the manner of neuters made active. The auxiliary verbs have been already mentioned, in part, as defectives. To those there spoken of we must here add the Bódo regular and perfect verb júano, to be, which is of the highest value, as the sole means of forming the passive voice, by postfixing its various inflections to the root of the primary verb in the active voice. *Per se*, it is little used, the Bódo (and Dhimál) seeming to think that talk of mere existence is neither very profitable nor very intelligible. The Dhimál auxiliaries, khíka, mhíka, nhíka, híka, ángká, are of the last importance, as forming the sole means of conjugating all verbs. From much inquiry through the medium of multiplied sentences—not of direct questions, which I found wholly futile and worse—I infer that the three first of the above five words are really one and the same, only varied for the sake of euphony, but upon principles too subtle for ready detection by a stranger; that all the three represent the *present* tense, indicative mood, of the fragmentary verb to be or to do; \* that híka, the fourth word, represents the *past* tense of the same or a similar verb; and that ángká, the fifth word, stands in like manner for the *future* tense. These words are modified by genuine inflection, †

\* Take the style of English conjugation as a help to appreciate this peculiarity, I do love, I did love, I will love.

† Is this inflection, after all, nothing more than the reduplicated pronoun?

to suit the persons of the singular number, and the whole may be tabularised thus:—

## SINGULAR.

1st. person, Ká khika : Ká mhika Ká nhika : Ká ángká.

2d. person, Ná khina : Ná mhina Ná nhina . Ná ángna.

3d. person, Wá khi . Wá mhi . Wá nhi : Wa hí : Wáng.

## PLURAL.

1st. person, Kyél khi kyel \* K. mhi k : K. nhi k : K hí k . K. áng k.

2d. person, Nyel khi nyel . N. mhi n : N. nhi n : N. hí n . N. áng n

3d. person, Ubal khi . Ubal mhi . Ubal nhi : Ubal hí : Ubal áng.

The three first of these are apparently equivalent to the English verbal signs, 'do,' 'am,' the next to 'did,' 'was,' 'have,' 'had;' the last to 'shall,' 'will.' The student will find these remarks a key to the whole process of conjugation in Dhumál verbs. He has only to prefix the root of the verbs he wishes to conjugate to the above auxiliaries, and he at once obtains all of conjugation that the language exhibits; for the imperative or root, the infinitive and the participles, have, each and all, a single and inflexible form.

Should the conjecture hazarded in the foot-note of the last page prove well founded—and there seems every probability of its proving so—a very singular state of things would be the result; for we should then have the whole process of conjugation of Dhumál verbs accomplished by affixing an invariable auxiliary verb or verbal particle (viz., *khí* or *hí* or *áng*) to the root of the primary verb, with reduplication of the first and second pronouns, both singular and plural. Whether that particle or verbal fragment be really one or three, and whether significant or meaningless, are doubts which higher grammatical skill than I can pretend to, may go far to settle†. The people use their language with extreme carelessness, even in regard to those grand distinctions of time, the past, the present, and the future; and

added to the root, after the manner of the plural? Bopp says all personal inflection was originally pronominal, and Bunsen in his *Egypt* gives us samples from the oldest language on earth of pronouns used indifferently either as independent prefixes or as servile postfixes.

\* The double pronoun is marked by its initial letter only, to save space.

† I am now satisfied that these so-called particles are fragmentary verbs like *thá* in *Udú*, and *bhaya* in *Hindí*, or 'do,' 'did,' 'will do' in English. 'Must,' 'ought' &c. being invariable in form, are yet nearer approximations.

though I have stated, as the result of much investigation, that *khí* denotes 'the present,' *hí* 'the past,' and *áng* 'the future,' I cannot deny that I have often found the whole three employed promiscuously. Possibly, therefore, the three may prove to be only one, and even to have some connection with the perfect verb *jéngli*, to be analogous to that which seems to conjoin the fragmentary verb *hún, thá, hou, bhayou*, with the perfect verb *hóná*. *Hí* is often employed in the sense of

the *Ūrdú* *hai*, 'is;' as, for example, 'who is there?' *Háshú*<sup>1</sup>

*hi*, exactly equivalent to *kón hai*? rather *kón thá*? in the past tense. 'Who was it?' as if he were gone\*. And though *hí* may be alleged to be a contraction of *jéhi*, which is deduced regularly from the perfect verb *jéngli*, 'to be,' yet, on the other hand, I see not any necessity for excluding the conjecture of an affiliated fragmentary verb consisting of *hí* solely, and *khí* and *áng* may possibly be of the same nature. That *mhi* and *nhí* are euphonic variations merely of *khí* I have no doubt whatever. Under the head of compound verbs I ought to have observed, that in *Bódo* such as express repetition or reiteration have the reiterative adverb placed in the *centre* of the *verb*, between its radical and inflected portions; thus, *phoino*, 'to come;' *phoi-phin-no*, 'to come *again*;' and that both in *Bódo* and *Dhimál* there is a useful set of quasi-compound verbs formed, as in *Ūrdú* and *Hindi*, by verbs equivalent to their *chukná* and *lagná*. These are in *Bódo*, *khángnó* and *lángnó*; in *Dhimál*, *hóili* and *téngli*. But whereas in the former tongues these accessory verbs are added sometimes to the imperative and sometimes to the infinitive of the primary verb (*márchúka*, *honé laga*), in the latter languages they are subjoined solely to the imperative, which in all four languages alike is likewise a verbal noun.

In most cultivated tongues there are several regimens for the conjugation of verbs, and under each regimen or model are comprised a great variety of moods and tenses, all which,

\* The past tense is invariably used whenever the act is, or seems to be, over and passed.

as well as the numbers and persons of each tense, work changes upon the radical form of the verb, whether by inflective or auxiliary increment.

In Bódo and Dhimál there is apparently but one regimen for the conjugation of all verbs, which is accomplished by means of inflection in Bódo, of auxiliaries (immutable, verbal fragment-) in Dhimál. This regimen exhibits great simplicity in both tongues, there being but three moods, the imperative, the infinitive, and the indicative,\* and the last only admitting of a variety of tenses, which are limited to three, or, the absolute present, the absolute past, and the absolute or simple future. If a Bódo would express the time of the action with greater precision, he obtains an imperfect present by means of the auxiliary dong (thus, mou, 'do'; mou-dong, 'I am doing'); an imperfect past by means of dong-man (thus, mou dongman, 'I was doing'); an emphatic past by means of the separate verb khángno, 'to be ended' (thus, mou, kar, khángbai, chúka, 'I have,' 'it is,' 'entirely done'); or else he marks decisively the three grand divisions of time, or any one of them, by prefixing an adverb of time (dáno, 'now,' 'this instant'; sigáng, 'previously,' 'in the past', yúnó, 'afterwards,' 'in the future'). Of these methods of marking time with precision, the last alone appears to be available to the Dhimáls, although the careless manner in which they employ their sole conjugational index of time (khika, hika, and ángká, supposed to represent respectively the 'present,' 'past,' and 'future') would seem to render further expedients more needful to them than they are to the Bódo. The Dhimál adverbs of time, corresponding to the Bódo ones just given, are élang, lámpáng, and nhúcho respectively, and these likewise are placed before the verb as in the Bódo tongue. In Dhimál there is no passive voice; in Bódo the passive is formed precisely as in English; thus, shúno, 'to strike'; shú jáano, 'to be struck.' In Bódo, however, the auxiliary follows instead of going before the primary verb. There are two numbers, and three

\* There are vague traces of a subjunctive mood in Mecch, formed by the postfix blá; thus, 'if I should go,' áng thág blá. But in general the future indicative denotes contingency. 'Power' and 'will' are denoted by separate verbs, and 'duty' also.

persons in each number, both in Bódo and Dhimál. In Bódo number and person have no effect upon the verb, nor in Dhimál either, if, as conjectured, the second syllable of the Dhimál auxiliaries (*khiká, khiná, khi, et sic de cæteris*) be reduplicated pronouns, and not inflections. The imperative mood has but one tense and one person in both tongues, viz., the second person singular, and to this the negative is prefixed (*dá* in Bódo, *má* in Dhimál). In Bódo this proper verbal negative (*mat* in Úrdú) is nearly confined in its use to the imperative. In Dhimál it is as constantly applied to the infinitive, thus creating a very useful class of contrasted verbs (*dóangli*, 'to be able'; *má dóangli*, 'not to be able'; *khángli, velle*, 'to will'; *má khángli nolle*, 'not to will' or 'wish'). This function is discharged in Bódo by the general primitive *gáyá*, contracted to *gai*, and put as usual between the radical and inflected part of the verb (*háano*, 'to be able'; *háagáino*, 'to be *unable*'). This contrasted negative is likewise universally obtained in Bódo verbs by varying merely the terminal vowel, whether simple or diphthong ('Do you go or not?' *Thangoná thangá?* 'Will you go or not go?' *Thángnai ná thágá?*). The infinitive mood has only a present tense, and there is nothing more analogous to gerund or supine than the three participles, viz., a present, a past, and a remote past, the extensive use of which in lieu of conjunctions and of relative pronouns is very characteristic of both tongues. The root of the verb, as already frequently noted, is the imperative, and it is peculiar to these tongues that they form all tenses and compounds from it, and seldom or never from the participles or infinitive. From this root, in Bódo, the present tense (indicative) is formed by adding *ó* (go, if a vowel precede) for all the persons of both numbers; the past by *á* (*yá*, if a vowel precede) or *bai*; the future by *nai*; the infinitive by *nó*; the present participle by *in*, the past participle (like the past tense) by *á* (*yá*, if a vowel go before); and the remote past participle by *náné*.\*

In Dhimál the inflective increments, as above enumerated, are either *khí*, impersonal, or *khika, khina, khi* for the three

\* This last is equivalent to the *kar ké* of Úrdú, aptly called *the conjunctive participle*.

persons; hí, impersonal, or hika, hina, hí; áng, impersonal, or ángká, ángná, áng; lí, katang, ká, téng.

The passivé voice in Bódo is conjugated precisely as is the active, while in Dhimál there is no such thing as passive voice. In neither tongue is there anything like honorific tenses or phrases of any sort. We may now conclude the subject of verbs with some samples of conjugation.

<i>English.</i>	<i>Bódo.</i>	<i>Dhimál.</i>
<i>Go!</i>	Tháng,	Hadé,
<i>Go not!</i>	Dá thág,	Má hadé.
<i>To go,</i>	Tháng no,	Hadéli.
<i>Going,</i>	Tháng in,	Hadé ka tang.
<i>Gone,</i>	Thángá,	Hadé ká.
<i>Having gone,</i>	Tháng náné,	Hadé téng.
<i>I go,</i>	Áng thágó,	Ká hadé khiká.
<i>Thou goest,</i>	Nang thágó,	Ná hadé khiná.
<i>He goes,</i>	Bi thágó,	Wá hadé kái.
<i>We go,</i>	Jong thágó,	Kyel hadé kái kyél.
<i>Ye go,</i>	Nang chú thágó,	Nyel hadé khi nyel.
<i>They go,</i>	Bichur thágó,	Ubal hadé kái.
<i>I went,</i>	{ Áng thágá or thág- bai,	{ Ká hadé hiká.
<i>Thou wentest,</i>	Nang thágá or bai,	Ná hadé hiná.
<i>He went,</i>	Bi thágá or bai,	Wá hadéhi.
<i>We went,</i>	Jong thágá or bai,	Kyel hadéhi kyél.
<i>Ye went,</i>	{ Nang chú thágá or bai,	{ Nyel hadéhi nyel.
<i>They went,</i>	Bichur thágá or bai,	Ubal hadé hi.
<i>I will go,</i>	Áng thág nai,	Ká hadé áng ká.
<i>Thou wilt go,</i>	Nang thág nai,	Ná hadé áng ná.
<i>He will go,</i>	Bi thág nai,	Wá hadé áng.
<i>We will go,</i>	Jong thág nai,	Kyel hadé áng kyel.
<i>Ye will go,</i>	Nang chú thág nai,	Nyel hadé áng nyel.
<i>They will go,</i>	Bichur thág nai,	Ubal hadé áng.
<i>Come!</i>	Phoi,	Lé
<i>Come not!</i>	Dá Phoi,	Má lé.
<i>To come,</i>	Phoi no,	Léli.
<i>Coming,</i>	Phoi in,	Lé katang.
<i>Come,</i>	Phoi yá,	Léká
<i>Having come,</i>	Phoi náné,	Lé téng.
<i>I come,</i>	Áng phoi go,	Ká lé khiká.
<i>Thou comest,</i>	Nang phoi go,	Ná lé khiná.
<i>He comes,</i>	Bi phoi go,	Wá lékhí
<i>We come,</i>	Jong phoi go,	Kyel lékhí kyel.
<i>Ye come,</i>	Nang chú phoi go,	Nyel lékhí nyel.
<i>They come,</i>	Bichur phoi go,	Ubal lékhí
<i>I came,</i>	Áng phoi bai or yá,	Ká lé hiká.
<i>Thou camest,</i>	Nang phoi bai,	Ná léhi ná.
<i>He came,</i>	Bi phoi bai,	Wá léhi.
<i>We came,</i>	Jong phoi bai,	Kyel léhi kyél.
<i>Ye came,</i>	Nang chú phoi bai,	Nyel léhi nyel.
<i>They came,</i>	Bichur phoi bai,	Ubal léhi.
<i>I will come,</i>	Áng phoi nai,	Ká lé ángká.
<i>Thou wilt come,</i>	Nang phoi nai,	Ná lé ángná.



English.	Bodo.	Dimal.
<i>He will come,</i>	Bi phoi nai,	Wá léang.
<i>We will come,</i>	Jong phoi nai,	Kyel léang kyel.
<i>Ye will come,</i>	Nang chur phoi nai,	Nyel léang nyel.
<i>They will come,</i>	Bichur phoi nai,	U'bal léang.
<i>Eat !</i>	Já,	Chá
<i>Eat not !</i>	Dá já,	Má chá.
<i>To eat,</i>	Jánó,	Chálr.
<i>Eating,</i>	Jáyin,	Chákatang.
<i>Eaten,</i>	Jáyá,	Cháká
<i>Having eaten,</i>	Jánané,	Chá téng
<i>I eat,</i>	Ang jágó,	Ká chá khiká.
<i>I ate,</i>	Ang jabai or jáyá,	Ká chá hiká
<i>I will eat,</i>	Ang jánai,	Ká chángká (for chá ángka).
<i>Speak,</i>	Rai,	Dóp.
<i>Speak not,</i>	Dárai,	Má dóp.
<i>To speak,</i>	Raino,	Dópli.
<i>Speaking,</i>	Raiyin,	Dóp katang.
<i>Spoken,</i>	Ráyá,	Dópka.
<i>Having spoken,</i>	Rai náné,	Dóp téng.
<i>I speak,</i>	Ang raigo,	Ká dóp mihiká.
<i>I spoke,</i>	Ang raibai,	Ká dóp hiká
<i>I will speak,</i>	Ang rainai,	Ká dóp ángká.
<i>Be,</i>	Jáa,	Jé.
<i>Be not,</i>	Dá jáa,	Má jé.
<i>To be,</i>	Jáano,	Jéngli.
<i>Being,</i>	Jáayin,	Jéng katang.
<i>Been,</i>	Jááyá,	Jéngká
<i>Having been,</i>	Jánáné,	Jéng téng.
<i>I am,</i>	Ang jáigo,	Ká jékhiká
<i>I was,</i>	Ang jabai,	Ká higá hiká
<i>I will be,</i>	Ang jáuinai,	Ka jénká (for jé ángka).
<i>Strike !</i>	Shó,	Dáng hai.
<i>Strike not !</i>	Dá shó,	Ma dáng hai.
<i>To strike,</i>	Shúnó,	Dáng haih.
<i>Striking,</i>	Shú in,	Dáng hai katang.
<i>Stricken,</i>	Shúa,	Dáng hai ká.
<i>Having struck,</i>	Shónané,	Dáng hai téng.
<i>I strike,</i>	Ang shógó,	Ká dáng hai khiká.
<i>I struck,</i>	Ang shúa or shúbai,	Ká dáng hai hiká
<i>I will strike,</i>	Ang shonai,	Ká dáng hai ángká
<i>Be thou stricken,</i>	Shó jáa,	.
<i>Be thou not stricken,</i>	Dá shó jáa,	.
<i>To be struck,</i>	Shó jáano,	.
<i>Being struck,</i>	Shó jáayin,	.
<i>Having been struck,</i>	Shó jaaya,	.
<i>I am struck,</i>	Ang sho jáigo,	.
<i>I was struck,</i>	Ang shó jáabai,	.
<i>I shall be struck,</i>	Ang shó jáanai,	..
<i>Desire !</i>	Labai,	Kháng.
<i>Desire not !</i>	Dá labai,	Má kháng.
<i>To desire,</i>	Labaino,	Khángli.
<i>Desiring,</i>	Labaiyin,	Kháng katang
<i>Desired,</i>	Labaijá,	Khánká.
<i>Having desired,</i>	Labainané,	Kháng téng.
<i>I desire,</i>	Ang labai go,	Ka kháng khiká.
<i>I desire not,</i>	Ang labai gaigo,	Ká má kháng khiká.
<i>I am desiring,</i>	Ang labai dong,	Ká élang kháng khika.
<i>I was desiring,</i>	Ang labai dongman,	Ká lámáng kháng khika.

English.	Bódo.	Dhimál.
<i>I desired,</i>	Ang labaibai,	Ká kháng hika.
<i>I will desire,</i>	Ang labainai,	Ka khángká (for kháng ángká).
<i>Give,</i>	Hót,	Pí
<i>Give not,</i>	Dá hót,	Mápi.
<i>To give,</i>	Hótnó,	Píli.
<i>Giving,</i>	Hotnin,	Pí katang.
<i>Guen,</i>	Hotná, Húa,	Píká.
<i>Having guen,</i>	Hotnáné,	Pí táng.
<i>I give,</i> *	Ang Hóyú,	Ká pí khiká.
<i>I gave,</i>	Ang hotbai or húa,	Ká pí hiká
<i>I will give,</i>	Ang hogon,	Ká pí áng ká.
<i>Be able!</i>	Háá,	Dóang,
<i>Be not able!</i>	Dá háa,	Má dóang,
<i>To be able,</i>	Hááno,	Dóangh (dóngli per ellipsin).
<i>Being able,</i>	Hááyin,	Dóang katang.
<i>Been able,</i>	Hááyá,	Dóangká.
<i>Having been able,</i>	Háá náné,	Dóang téng.
<i>I am able,</i>	Ang háágo,	Ká dóang khiká.
<i>I was able,</i>	Ang Háábai,	Ká dóang hiká
<i>I shall be able,</i>	Ang Háánaí,	Ká dóang ángká (dóangká vulgo).

## INDECLINABLES

These highly useful parts of speech which give precision to all the others, whilst they connect them into well-knit sentences, are sadly deficient in the Bódo and Dhimál languages. Here more than any where, and almost only, I trace evidence of systematic borrowing and very clumsy assimilation. For the adverbs of place, time, quantity, quality, mode, and for the conjunctions the Vocabulary must be consulted; nor is there anything needful to be added in this place. Conjunctions of pure or unborrowed character are very rare \* both in Bódo and Dhimál, and this circumstance, together with the habitual neglect of those post-positions which denote the cases of nouns, causes the sentences to hang very loosely together. Euphony, however, is studied, and the euphonic particles, which are the chief links of the construction, may be properly regarded as conjunctions. In Bódo the chief ones are, *bó*, *no*, *ná*, *á*, *yá*, *má*. All are postfixes and insignificant, except the last, which has an intensitive sense, as *hágrá*, 'a jungle,' *hágrá má*, 'a great jungle or forest.' In Dhimál there are fewer of these euphonic links of sentences, and indeed I remember distinctly but one, which is *sá*, and is void of meaning. Prepositions

\* The want is cleverly evaded by means of the participles, à la Turque.

in these languages, as in others, govern various cases, of which some examples have been given, and more may be drawn from the subjoined sentences. Adverbs generally precede, but, sometimes follow, the verb or nouns whose sense they qualify, and in close juxtaposition to which they are always found. I have met with no method of converting adjectives into adverbs, and this may account in part for the poorness of these tongues in indeclinables. Participles perform the function of conjunctions, as in Turki.

*Sentences illustrative of the above rules of grammar and of the construction of the Bodo and Dhimal languages:—*

Yesterday I went to the forest to cut timber. To-day I am going to the jungle, to cut grass; and to-morrow I shall go to the village, to choose a fit site for building a house on.

*Bodo.*—Miá áng thágá hágrámou, bóngphóng phónó.  
Áng diné hágrou thágdong thuré hánó. Gábún áng phárou  
thángnai núpthi majáng naino, jérúbo nóokho lúnó labaigo.

*Dhimal.*—Ánji ká hadéhiká bada díncha tá, sing pálli. Náni  
mhoiká dínchá tá hadéká (for hadékhiká), naimé chéli. Júmni  
ká dérátá hadéáng (ká), sá dámli, elká chol (éng) khángli.

The big boy beat the big girl, till she began to cry.

*Bodo.*—Hiwágotho gedetná hinjougotho gedetna shúá, bini  
phrá gápmá dongman.

*Dhimal.*—Bada chan badá chámdeáng (for diéng) dánhahí,  
kólá wá kharli téngí.

The large pig has given six young, three males and three females.

*Bódo*.—Yó<sup>2</sup>má gédét<sup>1</sup>na yoshá<sup>5</sup> má<sup>4</sup>dó (kho) \* gó<sup>3</sup>phaiyá<sup>6</sup>; má<sup>7</sup>thám<sup>8</sup> jó<sup>9</sup>lá; mathám<sup>9</sup> jó.

*Dhimál*.—Badá<sup>1</sup> páyá<sup>2</sup> tú<sup>4</sup>long chan<sup>5</sup> jé<sup>3</sup>hi; sú<sup>6</sup>mlóng<sup>7</sup> dánk<sup>8</sup>há,  
sú<sup>8</sup>mlong<sup>9</sup> mahani

The girl is older than the boy, but the boy is taller than the girl.†

*Bódo*.—Hinjougothoā gibi, híwá gothoā gódó<sup>1</sup>; tóblábo hinjougo thono híwágothoā jou (for gajou) sin.

*Dhimál*.—Wával chan nhá (dong) béval chan síaná hí; tai, béjan nhádong wájan dhángá hí (hi for jehi).

The horse is fatter than the cow, but the cow is less fleet than the horse.

*Bódo*.—Múshújono goraiya gúphúng shin; tóblábó múshú-jonoBO† gorai gakhri sin.

*Dhimál*.—Pía nhádong ónyhá gándi hí; tai piá nhádong ónyhá chúkká hí §

This pen is longer than that knife.

*Bódo*.—Imbé kalam hóbé dábá galou sin.

*Dhimál*.—Útá chúri nhádong ita kalam rhinká hí.

This pen is the longest of all.

*Bódo*.—Boinobo mánino imbé kalam galou sin dong.

*Dhimál*.—Soguming nhá (dong) itá kalam rhinka.

What (is) your name?

*Bódo*.—Nangni your, munga name, má what, mung name.

*Dhimál*.—Hai what, ming name, nangko your's.

<sup>1</sup> When you <sup>2</sup> called me <sup>3</sup> I <sup>4</sup> was <sup>5</sup> within <sup>6</sup> the house, <sup>7</sup> and <sup>8</sup> did <sup>9</sup> not hear.

*Bódo*.—Jé<sup>1</sup>lá nang<sup>2</sup> ángkhó<sup>4</sup> linghotbai<sup>3</sup> áng<sup>5</sup> nóo<sup>8</sup> singou<sup>7</sup> jáabai,  
khanáyé.<sup>9</sup>

\* Sign of case, or elliptical omission, supplied within brackets.

† The comparative style not used in this member of the sentence, which literally means girl old, boy tall.

‡ Expletive particles marked by italics; double expletives by small capitals.

§ Literally, I, han the cow the horse fat, but than the cow the horse fleet.

*Dhimál.*—<sup>1</sup>Jé<sup>2</sup> ná <sup>3</sup>kaihiná <sup>4</sup>kéng, <sup>5</sup>ká <sup>6</sup>higáhi<sup>8</sup> <sup>7</sup>sáko-liptá.  
<sup>9</sup>Má hinhiká.\*

Who is (there)? It is I.

*Bódo.*—Chúr òng. Ang dong.

*Dhimál.*—Háshú hí. Ká hiká.

It was so or thus. It is not so now; but it will be so again to-morrow.

*Bódo.*—Ríshá dongman. Dáno úripúsá géyá. Gábún ríshá jáa phin nai.

*Dhimál.*—Úsáng higáhi. Eláng úsáng manthó. Júmui úsáng nhéchuto jáéng.

Why say so? It is false!

*Bódo.*—Máno idi raigo. Óngá.

*Dhimál.*—Hai pále úsáng dópkhiná. Micchá jéng (for jé íng).

As it was, so it is.

*Bódo.*—Jiring dóngman, úring dong.†

*Dhimál.*—Jédong higáhi, kódong hí (for jéhi).

Will you go with me to the hills?

*Bódo.*—Nang ángjong hájóhá tháng nai.

*Dhimál.*—Ná káng dosa dántá hángná (for hadéáng ná).

I will go. I will not go.

*Bódo.*—Áng thángnai. Áng thangá.

*Dhimál.*—Ká hánká (hadéángká). Ká má hánká.

Did you go with him? I did not go.

*Bódo.*—Nang bijong (lagoche together) thángá. Thángí.

*Dhimál.*—Ná wáng dosa haina (for hadéhina).

Má haiká (for hadéhika).

Is he here, or not?

*Bódo.*—Imbóhá jáágo, ná géyá.

*Dhimál.*—Ishó jéhi, ná máhi (má jéhi).

Is it so (fact), or not?

*Bódo.*—Óngó, ná óngá.

*Dhimál.*—Jéhi, ná májéhi. (Precisely, hast yá nést.)

Yesterday I was beaten by Birna for leaving the calves in the cultivation.

\* Here is a sample of sheerly direct construction in *Dhimál*.

† Or, Jiring jáabai, úring jáágo.

*Bódo*.—Áng miá Birnáni ákhai\* jong shojoyá, húnou múshúgalai phúr (kho) hógárnáné. (Past participle *always* if the act be done)

*Dhimál*.—Ká ánji Birnako khúrdóng dǎng hai néncháhi, léngtá piá ko changalai (éng) láppiká.

Alas! I was yesterday beaten without fault.

*Bódo*.—Chi! chi! miá áng dóshgéyá (*lámáno*) shójáyá.

*Dhimál*.—Hai! hai! dóshmánthó ká ánji dǎng hai nénchá-hiká.

<sup>1</sup>He <sup>2</sup>was <sup>3</sup>killed <sup>4</sup>by <sup>5</sup>a tiger, and when we went to look for his  
<sup>6</sup>remains, we found <sup>7</sup>nothing <sup>8</sup>but <sup>9</sup>shreds <sup>10</sup>of his clothes.

*Bódo*.—Mochájong wátjáabai; jélai jong, bini bégéng nai-  
<sup>4</sup>grúno <sup>10</sup>thángá, <sup>9</sup>sélai <sup>7</sup>hísri <sup>6</sup>bánó <sup>5</sup>maná, mangbo <sup>3</sup>máné [any  
thing (else) found not].

*Dhimál*.—Khúná <sup>2</sup>dong <sup>1</sup>chá <sup>3</sup>néncháhi, <sup>6</sup>jéla <sup>7</sup>kyel <sup>5</sup>wéngko <sup>4</sup>hára  
<sup>10</sup>bhóli <sup>8</sup>hadéhi <sup>7</sup>kyel, <sup>9</sup>téla <sup>6</sup>théká <sup>5</sup>dhábá (éng) <sup>4</sup>kyel <sup>3</sup>nénhi <sup>2</sup>kyel, aro  
[else], haidong [anything], mánthó [not].

The mouse was killed by the cat, and the cat was killed by the dog.

*Bódo*.—Injotna mouji jong wáthat jáyá, moujiä choima jong wát phin jáyá.

*Dhimál*.—Júhá ménkou sho shé néncháhi úthoi ménkou khía dong shé nénchahi.

I struck him and he struck me, and thereon we fought.

*Bódo*.—Áng bikho shúa biō ángkho shúa, yúnó jong khom-jalábai.

*Dhimál*.—Ká wéng dǎng hai hika, wá kéng dǎng hai hí kóla kyel púchú hí kyel.

Having so said, he departed.

*Bódo*.—Rishá raináné, thǎngbai.

*Dhimál*.—Ūsǎng dóp téng, hadéhi.

Having beaten his own wife, he fled for shame.

*Bódo*.—Gouini bihi (kho) shúnáné, lájinini khat lángbai (or khatbai).

\* Literally, by the hand of Birna; and so in *Dhimál*.

*Dhimál.*—Tai (ko) bé (wal) éng dǎng haiká, léder téng khat n̄hi (n̄hi=khi or hí).

He goes laughing.

*Bódo.*—Miñin minin thǎngdong.

*Dhimál.*—Lénkatáng lénkatáng hadékhi.

He comes crying.

*Bódo.*—Gapmin gapmin phoidong.

*Dhimál.*—Khárkatáng khárkatáng lékhi.

He goes speaking.

*Bódo.*—Raun raun thǎngo.

*Dhimál.*—Dópkatáng dópkatáng hadékhi.

Having come, he will speak

*Bódo.*—Phoináné, rainai.

*Dhimál.*—Léténg sá, dǎpáng.

Having gone, he finished his business,

*Bódo.*—Thǎngnáné, hobbá (kho) moujapbai.

*Dhimál.*—Há (dé) téng sa kám jéhi \*

I shall be beaten to-morrow for not having finished the work.

*Bódo.*—Gáhún áng shojúánai, máno, hobbá háágai.†

*Dhimál.*—Kám ‘work,’ (eng) ‘the,’ ma ‘not,’ páká ‘done,’ kónáng ‘because,’ ká ún̄i dǎnghai nénchúngkú (for chá úngkú).

A beaten dog is good to nothing.

*Bódo.*—Sojáyá choimá, mangbo ‘any,’ hobbáno ‘work,’ (for) údaiyá (údaiyá ‘useless’).

*Dhimál.*—Dǎnghai néncháká khiá, haibo ‘any,’ kám ko ‘use,’ má ‘not.’

Spoken words are quickly forgotten.

Written words are not soon obliterated.

*Bódo.*—Ráyá kothá, gakhri bou jáa bai litnai; kothá, gakhri gomatná.

*Dhimál.*—Dópká kothá, dhimpá n̄lká,‡ lekhika kothá, má§ páká (idiomatic ?).

Yesterday he came, but the work was done previously.

\* A strong idiom if correct; literally, the work ‘was,’ fuit; so p. 93, chan jéhi for ‘has produced young’

† Literally, for ‘why?’ I was unable for the work.

‡ N̄lká ‘forgotten’; Mápáká ‘not done’ I could not obtain the trace of a passive save the participle by any variety of questions.

§ Má páká is probably a contraction for n̄l má páká.

*Bódo*.—Bi miá phoiyá, kintú habba sigáng japbai.

*Dhimál*.—Ánji léhi 'came,' wá 'he,' kintú kám lámpáng hóihí.  
If I find him I will beat him.

*Bódo*.—Jéla áng bikho mano, óla bikho, 'him,' shonai 'will beat,' áng 'I.'

*Dhimál*.—Jéla ká wéng nénangká, óla wéng dág haiángká.  
Will you eat, or not?

*Bódo*.—Jánai, ná jáyá (or jáyá gai).

*Dhimál*.—Chángná, ná má chángná (chá ángná).  
Will you sit down, or not?

*Bódo*.—Jòonai, ná jówá.

*Dhimál*.—Yóngángná, ná má yóngángná.  
Will you speak, or not?

*Bódo*.—Rainai, ná ráyá gai.

*Dhimál*.—Dópángná, ná má dópángná.  
Go quickly, Birná is gone.

*Bódo*.—Thó (familarly for thág) gakhri, Birná \* thágbai

*Dhimál*.—Dhimpá hadé, Bírna hadéhi.  
Go alone; I am going to the village.

*Bódo*.—Tháng nang háshing, áng thágdong pharou.\*

*Dhimál*.—Ekélang hadé, ká dératá hadéángká.  
I am not going to-day. I shall go to-morrow.

*Bódo*.—Diné áng thágá, Gábún thágnai.

*Dhimál*.—Náni ká má hánká (for hadéángka) júmni hadé-ángká.

He was false He is true.

*Bódo*.—Santalén jáábai, Ghám jáágo.

*Dhimál*.—Micchá higáhi, Élká jéhi.

That boy is fat. That boy is very thin.

*Bódo*.—Imbé gotho gúphúng dong, Hóbé gotho gaham dong.

*Dhimál*.—Ídoug chan dhámka hí, Údong chan chóp mhi  
(mhi = khí).

Father, and mother, and child.

*Bódo*.—Bi bipha, bi bima, bi bisha.

*Dhimál*.—Aba, ama, chan.

i. Eaten by a tiger.

\* In these two instances the construction is as direct as in English, and would, I think, have been found so oftener if the Urdú questions had not told on the replies.



2 Ab homine stuprata.

3. Beaten by a hand.

*Bódo.*

1. Mochá jong jáyáyá.

2. Hiwa jong, khóu jáyá.

3. Ákhai jong shóyáyá

*Dhimál.*

1. Khánásho chá nén cháká.

2. Wával dong lú nén cháká.

3. Khúr sho dánhái nén cháká.

Given things how shall I take back ?

*Bódo.*—Hotnai jinis bré ‘how,’ lúphinnai ‘take back shall,’ ang ‘I.’

*Dhimál.*—Píká jinis hésá ‘how,’ nhéchuto ‘back,’ rhú ‘take,’ ángká ‘shall I.’

Heard words why should I hear again ?

*Bódo.*—Khanáyá kothá máno raiphinnai (‘shall I hear,’ future).

*Dhimál.*—Hinká kothá haipáli nhéchuto hin ang ká (‘shall I hear,’ future).

The man who told you so is your own friend.

*Bódo.*—Jai nangkho idi raibai, bí ‘he,’ gúshthi ‘friend,’ nangni ‘yours’

*Dhimál.*—Jai úsáng, dópmbi keng wá taiko ‘own,’ dítang ‘man.’

<sup>1</sup>      <sup>2</sup>      <sup>3</sup>      <sup>4</sup>      <sup>5</sup>  
The man whom you seek is dead.

<sup>2</sup>      <sup>3</sup>      <sup>4</sup>      <sup>1</sup>      <sup>5</sup>  
*Bódo.*—Jékho nang naigrúgo bí ‘he,’ thóibai.

<sup>3</sup>      <sup>4</sup>  
*Dhimál.*—Jidongdiáng ‘what man,’ rhékhiná kódlóng ‘that,’  
diáng ‘man,’ síhi.

With what shall I plaster this wall ?

*Bódo.*—Imbé injurá májong litnai.

*Dhimál.*—Ithai bérhém haou lépángká.

What do you want ? and what are you saying ?

*Bódo.*—Bi ‘and,’ má ‘what,’ bídong ‘wanting,’ bi ‘and,’ ma ‘what,’ raidong ‘saying’ (conjunction repeated: so above).

*Dhimál.*—Hai rhékhiná, hai dópkmhá.

The nách is begun, come and see it.

*Bódo.*—Moshá hángo, thánagnáné ‘having gone,’ líkho ‘it,’ nai ‘see.’

*Dhimál.*—Híali téngbí, hátengsa ‘having gone,’ útáng ‘it,’ dó ‘see.’

The náitch is over, I will not go.

*Bódo.*—Moshá khángbai, áng thágá.

*Dhimál.*—Híali hoihi, ká má hángká (hadéángka)

Having finished that job, he went to do the óther.

*Bódo*—Hobé habbá háánané (or moujapnáné) gúbún hobba (kho) mouno thág bai.

*Dhimál*—Útá káméng hoipáténg, bhináng kám (eng) páli hadéhi

He wished to go with us yesterday, but was not able. To-day he is able, and willing to go.

*Bódo.*—Bí jong jong mía thágno labai bai, háá (yá) gai; Diné hááyin, \* thágno labaigo.

*Dhimál.*—Wá júmni king dosa háli (hadéli) kháng hí; má dóngghí (dóángghí). Náni háli dóng katang, † wá khángkhi háli.

Are you able (to do it) or not?

*Bódo.*—Nang háágó, ná háágé (gé for gai)

*Dhimál.*—Ná dóáng khiná ná ma dánkhiná (dáng for dóáng). From Silgóri to Dorjiling how many cós?

*Bódo.*—Silgóri ni phrá Dorjiling chim, chéwá piché.

*Dhimál.*—Silgóri sho Dorjiling thékapa hé cós.

How many sheep and goats in the pen?

*Bódo.*—Méndá *bo búрмаယ* nóonou béchébá.

*Dhimál*—Méndá wá ééchá sákolipta hé jéhi.

Take it from the water, and throw it in the fire.

*Bódo.*—Doini phrá bokhágnáne, waton gárshún.

*Dhimál*—Chísho chumateng méntá húpí.

In a large house two fires are better than one

*Bódo*—Nóo gédétnou doudap manché *no* doudap mangné ghámsin.

*Dhimál.*—Bada sátá élong ákhá dong (for nhá dong) gnélong ákhá *nú élang*. ‡

1 2 3 4 5 6 7 8 9  
Take it from these naughty boys and give it to those good  
10  
girls.

\* Thus, in every instance, the conjunction is evaded by the use of the participles.

† Literally, to-day being able, he wishes to go

‡ Strong idiom this word cannot translate. for ordinary use the word *elka* may take its place. *Eláng* is probably nothing but a jungle with *élong*.

*Bódo*.—<sup>4</sup>Imbechúr <sup>5</sup>hámma <sup>6</sup>hiwa <sup>3</sup>gothophúrni <sup>2</sup>phrá <sup>1</sup>bikho  
<sup>1</sup>lúnáné <sup>8</sup>hobechúr <sup>9</sup>ghám <sup>10</sup>hinjóúgotho <sup>10</sup>phúr <sup>7</sup>(kho) hot. "

*Dhimál*.—<sup>4</sup>Ídóng <sup>5</sup>máélká <sup>6</sup>wájan <sup>3</sup>galai <sup>1</sup>sho <sup>2</sup>ghinténg wéng,  
<sup>8</sup>údóng <sup>9</sup>elka <sup>10</sup>béjan-galai <sup>7</sup>éng pí

Call all the children quickly.

*Bódo*.—Boi (no) bogotho (phúr) kho gakhri ling hot.

*Dhimál*.—Sogiming chan (galai) éng dhimpá kai.

Sáheb! this is our buffalo: give it to us and take it from them.

*Bódo*.—Giri! imbé jongni maisho júágo. Jongno hot. Bichurni phrá bikho lá.

*Dhimál*.—Giri! Idong kingko díá, king éng pí, úbal sho ghinteng 'having seized,' rhú 'take.'

He took all the pigs from us, and gave them to Birna.

*Bódo*.—Boinobo yómá phúr (kho) bi jongni phrá láyáné, Birnáo huá.

*Dhimál*.—Sogiming páyá (galai éng) king sho ghinténg, Birnéng píhi.

### CONSTRUCTION.

I know not that anything need be added to the copious and careful particulars, the statement of which is just concluded. It has been my object to make that statement *perfectly adequate to the ends in view*, or a full illustration of these peoples as they are in themselves, and as they are in relation to one another, and to the larger group to which they belong.

A few concluding remarks may, however, be expected from me; but to avoid useless repetition I must glance at the whole group of tongues which I purpose to examine. It has been already observed that the Bódo and Dhimál languages belong pretty evidently to the aboriginal Indian tongues of the pronomenalised type.† They seem to me to have retained to a remarkable degree their primitive character, so as

\* The participle is used all along to avoid the conjunction. There is not one exception to this rule.

† See note at Part III., p. 105.

to constitute very valuable exemplars of the class of languages to which they belong; nor have I any doubt that further time would have enabled me to replace many of the Urdú or Hindí vocables to be found in the Vocabularies with others of indigenous stock. Such exotic words are surprisingly few, considering how long the Bódo and Dhimál people have lived in peaceful intercourse with the people of the plains on the one hand, and of the hills on the other, and, what is still more singular, is the broad distinction between the Bódo and Dhimál tongues as compared with one another, seeing that these people have lived for several generations, if not actually mixed (for their villages are separate, nor do they intermarry), yet in the closest apposition and intercourse. That the Kócch were originally an affiliated race, very closely connected with the Bódo and entirely distinct from the Hindus (Arian immigrant population using the Prákrits), I have no hesitation in saying. But since the beginning of the sixteenth century of our era, the Kócch have very generally abandoned their own in favour of the Hindu (and Moslem) speech and customs, though there be still a small section called Pám or Bábú Kócch retaining them. I failed to obtain access to the Pám Kócch, so that my Kócch Vocabulary exhibits little more than a mass of corrupted Prákrits. There are, however, some primitive vocables; and the Vocabulary, such as it is, has been taken in order to preserve a living sample (soon to disappear) of that process whereby the Arian and exotic are rapidly absorbing the non-Arian and indigenous tongues of India—tongues (the latter) which, if we make a general inference from the state of things in the hilly and jungly districts, wherein alone they are now found, must have been prodigiously numerous, when they prevailed over the whole face of the land; *unless*, indeed, the dispersion and segregation in holes and corners of the aboriginal population have given rise to that Babel of tongues which we now find.

Hill tribes.

In the sub-Himálayas, between the Káli and the Tishta rivers, I know of the following aboriginal tongues and dialects: \*—The Cisnivean-Bhótia, the Thaksia, the Pakia, the

\* For a fuller enumeration see Trubner's reprint of my papers at pp. 13, 14, and 29, 30. See also papers on "The Broken Tribes," and on "The Vayu and Bahing," in J. A. S. of Bengal for 1857.

Sunwar, the Magar, the Gúring; the Múrmí, the Névári, the Kíránti, the Limbú, the Lapchá, the Haiyú or Vayu, the Chépáng, the Kúsúnda, the Dénwár, the Dúrré, the Brámhú; the above in the hills. In the Tarai, extending our limits easterly to Assam, so as to include its south-west skirt, the Kóech, Dhímál, Rábhá, Gáró, Khyi or Khasia, Kachári or Mecch, or Bódo, Hájong, Kúdi, Batar or Bor Gangaí, Kíchak, Kuswar, Thárú, Kébrat, Pallah, Amath, Maraha, Dhamúk, Dhékra, besides those of hill-tribes located there long ago, and now very different from their confreres of the hills, such as Srungia Limbús, Dénwárs, Dúrrés, &c. What a wonderful superfluity of speech! and what a demonstration of the impediments to general intercourse characterising the earlier stages of our social progression! How far these languages, though now mutually unintelligible to those who use them, be really distinct, how far any common link may exist between them and the rest of the aboriginal tongues of India—so as to justify the application of the single name Tamulian to them all—are questions which I hope to supply large means of answering, when I have gone through the hill and Tarai tongues of this frontier, as above enumerated. Be these points as they may, the Bódo and Dhímál tongues will be, I think, allowed to be genuine and highly-interesting samples of the aboriginal languages of the plains of India (whatever their source or connection, matters to be settled hereafter), as well as to furnish a good key to the moral and physical condition of the simple races using those tongues. What can be more striking, for example, than agriculture being expressed by the term ‘felling’ or ‘clearing the forest;’ than the total absence of any term for ‘village,’\* for ‘plough,’ for ‘horse,’ for ‘money’ of any kind; for nearly every operation of the intellect or will, whether virtuous or vicious; and, lastly, for almost every abstract idea, whether material or immaterial? Structurally viewed, these languages are distinguished by a frequent absence of inversion that is unwonted in Indian tongues;† by the peculiar use of the pronouns, particularly in Dhímál; by the special form and uses of the

\* Arva in annos mutant et superest ager! See on.

† As will be seen, the usual structure of sentences is like that of Hindi and

privatives : by the loose cohesion of the sentences, resulting from a want of, and a contempt for, conjunctions, as well as a neglect of the signs of case and tense ; by the conjunctive application of the participles ; \* by a want of precision arising from the paucity of adverbs, and also from the features just marked ; by a passion for ellipsis, yet an attention to euphony ; by extreme simplicity of structure ; and, lastly, by the universal and exclusive use, in Dhimal, of fragmentary auxiliars in the business of conjugation.

Adam Smith long ago remarked, that original languages might be known from derivative ones, by those auxiliars and prepositions of the latter, whereby the complex inflections of the former are got rid of. It would be practically very convenient if we had any certain marks of this sort, serving to distinguish those two classes of languages ; but it is difficult to suppose the Bodo and Dhimal languages other than primitive ; and yet if they *be* primitive, Smith's deduction from the languages of Europe cannot be allowed to have general validity.

Urdú ; but, as already remarked, it must be borne in mind that the Urdú and Hindimedium of questioning should be allowed for as necessarily influencing the responses, which *therefore*, perhaps, exhibit too much inversion !

\* In lieu both of relative pronouns and of conjunctions, thus, instead of 'go and bring,' we have 'going, bring,' and instead of 'he who brings,' 'he bringing.'

In the Vocabulary words will be found for most of these things and ideas ; but they are all *borrowed* terms, the nature and sources of which the Indian reader will readily recognise, and see how clumsily and imperfectly they have been incorporated when any attempt at assimilation is made.

## PART III.

ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER AND  
CONDITION OF THE KÓCCH, BÓDO, AND DHIMÁL PEOPLE,  
WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY  
DWELL IN.

---

IF we commence our researches into the aboriginal tongues and races of India in its north-east corner, or Assam, we find that province rich in such materials for inquiry. But the majority of the numerous aborigines of the mountains of Assam appear to belong to the simpler-tongued or Tibetan stem,\* with which we have at present nothing to do. A line drawn north and south across the Brahmapútra, in the general direction of the Dhansri river, and continued southwards so as to leave Káchár within it or to the west of it, would seem not very inaccurately to divide the simpler from the more complex-tongued section of the Himalayan races. Possibly, indeed, some of the hill tribes to the north of the Brahmapútra, although within the limits of the former section, as above conjecturally defined, may yet be found to belong to the latter;† but to the south of that river, I think it is pretty evident that such is not the case, for the Káchárians, Khasias, and Gárós, are, in creed, customs, and languages, either identical with, or most closely affined to, the Bódo, while the Kúdi, Rábhá, and Hájong, if not rather nominal than real distinctions (Hajong, Hojai Kachari), are but branches of the great Bódo or Mécch family, whose

\* I divide the Himalayan races primarily into two groups, distinguished by the respective use of simple or non-pronominalised, and of complex or pronominalised languages

† In the Northern Hills also the Dhansri seems to demark the Alpine races of Tibetan origin (ending easterly with the Lhopa or Bhutanese) from the Daphlas, Akas, Bors, Abors, Mishmis, Muris, and others of apparently Chinese or Indo-Chinese stock.

proper habitat, be it remembered, is the plains and not the mountains. I should add that it is a mistake to suppose the mass of the population in the *valley* of Assam to be of Arian race. I allude to the Dhékrás or common cultivators of the valley, who, as well as the Kácháris and Kócch of that valley, are non-Arians, as is proved beyond a doubt by their physical attributes, and in despite of that Bengálí disguise of speech and customs which has misled superficial observers. The illustration of these Assamese races is, however, I believe, in better hands than mine; and I therefore shall proceed for the present more westward. Whoso should advance from Góálpára in Assam to Alganj in Morang would, in traversing a distance of some 150 miles along the skirts of the mountains of Bhútán\* and Sikkim, pass through the country of the following aborigines of non-Arian extraction: the Kócch, the Bódo, the Dhimál, the Rábhá, the Hájong, the Kúdi, the Batar or Bor, Kébrat, Pallah, Gangai, Maráha, and Dhanuk, not again to mention the Kachárians separately, they being demonstrably identical with the Bódo, and so in future to be regarded, nor further dwelling now on the Khasias and Gáros than to observe that Buchanan notes them as parts of the population of Rangpúr in its old extent.† We may have more to say of the rest of these tribes hereafter. Many of them have abandoned wholly their own tongues and a deal of their own manners. But our present business is with the Kócch, Bódo, and Dhimál, and first with the first.

Kócch  
Location.

In the northern part of Bengal, towards Dálimkót, appears to have been long located the most numerous and powerful people of non-Arian extraction on this side the Ganges, and the only one which, after the complete ascendancy of the Arians had been established, was able to retain or recover

\* Bhútán recte Bhutant, 'the end of Bhót,' Sanskrit name of the country, which the people themselves call Lhó, but, like the Hindus, consider it an appendage of Bhot or Tibet, of which the former is the Sanskrit and the latter the Persian designation. The native one is Bód

† Fifteen in sixty words of Brown's Vocabulary are the same in Gárá and in Mécch, and the whole sixty or nearly so in Kachán and Mécch. Again, the Kacháris called *themselves* Bódo, and so do the Mécch; and, lastly, the Kachári deities, Sjú, Mairong, and Agráng, are likewise Mécch deities—the chief ones too of both people, to whom I restore their proper names. These are abundant proofs of common origin of Gárá also.



political power or possession of the open plains. What may have been the condition of the Kócc in the palmy days of Hinduism cannot now be ascertained; but it is certain that after the Móslem had taken place of the Hindu suzerainty, this people became so important that Abul Fazul could state Bengal as being "bounded on the north by the kingdom of Kócc, which," he adds, "includes Kámrap." Hájo founded this kingdom towards the close of the fifteenth century or beginning of the sixteenth, and it was retained by his sovereign successors for nearly two hundred years\*. In 1773 the Company's gigantic power absorbed the Kócc Ráj, which once included the western half of Assam on one side and the eastern half of Mórung on the other, with all the intervening country, reaching east and west from the Dhanrí river to the Konki, whilst north and south it stretched from Dálmkút to Ghóraghát. In other words, the Kócc Ráj extended from 88° to 93½° east longitude, and from 25° to 27° north latitude, Kócc Bihar being its metropolis, and its limits being coequal with the famous yet obscure Kámrap of the Tantras. Hájo's representative still exercises *jura regalia* in that portion of the ancient possessions of the family which is called Nij Bihár, and he and the Jilpaigori and Pángá Rajahs, together with the Byni and Darang Rajahs, and several of the Lords Marchers of the north frontier of Kámrap (Barúas of the Dwárs)—all of the same lineage—still hold as Zamindar Rajahs most of the lands between Sikim, Bhútán, and Kámrap, as at present constituted, and a southern line nearly coincident with the 26° of north latitude. Sukla Dev of the Kócc dynasty divided the kingdom, and there seems to have been in later times a triple Sultanat fixed at Bihar, Rangamati, and Gauhati. The Rajahs of Gauhati and their kinsmen of Darang extended the Kócc dominion eastward to and beyond the Májuli or great island of the Brahmapútra. Hájo, the founder, having no sons, gave his daughter and heiress to a Bódo or Mécc chief in marriage; and to the wise policy indicated by this act (the policy of uniting the aborigines and directing their united force against intruders) was the founder of the Kócc dynasty indebted for his suc-

\* Buchanan, Rangpur., vol. III. p. 419, &c.

cess against the Moslems, the Bhútánese, and the Assamese.\* Nevertheless the successors of Hájó speedily abandoned that policy, casting off the Mécch (Bódo) with scorn, and renouncing the very name of their own country and tribe, with their language, creed, and customs, in favour of those of the Arians, who, however resolutely they may eschew the aborigines whilst continuing obscure and contumacious, never fail to hold out the hand of fellowship to them when they become powerful at once and docile. In a word, Visva Sinh, the conqueror's grandson, with all the people of condition, apostatised to Hinduism; the country was re-named Bihár; the people Rájbansi; so that none but the low and mean of this race could longer tolerate the very name of Kócch, and most of these being refused a decent status under the Hindu regime, yet infected, like their betters, with the disposition to change, very wisely adopted Islám in preference to helot Hinduism. Thus the mass of the Kócch people became Mahomedans, and the higher grades Hindus: both style themselves Rájbansi. A remnant only still endure the name of Kócch, and of these but a portion adheres to the language, creed, and customs of their forefathers—as it were merely to perpetuate a testimony against the apostasy of the rest! The above details are interesting for the light they throw upon the *character and genius of Hinduism*, which is certainly an exclusive system, but not inflexibly so; and whilst it readily admits the powerful to the eminent status of Rajpút vel Kshatriya,† it is prone to tender to the humble and obscure no station above helotism—a narrowness of polity that enabled Buddhism not only to establish itself in the very metropolis of Hinduism (Bihar, Oude, Benares), but for fifteen to sixteen centuries‡ (sixth B.C. to

\* The Yogini Tantra denounces these three under the appellations of Plov,\* Yavan, and Saumar, as the foreign scourges of the land. Buch. iii 413 The Assamese (Saumar) alluded to are the Ahoms, who held upper Assam when the Kócch held lower and middle, but with ever-varying limits

† Witness the Khas tribe of Nepal, as to which see "Essay on the Military Tribes," i. 37 *aforegone*.

‡ Sakya was probably born in 545 B.C., and died in 465, and that his creed was still flourishing in the eleventh century A.D. is proved by the then solemn repair of the great temple at Gaya. The persecution, however, was hot in the ninth.

\* Pluh or Pruh is the Lepcha name of the Bhutanese, and may be the etymon of the *Plava* of the *Ta. tras*. The people of Bhutan call themselves *Lhópá*.

eleventh A.D.) to contest with it the palm of superiority. The Yogini Tantra very properly denominates the Kócch, Mlécchas or aborigines, the fact being imprinted in unquestionable characters on their non-Arian physiognomy, and also on the language and customs of their unconverted brethren. They are called Kavach \* in the Tantra just named, Háśu by the Kácháris or Bódos of Assam, Kamál by the Dhúmáls, and Kócch by the Mécch or Bódos of the Mécchi, as well as by themselves where not perplexed with Brahmanical devises. Buchanan, who was furnished with every appliance for satisfactory research, and whose sagacity was not unworthy of his opportunities, estimated the numbers of the Kócch people twenty-five years ago at 350,000 nearly. I am not aware that any good census has since been taken, and I have failed to obtain a general estimate: but from much inquiry, aided by Major Jenkins, Dr. Campbell, and Pernanand Acharj, I conclude that Buchanan missed a great many of them under the disguise of Islám, that cultivation has vastly increased since his time, that the Kócch abound throughout the northern part of Rangpúr, Púrnea, Dinajpúr, Mymansing and in all Kámrúp and Darang, as far as the Dhansiri river, and that their numbers cannot be less than 800,000 souls—possibly even a million or million and quarter. In Assam they are divided into Kamthali and Madai or Shara, and Kolita or Kholta, and in Rangpúr, &c., into Rájbansi and Kócch—those of the Moslem faith everywhere dropping their ethnographic designation. Their first priests were Déóshi, their next, Kolita or Kholta, and their last, the Brahmans or Múllahs. Buchanan vouches that their primitive or proper language (as still used by the unadulterated remnant of the race) has no affinity with the Prákrits, and I can attest the entire conformity of the physiognomy of all, and of the creed and customs of this remnant with those of the other aborigines around them. I have already stated that I failed to get at the unconverted Kócch, and that my Vocabulary is that of the converted. Hereafter I trust to supply this desideratum,

\* This is identical with Kócch, the difference being merely that of the Sanscrit and Prákrit forms of the same word.

Observe that this is the name of the extant Bodo and Dhúmál priesthood, one of numerous proofs demonstrative of the affinity of all the ~~three~~ people.

and in the meanwhile I cannot do better than give Buchanan's unusually careful and ample account of the condition, creed, and customs of this people—which, being compared with my own subsequent statement of the condition, creed, and customs of the Bódo and Dhimál (of whom Buchanan says little or nothing), will satisfactorily demonstrate the affinity I have insisted on.

Kócch  
Status

"The primitive or Páni Kócch live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian) neighbours, who use the plough; for they weed their crops, which the others do not. As they keep hogs and poultry, they are better fed than the Hindus; and as they make a fermented liquor\* from rice, their diet is more strengthening. The clothing of the Páni Kócch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red, dyed with Morinda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo-Chinese, at least not generally so. Their only arms are spears: but they use iron-shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing—in a word, doing all work not above their strength. When a woman dies, the family property goes to her daughters; and when a man marries, he lives with his wife's mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the

\* The classic Zyth, ζυθον, beer without hops, as universal among the Aborigines is the absence of spirits or distilled waters.

destined bride. Grown-up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother ten rupees—a boy's five rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hairs. Girls who are frail can always marry their lover. Under such rule, polygamy, concubinage, and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Suttees are unknown, and widows always having property can pick out a new husband at discretion. The dead are kept two days, during which the family mourn, and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed returns to his usual occupation. A funeral costs ten rupees, as several pigs must be sacrificed to the manes. This tribe has no letters, but a sort of priesthood called *Déóshi*, who marry and work like other people. Their office is not hereditary, and everybody employs what *Déóshi* he pleases, but some one always assists at every sacrifice and gets a share. The *Kócch* sacrifice to the sun, moon, and stars, to the gods of rivers, hills, and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state. Their chief gods are *Rishi* and his wife *Jágó*. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse; he must with person, becoming a bondman, on food and raiment only, unless his wife can and will redeem him."

The climate of north Bengal or *Kócch* (including the <sup>Climate.</sup> country of the people so called, and of the *Bódo* and *Dhimáls*) is too well known to require any particular notice. It is much less healthful than that of north *Bihár*, being infested with low fevers, which are either propagated from

the wilds north and east of it, or, more probably, generated on the spot by excessive moisture and vegetation in the very extensive tracts of waste, still unhappily to be found everywhere east of the Kósi river. West of that river, or in the ancient Mithilá, and modern north Bihár, the climate is as much more salubrious as cultivation is more diffused. The Saul forest everywhere, but especially to the east of the Kósi, is malarious to an extent which no human beings can endure, save the remarkable races which for ages have made it their dwelling-place. To all others, European or native, it is deadly from April to November. Yet the Dhimál, the Bódo, the Kíchak, the Thárú, the Dhénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the non-Arian aborigines of India, as the Kóls, the Bhíls, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the non-Arians have tenanted the wilds they now dwell in for many centuries, probably thirty, \* because a *very* great lapse of time could alone work so wonderful an effect upon the human frame; and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam! The Bódo and Dhimáls, whom I communicated with, alleged that they cannot endure the climate of the open plains, where the heat gives them fevers. This is a mere excuse for their known aversion to quit the forest; for their eastern brethren dwell and till like natives in the open plains of Assam, just as the Kóls of south Bihár (Dhángars) do now in every part of the plains of Bihár and Bengal, in various sites abroad, and lastly in the lofty sub-Himálayas. The Kóls are indeed, as enter-

\* There is "no cabalistic virtue" in thirty, as Mr. Lyell observes in reference to his theory of the fourfold division of Tertiary rocks. That number expressly is given, however, because about 3000 years back is the probable date of the immigration of the Arian Hindus.

prising as industrious, and they should be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India.\* But it must not be forgotten that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bódo and Dhimál possessing every good quality of the Kóls in an equal or superior degree, and the Bódo have already shown us with what facility those qualities may be put in action for our benefit as well as their own.

The physical type of the Kóoch, as contrasted with that of the Hindu, is palpable, but not so as compared with that of the Bódo and Dhimál. In other words, the physical type in *all* the non-Arians (of this frontier at least) tends to oneness. A practised eye will distinguish at a glance between the Arian and non-Arian style of features and form—a practised pen will readily make the distinction felt—but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group or people of Arian or of non-Arian extraction from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness, and flexibility: in the Arian face, an oval contour with ample forehead and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine features; a well-raised and unexpanded nose, with elliptic nares; a well-sized and finely-opened eye, running directly across the face; no want of eyebrow, eyelash, or beard; and lastly, a clear brunet complexion, often not darker than that of the most southern Europeans.

In the non-Arian form, on the contrary, there is less height,

\* How comes it that the Deyrah grantees, whom the malaria disables through their peasantry, do not procure Dhángars or Kóls, who would answer thoroughly and exactly for the purpose in view? I speak from much experience.

less symmetry, more dumpiness and flesh: in the non-Arian face, a somewhat lozenge contour, caused by the large cheek-bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical but perhaps more expressive, at least of individuality; a shorter, wider nose, often clubbed at the end and furnished with round nostrils; eyes less, and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker; beard deficient; colour brunet, as in the last, but darker on the whole, and, as in it, very various. Such is the general description of the Indian Arians and non-Arians. With regard to the particular races of the latter, it can only be safely said that the mountaineers exhibit the Mongolidan or Turanian type of mankind more distinctly than the lowlanders, and that they have in general a paler, yellower hue than the latter, among whom there are some (individuals at least) nearly as black as negroes. Among the Kóls\* I have seen *many* Orauns and Múndas nearly black; whereas the Larkas or Hós (says Tickell) are as pale, and handsome too, as the highest-caste Hindu. The Kóch, Bódo, and Dhimál are as fair as their Bengali neighbours on one side, and scarcely darker (especially the Bódo) than the mountaineers above them on the other side, and whom (the latter) they resemble in the latter style of their features and form, only with all the physiognomical characteristics softened down, and the frame less muscular and massive. The Kóls have a similar cast of face, and a very pleasant one it is to look upon in youth, exhibiting ordinarily far more of individuality, character, and good humour than the more regular but tame and lifeless faces of the Arian Hindus. For the further illustration of this point I beg to refer to the accompanying drawings and appendix, and proceed now from the Kóch tribe to the Bódo and Dhimál tribes, who occupy the entire northern and eastern

Bódo and  
Dhimál  
Location.

\* Kól is an old and classical name, and the best I think for the great mass of aborigines intervening between the Bhils, the Gonds, and the Ganges—at least till we know them better. The Orauns, Múndas, Kóls proper, and Larkas, seem to be distinct, and the chief families or stirpes.



skirts of the Kóech country, between the open plains and the mountains, both of which sites, generally speaking, they avoid, and adhere to the great forest belt that divides the two, and which is, on an average, from fifteen to twenty miles broad. The Dhimáls, who seem fast passing away as a separate race, and whose numbers do not now exceed 15 000 souls, are at present confined to that portion of the Saul forest lying between the Konki and the Dhorla or Torsha, mixed with the Bódo, but in separate villages and without intermarriage. But the Bódo are still a very numerous race, and extend as foresters from the Súrma to the Dhansri, and thence, via Byni and the Bhútan and Sikim Tarai, to the Konki, besides occupying, outside the forest limits, a large proportion of central and lower Assam. In the divisions of Darang and Chatgari they constitute the mass of the fixed population: they abound in Chárdwár and Noudwár: in Nougáon and Tularam's country they are the most numerous tribe next to the Mikirs and Lalongs; in Kánrúp next to the Dhékra and Kóech; whilst in the marches or forest frontier of the *north* from Byni to Alganj of Morung they form the sole population, except the few Dhimáls who are mixed with them; and in the *eastern* marches from Gauhati to Sylhet they are less numerous only than the Gárós, Rábhás, and Hajongs, not to mention that the two last, if not all three, are but Bódos in disguise. I look upon the Rábhá as merely the earliest and most complete converts to Hinduism, who have almost entirely abandoned the Bódo tongue and customs, and upon the Hájóns or Hojaí Kacháris of Nowgong, as the next grade in time and degree of conversion, who now very generally affect a horror at being supposed confreres in speech or usages with the Bódo, though really such. Nor have I any doubt that the Gárós are at least a more affiliated race, and no way connected with the monosyllabic-tongued tribes around them.\* I do not, however, at present include the Gárós, or Rábhás, or Hájóns among the Bódo, who are now viewed as embracing only the Méches of the west and the Kácháris of the east and south; and, so limited, this race numbers not less than 150,000 to 200,000 souls. Au

\* See note at page 106.

accurate general census seems out of question except for Assam, but the above enumeration is given as an approximate result of several statements obligingly supplied to me by Mr. Kellner, Mr. Scott, Dr. Campbell, and that enlightened traveller, Permanand Acharya. Thus the Bódo race extends from Tipperah and the country of the Kúkis on the south-east to Morung and the country of the Kichaks to the north-west, circling round the valley of Assam by the *course of the Dhansiri*, en route to the north, though Major Jenkins assures me that Bódos may be found even east of that river in the Assam valley. The latitude and longitude of the Bódo country are the same with those of the Kóccu country, to speak without any affectation of a precision the subject does not admit of, and thus we may say the Bódo extend from  $25^{\circ}$  to  $27^{\circ}$  north latitude, and from  $88^{\circ}$  to  $93\frac{1}{2}^{\circ}$  east longitude; and that the Dhimáls are confined to the most westerly part of this wide range of country, or that portion lying between the Konki and the Dhorla. My personal communications with these tribes were chiefly with those still found in all their primitive unsophistication on the banks of the Méchi river, and from much intercourse with these, during four months, I conclude that neither people have any authentic ancient traditions. Nevertheless the ancient connection of the Dhimáls with the west, and of the Bódo with the east, part of north Bengal, is vouched by the facts, that a tract of country lying between the Konki and the Mahananda is still called Dhimáli; and a still larger tract situated between the great bend of the Brahmaputra and the Gá ró hills is yet called Méchpára. The close connection of the Bódo with Kámrúp is further confirmed by the facts of the mass of the people being still found there, though under the name of Kachári, and by the intimate affinity of the Bódo speech and customs with those of the Gá ró s. The so-called Káchár Rajah is a new man and alien to the Bódo race, and so is the mass of the people of Káchár. But Túlarám is a Bódo, and the late Rajah of Karaibári another, and the Kalang dwár chief a third; and among the Lords marchers of the southern confines of Assam, others might once, if not still, be found; for when the keeping of the northern marches (towards Bhutan)

was entrusted to the Kócc̄h race, that of the southern dwarfs or doors (towards Gáró and Nágá land) was committed to the Bódo tribe, that is, to its chiefs. It would not appear that any chief of Dhimál race now exists: but the scattered remnants of this race assure me that they once had chiefs when they dwelt as a united people in Morung, on the banks of the Kaval (Kamla), whence they removed to the Tóngwá, and ultimately to and across the Konki, sixty years ago, in order to escape from Górkhalí oppression. Of the few lately extant chiefs of Bódo race, the Karaibáin Rajah's estate is transferred to the stranger, and the Kalang and Tularam chiefships are shorn of much of their "fair proportions." But in the days of Hajo, the Kócc̄h founder, as well as in those of some of his more prudent successors, the Bódo seem to have had great political consequence, and if Hajo's descendants had steadily adhered to the wise maxims of their ancestor, their power might longer and more effectually have defied its enemies, whereas most of the Kócc̄h Rajahs followed the illiberal Arian maxims of Viswa Smh and thus the Bódo were driven back upon their beloved forests, retreats which, speaking generally, neither they, nor the Dhimáls, have since quitted, save in Assam. I proceed now to the consideration of the status, creed, and customs of the Bódo and Dhimál. Upon these points the two people have so much in common, that though I have myself gone through each particular separately in regard to each people, I shall spare the patience of my readers by aggregating what is common, and separating only what is particular, to the Bódo and Dhimál.

*Condition.*—The condition or status of the Bódo and SACIS Dhimál people is that of erratic cultivators of the wilds. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman's estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not entirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot that neither the Bódo nor Dhimál language possesses a name for village! Though dwelling in those wilds, wherein the people of

the plains (Ahírs and Gwállas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own to induce them to wander; but, as agriculturists little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new a temptation, to perpetual movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of four or five years they frequently return to their old fields and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others, for there is no pretence of appropriation other than possessory; and if, therefore, another party have preceded them, or if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. \* If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that being deemed unlucky. In general, however, they prefer new land to old, and having still abundance of unbroken forest around them, they are in constant movement, more especially as, should they find a new spot prove unfertile, they decamp after the first harvest is got in. † They are all in the condition of subjects (of Népál, Sikim, Bhútán, or Britain) having no property whatever in the soil they till, and discharging their dues to the Government they live under (Sikim, for example), 1st, by the annual payment of one rupee per agricultural implement, for as much land as they can cultivate therewith (there is no land measure,; 2nd, by a corvée or tribute of labour for the sovereign and for his local representative. They calculate that they can raise thirty to forty rupees' worth of agricultural produce

\* *Aiwa in annos mutant et superest ager*! So immutable is human nature that the descriptions applied to our ancestors in their pristine state are absolutely and most significantly true of similarly circumstanced races now abiding in the forest jungles of India.

† Such are the primitive habits still in use from the Konkú to the Monásh, and which are most worthy of study and record, as being primitive and as being common to two people, the Bódo and Dhímál, though abandoned by the Kám-rúpian and most numerous branch of the Bódo.

with one agricultural implement, so that the land-tax is very light; and the *corvée* is more irksome than oppressive. It requires them, on the Rajah's behalf, to quit their homes for three or four days, thrice a year, in order to carry burdens for him into the hills, whenever he has goods coming from the plains; but, on the representative's behalf, to work only on the spot. Four times a year they must help to till his fields; also to build or repair his dwelling-house; to supply him with fuel and plates (leaves) whenever he gives a feast; and, lastly, they must pay him one seer of cotton each year for every cotton field they have. Very similar is the condition, in regard to taxation, of the Bódo and Dhimáls under the Nepal and Bhútán Governments. Under the British, the permanent cultivators of the open lands of Kámráp are subject to the usual burdens incidental to our rule, which they discharge with ease, owing to their industrious and orderly habits. Major Jenkins gives them the highest character, observing that—"they are a remarkably fine peasantry, and have very superior cultivation of the permanent kind." This is abundant proof of the docility of the Bódo, and strong presumptive evidence that their erratic habits and adhesion to the wilds, elsewhere, are the result of oppression, at least as much as of the bias of pristine custom. But as the Kámrápian Bódo have abandoned with their erratic propensities a deal of whatever is most characteristic of them as a distinct race, I resume the delineation of them and of the Dhimáls, as still found in primitive simplicity between Bijni and Mórang. There they are migratory cultivators of a soil in which they claim no sort of right, proprietary or possessory, but which they are allowed to till upon the easy terms of a quit-rent and labour tax, because none others will or can enter their malaria-guarded limits. There is no separate calling of herdsman or shepherd, or tradesman or shopkeeper, or manufacturer or handicraft, alien or native, in these primitive societies, which admit no strangers among them, though they live on perfectly amicable terms with their neighbours, and thus can always procure, by purchase or barter, the very few things which they require and do not produce themselves.

To a person accustomed to the constitution of social bodies in India, whether Arian or Tamulian, it must seem nearly impossible that communities could exist without smiths, and carpenters, and potters, and curriers, and weavers, not to mention barbers. Yet of these helot craftsmen, whose existence forms so striking a feature of all Indian societies, and whose origin and status so much need \* illustration, there is no trace among the Bódo or Dhimáls, though they live apart from all others, like the Khónds, Gónds, and Kóls, who *have* these aliens among them; and necessarily so, for their inaccessible position and predacious propensities would otherwise too often cut them off from all aid of craftsmen; whereas the Bódo and Dhimál, who dwell upon the plains, and on peaceful equitable terms with their neighbours, can always command such services, or rather their products in the markets. The Bódo and Dhimáls have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks. They have no need, therefore, of separate herdsmen, unless it were swine-herds, and these might be very useful in feeding their large store of pigs in the forest. But they have no such vocation among them, each family tending its own stock of animals, which is entirely consumed by that family, and no part thereof sold, though the proximate hill-men would gladly purchase pigs from them. But they love not trade nor barter further than is needful, and their need is confined to obtaining (besides rice) a few earthen and metallic culinary utensils, still fewer agricultural implements of iron, and some simple ornaments

\* When we consider the indispensableness of the services of these craftsmen, it is remarkable that they should have continued to the present day in a helot or out-caste state, not only among the Arians but even among the non-Arians, not only in the plains but in the mountains. My belief is, that most of the non-Arians, on the Arian conquest, retired to the mountains and jungles, and that those who remained were reduced to helotism and became the artisans of Arian society, such as we now see them. Ages afterwards some of them passed into the fastnesses and wilds occupied by their non-Arian brethren, in freedom, and fierce defiance, for the most part, of their Arian enemies. These immigrants are the recent helot craftsmen of the Gónds, Khónds, and Kóls, such as we now see them, non-Arians in origin like the masters they serve, but from whom they fail to obtain better treatment than from the Arians. No common tie is recognised; and ages of freedom and of servitude have left no common trait of character.

for their women—all which are readily obtained at the Kóccch marts in exchange for the surplus cotton and oil-seed of their efficient agriculture. Each man builds and furnishes his own house, makes the wooden implements he requires, and is his own barber, or his neighbour for him, and he for his neighbour. He uses no leather, and he makes basketry for himself and family, whilst his wife spins, weaves, and dyes the clothes of the family, and brews the beer which all members of it freely consume. Thus, all manufactures are domestic, and all arts. The Bódo and Dhimáls are generally averse from taking service with, or doing work for, strangers, whether as soldiers, menials, or carriers, though there are a few soldiers and servants at Dorjuling belonging to the Bódo race, who conduct themselves well in their respective capacities. Among their own communities there are neither Equality. servants nor slaves, nor aliens of any kind; and whilst their circumstances tend to perpetuate equality of means, neither their traditions, their religion, nor their usages sanction any artificial distinctions of rank. Though they have no idea of a common tie of blood, yet there are no diverse septs, clans, or tribes among them, nor yet any castes; so that all Bódo and all Dhimáls are equal—absolutely so in right or law—wonderfully so in fact. Nor is this equality the dead level of abject want. On the contrary, the Bódo and Dhimáls are exceedingly well-fed, and very comfortably clothed and housed; and so soon as you know them—for they are very shy of strangers—their voices, looks, and conduct all proclaim the absence of that grovelling fear and cunning which so shock one in one's intercourse with the people of Bengal, and the mass of whom are much worse fed, and distinctly worse clothed and housed, than either Bódo or Dhimáls.

*Laws.*—It having been already stated that these people Laws. are, and have been for ages, in the condition of subjects of foreign Governments, I need hardly observe that they have no *public laws* or polity whatever, nor even any traces of that village economy which so pre-eminently distinguishes Indian-Arian societies. Their habits are too simple and migratory to allow of the existence of the village system, with its train

of hereditary functionaries and craftsmen. They dwell in the forest in little communities, consisting of from ten to forty houses, which they are perpetually shifting from place to place. Each of these communities is, however, under a head called Grá by themselves, Mondol by their neighbours. To the foreign Government they live under their Grá is responsible for the revenue assessed, which he pays periodically to the Rajah's representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace and for the arrest of criminals: but crimes of a deeper dye are almost unknown, and breaches of the peace very rare. Should a murder or robbery occur, the Choudri would take cognizance of it, assisted by three or four proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which, in cases of the least perplexity, is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bódo or Dhimál—that is, their own customs—are admonished, fined, or excommunicated, according to the degree of the offence; the village priest being called in, perchance, to give a higher sanction to the award. The same jury-like tribunal seems to have almost exclusive cognizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and as such is dissoluble at the will of either party; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption, or concubinage. Adoption is common and creditable, even if there be one son of wedlock: concubinage is rare and discreditable. Daughters have no inheritance nor dower, but if their parents be rich and give them marriage presents,



such are held to be their own, and will be retained by them in the event of divorce. Neither Bodo nor Dhimal can marry beyond the limits of his own people; and if he do, he is severely fined. Within those limits only, two or three of the closest natural ties are deemed a bar to marriage. In the event of divorce, the children belong to the father, or the sons to the father and the daughters to the mother. If the husband take the adulterer in the fact, he may beat him and likewise the wife; but no more;\* and thereafter, if he please, he may put his wife away, when she and the adulterer will continue to abide together as man and wife without scandal, but without marriage rite; or, if the husband please, he may pardon her, and frequently does so, should the offence have been the first, and committed with one of the tribe and not with an alien. Chastity is prized in man and woman, married and unmarried; and, as a necessary consequence, women are esteemed and respected, and divorce and separation rare, notwithstanding the bad footing upon which the custom or law of these nations sets the nuptial union. Syphilis is absolutely unknown among the Bodo and Dhimal—a fact that speaks volumes, and one that renders it scarcely necessary to add that any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes previously; but it is deemed shameful to leave old parents entirely alone; and the last of the sons, who by his departure does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation, and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty; for every man must buy his wife with coin or labour, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence.

\* Among the Parbattias of Nepal the wronged husband may, nay must, slay the adulterer.

Learning

Of *learning and letters* the Bódo and Dhimáls are totally devoid, and always have been so. The numerals of the cardinal scale are only seven in the Bódo tongue, ten in the Dhimáls, and they have no ordinals at all. Beyond seven or ten they count by the Hindu ways of fours and of scores, and in this manner they can reckon to 200. Very few of the Bódo or Dhimáls have learnt to write the neighbouring Prákrít, but many can converse in them, particularly in the corrupt Bengálí prevailing from the Kosi to the Brahmapútra. To the segregated manner of life of the Bódo and Dhimáls, and to the practice of both people of marrying only within the pale of their own folk, I ascribe the present purity of their languages.

Religion.

*Religion*—The religion of the Bódo and Dhimáls is distinguished, like their manners and customs, by the absence of everything that is shocking, ridiculous, or incommensurable. It lends no sanction to barbarous rites, nor does it hamper the commerce of life with tedious inane ceremonial observances. It takes less cognizance than it might advantageously do of those great sacraments of humanity, baptism, marriage, and sepulture, withholding all sanction from the first, and lending to the other two, especially marriage, a less *decided* sanction than the interests of society demand. The deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion, are too well known to call for specification. But even some of the non-Arians are pestered with usages, under the guise of religion, which are alike injurious to health and convenience,\* or are pregnant with cruelty.† From all such crimes and mischiefs the religion of the Bódo and Dhimáls is wholly free. With the most striking events or dearest ties of life it meddles little directly, confining itself almost exclusively to the propitiation of the superior powers by offerings and sacrifices. A Bódo or Dhimál is born, is named, is weaned, is invested with the toga virilis, without any intervention of his priest, who is summoned to marriages and funerals chiefly, if not solely, to

\* Khasias. Robinson's Assam, p. 413, and Buchanan's Reports, vol. iii. p. 695.

† Gárós. Elliott Asiatic Researches, iii. 29. Khonds. Macpherson's Reports and Taylor's Account, vide Madras Journal, No. xvi., and Calcutta Review, No. ix.

perform the preliminary sacrifice, which is indispensable to consecrate a feast, for no Bódo or Dhimál will touch flesh the blood of which has not been offered to the gods; and flesh constitutes a goodly proportion of the material of those feasts which solemnise funerals and weddings alike. The office of the priesthood is not an indefeasible right vested in a caste, nor is the profession at all exclusive. The priests are native Bódo or Dhimál, no way distinguished from the rest of the community, either before or after induction. Occasionally the son will succeed the father in this office, but rarely; and whoever chooses to qualify himself may become a priest, and may give up the profession whenever he sees fit. More than this, the Elders of the people may and do participate in the functions of the priesthood and even exercise them alone, so that it is not improbable there was a time when the civil heads of the community were likewise its ecclesiastical directors. This imperfect constitution of the clerical office has probably proved, upon the whole, a great blessing to these people by saving them from the trammels of *all* refined Paganism (Egyptian, Classic, Indian), though it has had the necessary ill effect of keeping their religious ideas in a state of extreme vagueness. I am not inclined to consider "the natural man" as a savage; and I have no hesitation in calling the religion of the amiable Bódo and Dhimáls the religion of Nature or rather, the natural religion of Man. It consists, clearly enough, of the worship of the most striking and influential of sensible objects—of the "starry host," and of the terrene elements—with a vague but impressive reference of the *powers* displayed by these sensible objects to an immaterial or moral source; unknown indeed, but still adored as Divine, and even as a divine Unity.\* It is true that these latter conceptions are too vague to be denominated, strictly speaking, ideas proper to these people, much less positive tenets of their creed; and hence their languages have no word for God, for soul, for heaven, for hell, for sin, for piety, for prayer, for repentance. It is true that their gods are many, and are all void

Prost  
P 175

\* I refer the caviller to Pope's universal prayer, and to that famous fane of antiquity dedicated to the Unknown God.

of definite moral attributes (save when their own meaner passions of vanity and anger and grief are occasionally ascribed to them). But still, in the pre-eminence assigned, however vaguely, to one (or two) of these gods, we cannot deny to these simple-minded races the germ of a *feeling* of God's unity; and when they appeal to Him as the avenger of perjury, the sanctioner of an oath; we must acknowledge that the moral sentiments of their own nature irresistibly impel them to ascribe like sentiments to the Godhead. Now, in every serious matter of dispute that cannot be decided by testimony, usually so called; oaths and ordeals are had recourse to—and both as substitutes for, and not confirmatives of, evidence, according to the ancient Jewish (nay, universal) notions on this head. But oaths and ordeals are appeals to the moral nature of the Divinity: nor can it be denied that, though the practical religion of the Bódo and Dhimáls consists of idle offerings and sacrifices to trivial deities, supplications for protection from danger, and thanksgivings when it is over, accompany these offerings and these sacrifices, forming a part, how inconsiderable soever, of the religious rites of the people, as conducted by the priesthood. The priests, *or* the elders, superintend the administration of oaths and of ordeals: the priests *alone* direct and conduct those high festivals, which thrice a year are celebrated in honour of the Elemental gods, and once a year in honour of the household divinities; as likewise those occasional acts of worship which originate with more or less diffused, or individual, calamity. The calamities to which the Bódo and Dhimál stand most exposed are small-pox and cholera, which sorely afflict them; and drought, blight, and the ravages of wild elephants and rhinoceroses, from which their crops suffer not less. Diseases are considered to arise entirely from preternatural agency, and hence there are no medical men but a regular class of exorcists, who are a branch of the priesthood, and whose mode of relieving the possessed or sick will be described presently. They are called Ojhá, and are the sole physicians. Small-pox is the direst scourge of the Bódo and Dhimáls; next cholera (since 1818); next itch; then diseases of the intestines, as

diarrhoea and dysentery; then fever; then goitre: diseases of the liver and lungs are very rare, and syphilis is unknown. The Bódo and Dhimál, though healthy races, are not long-lived nor prolific. Grey hairs are less common than in the hills or plains; sixty is deemed a great age: a family of eight or nine living children is hardly known; five or six alive is nearly the maximum, and two to four the mean. The hazards and the importance of agriculture to the Bódo and Dhimál are sufficiently indicated by their creed, the three chief festivals of which have almost exclusive reference thereto. Great as are the ravages committed on the crops by insects and wild animals, drought seems to be dreaded still more than either, so that among all the numerous gods, Jupiter pluvius, as typed by the rivers, commands a reverence second to none with the Dhimáls, second to one or two only with the Bódo. *All* the rivers between the Cosi and the Torsha are chief divinities of the Dhimáls—all those between the Konki and the Bar nadi, prime deities of the Bódo. Fire, however indispensable agriculturally for the clearing of the forest, is by no means equally revered; nor the earth, which yields all; nor the noble forest, so cherished, and so many ways indispensable; nor the mountains whence come these very rivers; nor even the sun and moon, which alone of the starry hosts are worshipped at all. All these deities are worshipped devoutly indeed, but none with such earnestness as the rivers: and yet the rivers flow too low to allow of their waters being turned to irrigation, so that it is as an index of copious rains, upon which exclusively Bódo and Dhimál crops are dependent, that the rivers are entitled to this reverence, though crossing as they do so frequently and so directly the route of communication through the country of these tribes, 'tis no wonder that they have unusually commanded attention. When I first obtained lists of the Bódo and Dhimál divinities, at once so numerous and so devoid of attributes, I was exceedingly perplexed what to make of these gods, how to render them at all intelligible to myself or others. But one key to the enigma was soon found in the Hindu pantheon—another in the best frontier maps, especially those of Rennell,

where the rivers proved to be so many Dii majores. A third class of gods, and a very important and characteristic one, in regard to the Bódo more particularly, remained, however, for solution. These, following the people themselves, I have denominated the 'household gods,' because their worship is conducted *inter parietes*. 'National,' however, were the fitter term, for these are the original deities of the whole people; and though their worship be conducted at home, or in each house, the whole neighbourhood participates through the medium of the accompanying sacrifice and feast, and reciprocally at every householder's of the village, once a year in solemn pomp, and more frequently and quietly as occasion may require. Not to mention that these deities likewise share with the elemental gods the high triennial festivals above adverted to, for how ample soever the Bódo or Dhimál pantheon, their practical religion is as simple as their manners, and they dispose of their superfluous divinities by adoring them all in the lump! A good many of the household or national divinities of the Bódo are elemental gods, chiefly rivers. Báthó, however, the chief god of the Bódo, is not an elemental god; but he is clearly and indisputably identifiable with *something tangible*, viz., the Sij or Euphorbia, though why that useless and even exotic plant should have been thus selected to type the godhead I have failed to ascertain. Mainou or Mainong is the wife of Báthó, and equally revered with him; more I cannot learn of her. The supreme gods of the Dhimáls are usually termed Waráng-Béráng, that is, the old ones, or father and mother of the gods. They likewise are a wedded pair, whose proper names are respectively Pochima and Timai vel Timáng, of whom the latter is undoubtedly the Tishta river, and the former, I believe, the river Dhorla. The Bódo and Dhimáls have neither temple nor idol, and altogether their religion belongs to the same primitive era with their habits and manners, is void of offence or scandal, and if any judgment may be made of it from the manners and character of its professors, is not without beneficial influences.

I proceed now to some details upon this point, in which it will be necessary sometimes to speak separately of the Bódo

and Dhimal religions, though so little essentially distinct. This general correspondence extends not merely to the entire substance and character of the religion, properly so called, of each people, but to all minor points connected therewith: for example, both people have but a vague notion of the existence or functions of those Dii minores called Genii, Fauns, Satyrs, and Sylvens by the classic ancients, and Fairies, Sprites, Gnomes, Ogres, &c., by our Gothic or Teutonic ancestors. Neither people is infested with the Gothic bugbear of ghosts, or with the Gothic and classic follies of magic, sorcery, divining, omens, auspices, astrology, or fortune-telling. On the other hand, both Bodo and Dhimal alike and devoutly believe in witchcraft, of which they entertain a deep dread, and likewise in the influence of the evil eye, though much less dreaded than witchcraft. Omens are very slightly, if at all, heeded by either.

## THE CHIEF DEITIES OF THE

Pantheon

<i>Bodo</i>	<i>and</i>	<i>Dhimals.</i>
Báthó, chief god; Euphorbia, or Sij plant.	The household or National gods or Noom Madai.	Pochima, mas, father of the gods, the river Dhorla?
Mainou, or }		Timai vel } fœm., mother of the gods;
Báthó Búrói, } wife of above.		Timang, } the Tishita river
Agráng, male, relative of above pair		Lákhin, fœm, sister of Timai, with same; Mahanada?
Khárgi, male.		Chimá, fœm., sister of Timai; the Kosi river.
Ablákhúngar, male.		Konokchiri, fœm, feeder of Konki river
Khoilá, male, river?		Kangkai, fœm., river Konki.
Manáshó, female. River Monás or Bonás.		Ménchi, fœm., river Méchi.
Bráli, male, river? styled Brái, or the ancient.		Sonási, mas., the Soran river.
Búli, female, river? styled the ancient, or Búrói.		Bonási, mas, the Boás or Doás.
Khandara, male, a Rajah.		Dhúlpí, mas, the Dúbéllí river.
Jaman, male, Yama of Hindus.		Danto, mas., styled the Old.
Kóngar, or } male, Bhutanese		Chádúng, mas., styled Rajah, son of Timai.
Góngar, } Deity.		Aphoi, mas, Rajah, son of Timai.
Jishing, } males.		Biphoi, ditto, ditto, ditto.
Mishing, }		Aphún, ditto, ditto, ditto.
Dhórlabrai, mas, river, husband of Tishita.		Káphún, ditto, ditto, ditto.
Dúdkosi, female, river.		Báphún, ditto, ditto, ditto.
Tishita, ditto, ditto.		Shúti, ditto, ditto, ditto.
Kangkai, ditto, ditto.		Rong, mas.
Ménchi, male, river.		Aika, mas et fœm., styled the Old.
Torsha, ditto, ditto.		Tárrúg, } males, sons of Biphoi.
Jórdaga, ditto, ditto; the Jerdeckér R.	The Dorn madai or River Deities.	Hili mahadóí, } Females all; wives
Bálákhúngar, ditto, ditto; the Bálásan.		Khúanchi mahadóí } of the 7 sons
		Khili mahadóí, } of Timai above
		Airi mahadóí, } given; appa-





Ranga tékla, . . .	}	Spirits attendant on the god Hapbúsa and goddess Hapbúsi. Goats and fowls sacrificed to them.
Boja tékla, . . .		
Mojáng Mojáng, . . .		
Jang khalap, . . .		
Jang khilip, . . .		
Cháta bír, . . .	}	Dui minores, get fowls or eggs only in sacrifice *
Matho bír, . . .		
Khona khoni, . . .		
Match langkhar, . . .		
Jang khana, . . .		
Jang khani, . . .	}	Same as Búrha Gosan of the Kóch.
Búra Gorung, . . .		
Khola Gorung, . . .		
Raj phúsarú, . . .		
Agráng kólia, . . .		
Khandab, . . .	}	Fluvatile deities, malignant. Pigeons sacrificed to them.
Jol khúnjara, . . .		
Jol khúnjari, . . .		
Ayá, or Ai,*		
Maknar, . . .		
Jomon, . . .	} Adopted Hindu gods.	Kám ikhya.
Jal kúvir, . . .		Lakshmi.
Thal kúvir . . .		Yama.
Dhon kúvir, . . .		} Kuvir, Indian Pluto.

I know not that I can add anything worth preserving to the foregone list of the deities of the Bódo and Dhimál, save what will fall more appropriately under the head of rites and ceremonies. The list might have been considerably enlarged, but chiefly by importations from the Hindu pantheon: and as these consist of mere names, it seems sufficient to observe, once for all, that the Bódo and Dhimál have latterly adopted a good many of the Hindu goddesses, particularly the various forms of Durgá or Kálí, but without any of the rites appropriate to her worship, or even any images of her. The deities of the Bódo and Dhimál are divided into males and females, old and young, and the latter distinction is material, as indicating the relative rank and consideration of the gods: the ancient or venerable (Brai-Baroi in Bódo, Warang-Bérang in Dhimál, according to the sex) are the Dui majores; the young (Khúngar vèl Jholou in Bódo, Whánté in Dhimál) are the Dui minores. It will be noticed that several of the deities bear the title of Rájah; and as one of these (Hájó) is a known historic person, it seems probable that this portion of the Bódo and Dhimál pantheon exemplifies the classic and Hindu practice of deifying the mortal benefactors of man-

\* Unde Ai húnó, the great festival, presently to be described.

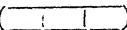
kind—in a word, apotheosis, or hero worship. Madai, in Bódo, is a general term, equivalent to Deity, Divinity; Dír and Grám are corresponding terms in Dhimál.

Religious  
rites

*Rites and Ceremonies*—The rites of the Bódo and Dhimál religions are entirely similar, and consist of offerings, sacrifices, and prayers. The prayers are few and simple when stripped of their mummerly: and necessarily so, being committed solely to the memories of a non-hereditary and very trivially instructed and mutable priesthood. They consist of invocations of protection for the people and their crops and domestic animals; of deprecations of wrath when sickness, murrain, drought, blight, or the ravages of wild animals, prevail; and thanksgivings when the crops are safely housed, or recent troubles are passed. The offerings consist of milk, honey, parched rice, eggs, flowers, fruits, and red-lead or cochineal; the sacrifices of hogs, goats, fowls, ducks, and pigeons—most commonly hogs and fowls. Sacrifices are deemed more worthy than offerings, so that all the higher deities, without reference to their supposed benevolence or malevolence of nature, receive sacrifices—all the lesser deities, offerings only. Libations of fermented liquor always accompany sacrifice—*because*, to confess the whole truth, sacrifice and feast are commutable words, and feasts need to be crowned by copious potations! Malevolence appears to be attributed to very few of the gods, though of course all will resent neglect; but, in general, their natures are deemed benevolent; and hence the absence of all savage or cruel rites. All diseases, however, are ascribed to supernatural agency. The sick man is supposed to be possessed by one of the deities, who racks him with pains as a punishment for impiety or neglect of the god in question. Hence, not the mediciner but the exorcist is summoned to the sick man's aid. The exorcist is called both by the Bódo and Dhimáls Ojhá, and he operates as follows. Thirteen leaves, each with a few grains of rice upon it, are placed by the exorcist in a segment of a circle before him to represent the deities. The Ojhá, squatting on his hams before the leaves, causes a pendulum attached to his thumb by a string to vibrate before them, repeating invocations the while. The god who has possessed the sick man is

indicated by the exclusive vibration of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked what sacrifice he requires—a buffalo, a hog, a fowl, or a duck, to spare the sufferer? He answers (the Ojhá best knows how) a hog, and it is forthwith vowed by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its blood offered to the offended deity. I witnessed this ceremony myself among the Dhimáls, on which occasion the thirteen deities invoked were Póchima or Waráng, Tímai or Béráng, Lákhum, Konoksiri, Ménchi, Chímá, Danto, Chádúng, Aphói, Biphói, Andhéman (Aphún), Táto-pátia (Báphún), and Shúti. A Bódo exorcist would proceed precisely in the same manner, the only difference in the ceremony being the invocation of the Bódo gods instead of the Dhimál ones.

The *great festivals* of the year are three or four. The first Festival is held in December-January, when the cotton crop is ready. It is called Shúrkhar by the Bódo, Haréjata by the Dhimáls. The second is held in February-March. It is named Wágálénó by the Bódo, who alone observe it. The Bódo name for the third, which is celebrated in July-August, when the rice comes into ear, is Phúlthépno. The Dhimáls call it Gávi púja. The fourth great festival is held in October, and is named Ai húno by the Bódo—Pochuma páká by the Dhimáls. The three first of these festivals are consecrated to the elemental gods, and to the interests of agriculture. They are celebrated abroad, not at home (generally on the banks of a river), whence attendance on them is called Hágron húdong or madai húdong, ‘going forth to worship,’ in contradistinction to the style of the fourth great festival, which is devoted to the household gods, and is celebrated at-home. The Wágálénó or bamboo festival of the Bódo I witnessed in the spring of this year, and will describe it as a sample of the whole. Proceeding from Siligori to Pankhabárá with Dr. Campbell, we came upon a party of Bódo in the bed of the river within the Saul forest, or rather were drawn off the road by the noise they made. It was a sort of chorus of a few syllables, solemnly and musically incanted, which, on reaching the spot, was found to be uttered by thir-

teen Bódo men, who were drawn up in a circle facing inwards, and each carrying a lofty bamboo pole decked with several tiers of wearing apparel, and crowned with a Chour or Yakstail. Within the circle were three men, one of whom, with an instrument like this (  ) in his hands, danced to the music, waving his weapon downwards on one side and so over the head, and then downwards on the other side and again over the head. He moved round the margin of the circle, in the centre of which stood two others; one a Deóshi or priest, and the other an attendant or servitor called Phantwál. The priest, clothed in red cotton, but not tonsured or otherwise distinguished from the rest of the party, muttered an invocation, whereof the burden or chorus was taken up by the thirteen forming the ring above noticed. The servitor had a water-pot in one hand and a brush in the other, and from time to time, as the rite proceeded, this person moved out of the circle to sprinkle with the holy water another actor in this strange ceremony, and a principal one too. This is the Déódá, or the possessed, who when filled with the god answers by inspiration to the questions of the priest as to the prospects of the coming season. When we first discerned him, he was sitting on the ground panting, and rolling his eyes so significantly that I at once conjectured his function. Shortly afterwards, the rite still proceeding, the Déódá got up, entered the circle, and commenced dancing with the rest, but more wildly. He held a short staff in his hand, with which, from time to time, he struck the bedizened poles one by one, and lowering it as he struck. The chief dancer with the odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal, the music more and more rapid, the incantation more and more solemn and earnest, till at last, amid a general lowering of the beads of the decked bamboo poles, so that they met and formed a canopy over him, the Déódá went off in an affected fit, and the ceremony closed without any revelation—a circumstance which must be ascribed to the presence of the sceptical strangers; for it is faith alone that worketh miracles, and only among and for the faithful. This ceremony is performed annually by the Rajah of Sikim's orders, or rather with his sanction of the

usages of his subjects, is addressed to the sun, the moon, the elemental gods, and above all to the rivers, and is designed to ensure health and plenty in the coming year, as well as to ascertain beforehand its promise or prospect through the revelations of the Déódá. With regard to the festival sacred to the national or home-bred (nooni) gods, called Aihuno by the Bódo, and Póchima páká by the Dhimáls, it is to be observed that the rite, like the separate class of deities adored thereby, is more distinctively Bódo than Dhimál. With both people the pre-eminence of water among the elements is conspicuous; but whereas the river gods of the Dhimáls have nearly absorbed all the rest, elementary or other, the household gods of the Bódo stand conspicuously distinguished from the fluviatile deities. The Póchima and Timang of the Dhimáls are one or both rivers; the Báthó and Mainang of the Bódo are neither of them rivers, and their interparietal rites are as clearly distinguished from the rites performed abroad to the fluviatile and other elemental gods. However, the rites of Báthó and Mainou are *participated* by deities of elementary and watery nature; and, on the other hand, the Dhimáls assert that Póchima and Timai have a two-fold character, one of river gods (Dhorla and Tishta), and one of supreme gods, and that they are adored separately in these two characters, the Póchima páká or home rite of October being appropriated to them in the latter capacity, or that of supreme gods. I have not witnessed the Póchima páká, and therefore speak with hesitation. The Aí\* húnó is performed as follows. The friends and family being assembled, including as many persons as the master of the house can afford to feast, the Déóshi or priest enters the enclosure or yard of the house, in the centre of which is invariably planted a Sij or Euphorbia, as the representative of Báthó, who is the family as well as national god of the Bódo. To Báthó thus represented the Déóshi offers prayers and sacrifices a cock. He then proceeds into the house, adores Mainou, and sacrifices to her a hog. Next, the priest, the family, and all the friends proceed to some convenient and pleasant spot in the vicinity,

\* Aí or Aya is the goddess Kámákyá or Kámárúp, vis genetrix naturæ, typed by the Bhaga or Yoni. See page 131.

previously selected, and at which a little temporary shed has been erected as an altar, and there, with due ceremonies, another hog is sacrificed to Agráng, a he-goat to Manásho and to Búli, and a fowl, duck, or pigeon (black, red, or white, according to the special and well-known taste of each god) to each of the remaining nine of the Noon madai. The blood of the sacrifice belongs to the gods, the flesh to his worshippers; and these now hold a high feast, at which beer and tobacco are freely used to animate the joyous conclave, but not spirits, nor opium, nor hemp. The goddess Mainou is represented in the interior of each house by a bamboo post about three feet high, fixed in the ground and surmounted by a small earthen cup filled with rice. Before this symbol is the great annual sacrifice of the hog above noted performed; and before this the females of the family, *once a month*, make offerings of eggs. For the males, due attention to the four annual festivals is deemed sufficient in prosperous and healthful seasons. But sickness or scarcity always begets special rites and ceremonies suited to the circumstances of the calamity, and addressed more particularly to the elemental gods if the calamity be drought, or blight, or devastations of wild animals; to the household gods if it be sickness. Hunters likewise and fishers, when they go forth to the chase, sacrifice a fowl to the Sylvan gods to promote their success; and, lastly, those who have a petition to prefer to their superiors conceive that a similar propitiation of Jishim and Mishim, or of the Chiris, will tend to the fulfilment of their requests. And this, I think, is nearly the whole amount of rites and ceremonies which their religion prescribes to the Bódo and Dhimáls; and anxious as I am fully to illustrate the topic, I will not try the patience of my readers by describing all that variety of black victims and white, of red victims and blue, which each particular deity is alleged to prefer; first, because the subject is intrinsically trifling; and, second, because the diverse statements of my informants lead me to suspect that the matter is optional or discretionary with each individual priest prescribing these minutiae. I have mentioned the rude symbols proper to Báthó and Mainou. None of the other gods seem to have any at all, though a low line of kneaded

clay attached to the Tháli that surrounds the sacred Euphorbia in the yards of the Bódo is said to stand for the rest of the divinities, who, as I have already said, are wont to be worshipped collectively rather than individually; and thus the sun, the moon, and the earth, though adored by Bódo and by Dhimál, have no separate rites, but are included in those appropriated to the elemental gods. Witchcraft is universally dreaded by both Bódo and Dhimál. The names of the craft and of its professors, male and female, will be found in the vocabulary. Witches (Dain and Mhán) are supposed to owe their noxious power to their own wicked studies, or to the aid of preternatural beings. When any person is afflicted, the elders assemble and summon three Ojhas or exorcists, with whose aid, and that of a cane freely used, the elders endeavour to extort from the witch a confession of the fact and the motives. By dint of questioning and of beating, the witch is generally brought to confession, when he or she is asked to remove the spell, to heal the sufferer—means of propitiating preternatural allies (if their agency be alleged) being at the same time tendered to the witch, who is, however, forthwith expelled the district, and put across the next river, with the concurrence of the local authorities. No other sorcery or black art, save that of witches, is known; nor palmistry, augury, astrology, nor, in a word, any other supposed command of the future than that described in the 'Wá galéno' as the attribute (for the nonce) of the Déódá or vates. The evil eye causes some alarm to Bódo and to Dhimál, who call it mogon nángo and mí nójó respectively, and who cautiously avoid the evil-eyed person, but cannot eject him from the community. The influence of the evil eye is sought to be neutralised by offerings of parched millet and eggs to Khoja Rajah and Mansha Rajah—Dii minores, who find no place in my catalogue, ample as it is. Moish madaí, I am told, likewise claims a place in the Bódo pantheon, and a distinguished place too, as the protector of this forest-dwelling people from beasts of prey, and especially the tiger.

*Priesthood.*—The priesthood of the Bódo and Dhimáls is <sup>Priesthood</sup> entirely the same, even to the nomenclature, which with both <sup>P 125</sup>

people expresses the three sorts of clergy by the terms Déóshi, Dhámi, and Ojhá. The Dhámi (seniores priores !) is the district priest, the Déóshi the village priest, and the Ojhá the village exorcist. The Déóshi has under him one servitor, called Phantwál. There is a Déóshi in nearly every village. Over a small circle of villages one Dhámi presides, and possesses a vaguely defined but universally recognised control over the Déóshis of his district. The general constitution and functions of the clerical body have already been fully explained. Priests are subject to no peculiar restraints, nor marked by any external sign of diverse dress or other. The connection between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove of him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and, second, three days' help from each of his flock (the grown males) per annum towards the clearing and cultivation of the land he holds on the same terms with them, and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice, and accompanying invocation can be a priest; and if he get tired of the profession, he can throw it up when he will. Ojhás stand on the same footing with Dhámis and Déóshis. They are remunerated solely by fees; but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods the first time he officiates. One Dhámi and two Déóshis usually induct a Déóshi; three Ojhás an Ojhá; and the formula is literally that of an introduction—‘This is so-and-so, who proposes, O ye gods! to dedicate himself to your service. Mark how he performs the rites, and, if correctly, accept them at his hands.’

Customs

*Customs*—Under this head I shall state the usages observed at births, naming, weaning, toga virilis, marriage, and death, aggregating what is common, and distinguishing what is peculiar, to the Bódo or Dhimáls. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature



as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in four or five days after delivery. There are no family names, or names derived from the gods. Most Bódo and Dhimáls bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village, and the child is called *Junkháp*; or a hill peasant arrives, and it is named *Góngar*, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more; and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bódo or Dhimál comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from twenty to twenty-five years of age and the female from fifteen to twenty. Courtship is not sanctioned: the parents or friends negotiate the wedlock, though in so simple a state of society it cannot be but the parties have frequently met and are well known to each other. The Hindús wisely and decorously attach much discredit to the parent who takes a “consideration” for the grant of his daughter in marriage. No such delicacy is recognised by Bódo or Dhimál parents, who invariably demand and receive a price, which is called *Jan* in the language of the former, and *Gándi* in that of the latter people. The amount varies from ten to fifteen rupees

among the Dhimáls, from fifteen to forty-five among the Bódo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect, and there literally earn his wife by the sweat of his brow, labouring, more judaico, upon mere diet for a term of years, varying from two as an average to five and even seven as the extreme period. This custom is named *Gabói* by the Bódo—*Ghárjyá* by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of Laws—what concerns fecundity, longevity, &c, under the head of Medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect's house, attended by two females specially appointed, to put red-lead or oil on the bride elect's head when the procession has reached her home. There a refec-tion is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom's parents. So far the same rite is common to the Bódo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the *Déóshi* now proceeds to propitiate the gods by offerings. *Dáta* and *Bidata*, who preside over wedlock, are invoked, and betel-leaf and red-lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while the parents of the groom cover them with a sheet, upon which the *Déóshi*, by sprinkling holy water, sanctifies and completes the nuptials. Among the Bódo the bride elect is anointed at her own home with oil; the elders or the *Déóshi* perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride's parents, and the bride similarly attests her future

duty of reverence and obedience towards her husband's parents; when the nuptials are complete. A feast follows both with Bódo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bódo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost thirty to forty rupees sometimes, the festivities being prolonged through two and even three days; whereas four to six, rarely ten, rupees suffice for the nuptial banquet of a Bódo.

The Bódo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial-ground nor artificial tomb is in use to mark the last resting-place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by jackals and rats rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream, and at once resume their usual cares. The family are unclean for three days, after which, besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity, and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Timáng, of a cock to Báthó or Póchima, according to the nation. When the feast has been got ready and the friends are assembled, before sitting down they all repair once again to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents them to the dead with these words, 'Take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.' And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to

the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink, and make merry as though they were never to die! A funeral costs the Dhímáls from four to eight rupees—something more to the Bódo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

Arts.

*Useful Arts*—As already observed, the arts practised by the Bódo and Dhímáls are few, simple, and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling-house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving, and dyeing the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food, and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

Agriculture

The agricultural implements are an axe to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The axe is called Rúá by the Bódo, Dúphé by the Dhímáls. It is a serviceable implement of iron (the head) similar to that in use in the plains, where the head is bought; the haft being made at home. The bill, called Chékhá by the Bódo, Ghongói by the Dhímáls, is a 'jack of all work,' like in shape to our English bill, but with the curved extremity or beak prolonged, and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kóccé marts. The spade is the ordinary short bent one of the plains, where it is bought, and where it is called Kódál. The Bódo and Dhímáls use it but little, and have no name of their own for it. The dibble is a wooden staff about four feet long, made by the people themselves. It is like a stout walking-staff sharpened at the lower end. The process of

culture, emphatically called 'clearing the forest,'\* is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and re-sowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus axes and bills clear away the wood. Fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes). The soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated); so that what little additional digging is needed may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last *effectual* process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff (called Shómán by the Bódo, and Dhúmsi by the Dhímáls), so as to make a series of holes from one to two inches deep, and about a span apart, whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops four to six seeds into each hole, and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisák, and half Jeth† comprise the season for preparing and sowing the soil Sáwan, Bhádún, Kúár, and half Kártik,‡ that for gathering the various products, save cotton, which is not gathered till Pús-Mágh§. The rest are reaped as they successively ripen: first, cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karéla); then greens (Sém, mattar, Bengan, Chichinda, Pói); then the several edible roots (Yam, Arwi, &c), then the condiments (Haldi, Adrak, red peppers), then the millets and pulse (Marwa, Kúlthi, Uríd), then maize; next rice; then the mustards (Tori or Sarsún or Til); and last of all, cotton. The fields, which are much better worked in eradicating the jungle than

\* See pp 103 and 118 for more samples of the use of a full vocabulary in illustrating the condition of the people.

† March, April, and May respectively.

‡ July, August, September, and October respectively.

§ December-January.

those for which the Bengal plough performs the same office, are likewise as much better weeded; and how strange soever to mere English ears the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains the Bódo and Dhimáls look to provide themselves with the greatest part of the rice they consume; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home-reared food. The rice grown is similar to the 'dry rice'—the Ghaiá' of Nepal—the 'summer rice' of the plains. The other articles grown have all been enumerated above, save indigo, which, with the cochineal of the forest and madder procured from the hills, supplies the Bódo and Dhimáls with dyes. Arhar and a few more of the superior agricultural and horticultural products of the plains are occasionally grown by the Bódo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from twelve to fifteen are always there, and include a good supply of vegetables, condiments, and cerealea, but the last deficient in the article of rice, which is the principal grain eaten. Of vegetables, the favourites are Bégans, cucurbitacea, and roots (Thá vel Lin in their own tongues); of cereals, rice; of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched pease. The oil-seeds are fried, and are relished in that state; \* the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bódo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja), but go to bed early, and sit by the fire—a splendid wood-fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of

\* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.

the Kócch. The cotton crop and the surplus of the mustard crop are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one-fifteenth of what is raised. The domestic animals have been enumerated elsewhere, and must be spoken of again when we come to the head of Food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole, the agriculture of the Bódo and Dhimals is conducted with as much skill as that of their lowland neighbours; with skill much superior to that of their highland neighbours; and with pains and industry greatly above those of either highlanders or Kócches. The following details of what is raised by one Bódo cultivator, and consumed by himself, his wife, and three young children, imperfect though they be, will help to convey a just idea of his position; and those who care to compare it with the position of a peasant in the hills and in the plains will find the means of making such comparison in Appendix II.

Bódo peasant tilling  $1\frac{3}{4}$  bigha with the spade.

PRODUCTS OR INCOME.

Dhán or rice in husk, . . .	24 bisi = 12 maunds =	4	0	0
Cotton undressed, . . .	16 bisi = 8 maunds =	32	0	0
Maize, . . . . .	3 bisi = $1\frac{1}{2}$ maunds =	0	8	0
Millet and Pulse, . . .	4 bisi = 2 maunds =	0	12	0
Condiments, dyes, & greens, . . .	2 bisi = 1 maund =	4	0	0
		<hr/>		
Total Rupees, . . .		41	4	0

EXPENSES.

Rice in husk, bought, . . .	3 Pouthi = 48 maunds =	15	0	0
Salt bought, . . . . .	18 Phol = 18 seers =	3	0	0
Cotton-field pujá, . . . . .		1	0	0
Government tax, . . . . .		1	0	0
Cotton-seed bought, . . . . .		1	0	0
Ai huno festival, . . . . .		3	0	0
Oil bought for worship and for occasional lights, . . . . .		0	8	0
Sickness, fees to the Ojha, . . . . .		4	0	0

Presents to sisters and friends who ask aid and make visits, . . . . .	=	2	0	0
Ornaments for wife, . . . . .	=	2	0	0
Fruits bought for self, wife, and children, . . . . .	=	2	0	0
Fish bought in rains when none can be taken in the forest, . . . . .	=	1	8	0
Earthen vessels bought, . . . . .	=	0	8	0
Proportion of price of Chéká or Bill, . . . . .	=	0	8	0
Ditto ditto of Jong or spear, . . . . .	=	0	8	0
Ditto ditto of metallic pots and pans, . . . . .	=	0	8	0
Sundries, . . . . .	=	2	0	0
<hr/>				
Total Rupees, . . . . .		40	0	0
<hr/>				
Balance in favour, . . . . .		1	4	0
<hr/>				

It has been already mentioned that the Bódo and Dhimál peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah, 3 days thrice a year, or 9 days; for the Rajah's local representative, 6 days; for the village priest or Déóshi, 3 days—total, 18 days per annum. This is so much deducted from his resources, and may be stated at two\* rupees in coin. A peasant of the plains using the plough will earn twice or even thrice as much as a Bódo or Dhimál, and yet, what with the wretched system of borrowing at 25 to 30 per cent, and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bódo or Dhimál, again, has abundance of domestic animals, and is, moreover, at liberty to eat the flesh of all save the cow; whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bódo's industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant's wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought; nor will there be much thread to dispose of in free sale, apart from the clothier. The highland peasantry generally earn less than the Bódo and Dhimáls, and are proportionally worse

\* If the Bódo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, *quoad* public burdens, with the peasant of the plains.



off, though lightly taxed, and exempt from the curse of the borrowing system. The Nêwâr peasants of the great valley of Nepal—as industrious as the Bódo and Dhimáls—nay, more so—and more skilful too—earn more and retain more, notwithstanding the heavy *rent* they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the Appendix.

*Houses*—The Bódo and Dhimáls build and furnish their own houses without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide. A smaller house of the same sort is erected opposite for the cattle; and if the family be large, two other domiciles like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass, secured within and without by a trellis-work of strips of bamboo. The roof has a high and somewhat bulging pitch, and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior, which separates the cooking and the sleeping portions of the house, which has no chimney or window, and but one door. Ten to forty such houses form a village, without any rigid uniformity or any defences whatever.

*Furniture* is very scant, consisting only of a rare bedstead, some sleeping-mats, a stool or two, and some swinging-shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and home-make. The earthen and metallic pots and pans are purchased in the Kósch marts. There are none of iron nor of copper; all are of brass or other mixed metals that are metallic, owing, it is said, to the dearness of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes

of grass are abundant, and of home-make by the men, who likewise haft all the iron implements they purchase abroad for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.

*Clothes.*—With both people they are made at home, and by the women. The Bódo women wear silk procured from the castor-plant worm, which they rear at home in each family. The Bódo men and Dhimáls of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require; and the dyeing is very respectably done with their own cochineal, morinda, or indigo, or with madder got from the hills, but all prepared by themselves. The female silk vest of the Bódos possessed by me is  $3\frac{1}{2}$  feet wide by 7 long, deep red, with a broad worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókha by the Bódo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelops from the armpits to the centre of the calves. The female garment of the Dhimáls differs only in material, being cotton. It is called Bónha. The male dress of the Bódo consists of two parts—an upper and a lower. The former is equivalent to the Hindu Chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips, and the end simply tucked in behind. The male dress of the Dhimáls is similar. Its upper portion is called Pátaka; its lower, Dhári; the whole, Dhába with this people; Hí with the Bódo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bódo nor Dhimál commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhoi, sometimes are,

and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who, however, wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kóccé marts, and are quite simple in form.

*Food.*—The sorts of vegetable food have been already enumerated in speaking of agriculture. Rice is the chief article; wheat or barley unknown even by name. Ghiu or clarified butter is likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bódo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks, and pigeons, but no sheep nor buffaloes, and cows are scarce. Milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears, and tigers. Fish of all sorts, land and water tortoises, mungooses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh, and altogether they are abundantly provided with meat.

*Drinks and Stimulants.*—The Bódo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish sub-acid, and it is extremely like the Ajmana of the Névárs of Nepal. Brewing and not distilling seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer, and none of them spirits. The Bódo and Dhimál pro-

Fol.

Drinks

cess of making this fermented liquor is very simple. The grain is boiled; the root of a plant called *Agaichito* is mixed with it; it is left to ferment for two days in a nearly dry state; water is then added *quantum sufficit*; the whole stands for three or four days, and the liquor is ready. The *Agaichito* plant is grown at home. Its root, which serves for balm, is called *Emon*. I have never seen it. Besides this beer—of which both people use much—they likewise freely use tobacco; but never opium nor hemp in any of the numerous preparations of both, nor distilled waters of any kind; and, upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants, the *Bódo* have never been seen drunk; the Moslems and Hindús several times excessively so.

Manners.

*Manners*.—The manners of the *Bódo* and *Dhimáls* are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours and the very artificial smoothness of their neighbours of the plains. They are very shy at first, but, when you know them, are cheerful without boisterousness, and inquisitive without intrusion. Man's conduct to woman is always one of the best tests of his manners; now the *Bódo* and *Dhimáls* use their wives and daughters well, treating them with confidence and kindness. They are free from all out-door work whatever, and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a *Bódo* or *Dhimál* meets his parent, or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead; and if he be abroad, he says, 'Father, I am on my way;' to which the parent or senior answers, 'May it be well with you.' There is little visiting, save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described; nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them that neither *Bódo* nor *Dhimál* tongue has a word of its own for

sport, play, or game! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at nightfall from village to village, like our Christmas wakers, hailing the inhabitants with song and dance, from night till morn, and demanding largess. This is given them in the shape of grain, beer, and cowries, where-with on their return they make a feast, and thus ends the pastime, which is called *Harna-harni* by the *Bódo*, and *Harna-dháká* by the *Dhimáls*. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the daytime, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and, obtaining presents as before, conclude the festival with a merrymaking among themselves. The *Bódo* name of this rite or game is *Chórgéléno*; the *Dhimáls* call it *Chór-dháká*. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a *Bódo* or *Dhimál* passes the day. He rises at day-spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till nightfall. So soon as he has got home he takes a second meal with his family, then chats a while over the fire, and to bed betimes, seldom two hours after dusk. If the children be young, they sleep with their parents; if older, apart. The *Bódo* call their first meal *San-júphúni inkhám*; their second *Bilíni inkhám*. The *Dhimál* name for the first is *Mánjbéla-cháká*; for the second *Dilima-cháká*. Wives usually eat after their husbands, children with.

*Character.*—The character of the *Bódo* and *Dhimál*, as will be anticipated from the foregoing details, is full of amiable qualities, and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word,

steady and industrious in their own way of life, but apt to be mutable and idle when first placed in novel situations, and to resist injunctions, injudiciously argued, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and, though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, *when drawn out of their forest recesses*, gives them, as we have seen, a very high character as skilful, laborious cultivators and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise is sufficiently attested by the fact, that when the Dorjuling corps was raised, two-thirds of the recruits first obtained were Bódo of Assam.\* Neither the Bódo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for, the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty, and *fiercé*; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament which is so rare, at least in its manifestations, in the East. Their ordinary resource against ill-usage is immovable, passive resistance; but their common demeanour is exempt from all marks of the wretched alarm, suspicion, and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bódo and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward, manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bódo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now the Bódo and Dhimáls rise decidedly superior to the first temptation, are not unduly enslaved to the second, and, from the perfect equality and subject condition of the whole of them, are en-

\* See also Griffith's Journals.

tirely exempted from the third. Power cannot mislead those who never exercise it; where women are esteemed, and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue; and, lastly, where "honest John Barleycorn" is free from the dangerous alliance of spirits, opium, and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bódo and Dhímál do not pretend to the somewhat pharisaical abstemiousness or cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, *if any*, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition, and if the comparison be thus fairly made, it may perhaps be truly decided that the Bódo and Dhímál are *less* sober and *less* cleanly and *less* tractable than the people of the plains, *more* sober and *more* cleanly and *more* tractable than those of the hills. The Bódo and Dhímáls are good husbands, good fathers, and not bad sons; and those who are virtuous in these most influential relations are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of blackmailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual they make no pretensions; but among their own people they are hospitable enough, and towards the stranger invariably equitable and temperate.

## APPENDIX.

## No. I.

## PHYSICAL ATTRIBUTES.

THE physical characteristics of these races have already been summarily stated. But it is desirable to be more particular on this head. A young man named Bírna, a Bódo, has been selected to represent his nation, and through it the Dhimáls and Kócches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart.\* Bírna is about twenty-one years of age (for, like a true Bódo, he knows not how old he is), so that we are obliged to give his age conjecturally. The mistake, however, cannot exceed a year or two.

His dimensions are as follows in English feet, inches, and quarters:—

	1st time.	2d time.
Total height, . . . . .	5 3 $\frac{3}{4}$	5 3 $\frac{1}{2}$
Crown of head to hip, . . . . .	2 3	2 2 $\frac{3}{4}$
Hip to heel, . . . . .	3 1	3 1
Length of arm, . . . . .	2 3 $\frac{1}{2}$	2 3 $\frac{3}{8}$
Length of foot, . . . . .	0 9	0 9
Length of hand, . . . . .	0 6 $\frac{5}{8}$	0 6 $\frac{7}{8}$
Greatest girth of chest, . . . . .	2 7 $\frac{1}{2}$	2 7
Greatest width across shoulders, . . . . .	1 2 $\frac{3}{4}$	1 2 $\frac{3}{4}$
Girth of pelvis at hips, . . . . .	2 3	2 5
Greatest width of pelvis, at hips, less, . . . . .	0 11	0 10 $\frac{1}{2}$
Greatest girth of head, . . . . .	1 9	1 8 $\frac{3}{4}$
Greatest length of head, chin to crown, . . . . .	0 9	0 9 $\frac{1}{2}$
Greatest width of head, across parietes, . . . . .	0 5 $\frac{3}{4}$	0 5 $\frac{3}{4}$
Greatest girth of thigh, . . . . .	1 5 $\frac{1}{2}$	1 5 $\frac{1}{2}$
Greatest girth of calf, . . . . .	1 1 $\frac{1}{4}$	1 1 $\frac{1}{2}$
Greatest girth of arm, . . . . .	0 9	0 9 $\frac{3}{8}$

Bírna's colour is an olive or brunet, clear and pale as that of a high-caste Hindú. Though a stout youth, of twenty-one or more, he has not yet the least symptom of beard, and but a very faint show of moustache. He expects, he says, to have more or less of beard in five or six years, but shall carefully eradicate the stray hairs, *more majorum*! He has no want of eyelash or



eyebrow, and the hair of his head is copious, straight, strong, and glossy. He has no hair on the chest, but as much as usual on the armpits and elsewhere. He is well made and stout enough, sufficiently fleshy, but without any striking muscular development. His calves, in particular, though not quite equal to those of the mountaineers, are very superior to anything of the sort to be seen amid the people of the plains. His legs are long in proportion to his trunk, but not awkwardly so, and his chest is finely formed, broad and deep. His head is well formed and well set on the shoulders, the great foramen having apparently a central aperture. There is no defect of cranial development anteaally or posteaally, and the skull is well shaped and round, though not so ample in the frontal region as in fine specimens of the Arian vel Caucasian family, and the face is larger in proportion to the head than in *such* specimens. The length of the head to that of the body is as one to seven nearly. If the features are not straight, or perpendicular, to the front, the want of right line is caused less by recession of the forehead or chin than by the advance of the jaws and lips, which are both large. The mouth is too wide and the lips too thick for beauty; but there is no ape-like or negro-like deformity, nor do the finely-formed teeth project forward. The chin wants the rounded projection of the Arian type, but it is not ill formed nor retiring. The forehead has sufficient height and breadth, though there are vague indications of contraction and backward slope as compared with very fine heads. The eye is sufficiently large and sufficiently well opened, but the cavity around it is too much filled with flesh, and the angles of the aperture have a tendency to obliquity, the outer one upwards and the inner downwards. The nose, sufficiently long and well raised between the eyes, has a good, narrow, straight bridge, but a somewhat thickened or clubbed extremity; and the nares are wide, inclining from the elliptic to the round shape. The ears are somewhat large, and stand rather apart from the head, but not remarkably so. The oval form to which the contour of the face inclines is broken by the projection of the cheek-bones, between which the face is noticeably wider than anywhere else, but only in a small degree; and, upon the whole, the ill effect of the somewhat large and quasi-Mongolian features is redeemed by their cheerful and amiable expression, though the human type indicated is clearly rather Mongolian than Caucasian.

## No. II.

PRODUCTION AND CONSUMPTION OF A NÉWÁR PEASANT OF THE VALLEY OF NÉPÁL, CULTIVATING WITH THE SPADE SEVEN STANDARD ROPINI OF NÉPÁL.\*—1 man, 1 wife, and 3 small children.

*Household Utensils and Agricultural Implements.*

<i>Iron pots and implements, domestic and agricultural.</i> —1 Lóhyá or Tā-kyá; 1 lamp, Díp or Dallú; 1 spoon, Dárú or Dhouwo, 1 spade, Kudál or Kú; 2 sickles, Hasuá or Í; 2 spuds, Basulí or Kokaicha; 1 knife, Churi or Chú-pí; 1 cleaver, Pahastúl or Khúni,			2	13	6
<i>Copper pots, domestic.</i> —4 plates or Tháls, 1 drinking-pot, Lótah or Táhán-po, 2 cups or saucers for greens, &c., Katóra or Khola,			4	0	0
<i>Earthen pots.</i> —2 large vessels, Hándi or Kousi; 1 water-drawing, Méntá or Gópah, 1 to hold water, Gharra or Dhapa, 4 dishes, Parai or Bhégó,			0	2	0
<i>Sundries.</i> —1 Pestle and mortar, Silalora or Lohómá; 1 winnow, Dagara or Hásá; 1 broom, Jharu or Túphi; 1 rope, Dora or Lákhá khi,			0	6	3
1 sleeping mat, Chatai or Súkhú; 1 blanket, Kamal or Sanga,			1	1	0
<i>Woman's weaving apparatus.</i> —1 spinning-wheel, Charka or Yong; 1 cotton cleaner, Phatka or Timá, 1 loom, Karigá or Tánjolong,			1	8	3

*Production, annual.*

5 Ropini of wet rice-land or $\frac{1}{2}$ Lakhábú—1st crop, Malsi dhán, 20 mûri = 40 man,	40	0	0
2 Ropini of dry rice-land or U'labú—1st crop, Ghaia-dhán, 5 mûri = 10 man,	8	0	0
Gleanings of both the above, Phulowá, 10 Páthi = 1 man,	0	12	0
Second crops, or summer crops, Jari or Séé—Lakhábú Séé—Wheat, 2 mûri = 4 man,	8	0	0
U'labú Séé—Greens, roots, and red peppers, $1\frac{1}{2}$ mûri = 3 man,	3	0	0
Straw and bran of rice and wheat of all crops, 36 loads (mans),	2	8	0
Wages earned as a carrier in cold months,	24	0	0
Wages for odd jobs all the year round,	12	0	0
Total earnings,	98	4	0
Earnings from the soil,	62	0	0

\* Four ropini equal one bigah, or thereabouts.

*Monthly Expenses.*

Rice for all the family, 17th páthi = 1 man 27 sér,	3	3	3
Salt for do. do., 2 mána = 1½ sér,	0	4	0
Oil, eating, do. do., 1 bokóché = ½ sér,	0	2	0
Tobacco, do. do., 1 bádhaní = 1½ sér,	0	3	0
Greens, roots, red peppers, do., 2¾ páthi = 11 sér,	0	4	0
Fuel, Louna or Chúsí, 3 loads,	0	3	3
Lights (burn pine-sticks of own cutting),	0	0	0
Grain for brewing and distilling, 3¼ páthi = 13 sér,			
yielding 1 sér spirits, 10 sér of beer,	0	8	0
Daily luncheon, Jalpán or Diko,*	0	12	0
Per mensem,	5	7	6
Per annum,	65	10	0

*Annual Expenses.*

Twelfefold of the above expenses,	65	10	0
Landlord's rent on the Lakhábú, called Psón,	20	0	0
Do. do. on the Ulábú, do. do.,	4	0	0

*N.B.*—Second crops are rent free; landlord pays the land-tax.

Government capitation or house tax, viz., sawani,			
o 1 6; phágu, o 1 6; shri panchami, o o 9,	0	3	9
Government corvee or bith, composition for,	0	12	0
Mendicant tax or Jógi pá,	0	0	6
Barber,	0	6	0
Wear and tear of implements and utensils,	1	11	0
Cotton to make clothes, 2 dhárni = 6 sér,	2	0	0
Total expenses,	94	11	6
Balance in favour,	3	4	6

Peasant of the plains (Azimgurh) cultivates 6 standard bighas with the plough. Family as before.

*Agricultural Implements or Stock.*

Two oxen for the plough,	16	0	0
One plough,	1	0	0
One harrow, &c.,	1	0	0
One Dúrmús or smother,	0	2	0
One Kodál or spade,	1	0	0
Two Khúrpi or spuds,	0	2	0
Two Hasúa or sickles,	0	3	0

\* Throughout these details the native terms have been given to secure accuracy and facilitate reference. The first term is Hindi, the second, Newari, a language so little known that the Hindi equivalent is added.

One Háthá or irrigating shovel, . . . . .	0	4	0
One Doura or shovel, . . . . .	0	1	3
One Páncha or rake, . . . . .	0	1	6
One Akhana, . . . . .	0	1	6
	19	15	6

*Household Utensils.*

Iron pots and pans, none, . . . . .	0	0	0
Brass pots, 1 lótah, 1 thál, . . . . .	2	4	0
Earthen pots for cooking, drawing and holding water, . . . . .	0	8	0
Wooden utensils—Okli músal, to husk rice, . . . . .	0	4	0
— Plates, dishes, &c., . . . . .	0	7	0
Leathern utensils, Chalani, Súp, &c., . . . . .	0	2	0
Stone utensils, pestle and mortar, . . . . .	0	8	0
Two bedsteads, . . . . .	0	7	0
One blanket, . . . . .	1	0	0
Bed-clothes, Dohar, Chadar, . . . . .	1	12	0
Wife's spinning-wheel, . . . . .	0	4	0
	5	4	0

*Annual Production.*—Two fasals or crops, Kharif and Rabbi—  
Wet rice-land, three bighas.

First crop, kharif—Dhán or rice, 20 mans, . . . . .	20	0	0
Janéra, 8 mans, . . . . .	8	0	0
Tangan, 1 man, . . . . .	0	8	0
U'rid, 1 man, . . . . .	2	0	0
Kaukari, 1 man, . . . . .	0	12	0
Second crop, Rabbi—Wheat, $1\frac{1}{2}$ bigha, 10 man, . . . . .	13	5	3
	44	9	3

Sugar $\frac{1}{2}$ bigha, 10 mans gúr, . . . . .	25	0	0
Arhar, } 1 bigha mixed, { 8 mans, . . . . .	8	0	0
Cotton, } 4 mans, . . . . .	8	0	0

## Dry or wheat land, 3 bighas, 1 crop.

Barley, 2 bighas, 20 mans, . . . . .	20	0	0
Wheat, 1 bigha, 10 mans, . . . . .	13	5	4
Straw, bran, &c., of all the crops, 80 kháchá, . . . . .	14	0	0

Total raised, . . . . .

130 10 8

*Annual Expenses.*

Government tax, . . . . .	12	0	0
Interest at 25 per cent. on whole stock, raised on loan, . . . . .	29	0	0
Seed, . . . . .	8	8	0
Wear and tear of implements . . . . .	1	0	0
Wagon or cart hire, . . . . .	0	8	0
Cotton bought to make thread, . . . . .	0	4	0
Pújas or worship, . . . . .	5	0	0

Puróhit or family priest, . . . . .	0	8	0
Weaver's charge for weaving wife's and children's clothes from own thread, . . . . .	2	0	0
Wear and tear of pots and pans, . . . . .	0	4	0
Repairs of house, . . . . .	0	12	0
Earthen pots, . . . . .	0	8	0
Physician, . . . . .	0	8	0
Fees to miller, . . . . .	1	0	0
Washerman, barber, smith, . . . . .	2	0	0
Man's clothes bought, . . . . .	4	0	0
	67	12	0

*Monthly Expenses.*

Barley for food, 3 mans, . . . . .	3	0	0
Pulse, do, 20 sérs, . . . . .	1	0	0
Salt and oil, 2 ser of each, . . . . .	0	8	0
Tobacco, 2 sér, . . . . .	0	4	0
Food of two oxen, . . . . .	2	0	0
Flesh and fish for family, . . . . .	0	8	0
	6	15	0

Per annum, . . . . . 83 4 0

Total expense per annum, 151 0 0

Balance against, . . . . . 20 5 4

Thus it appears that the productive energy of the Nêwâr, working with the spade upon the same extent of land or thereabouts, is to the productive energy of the Bódo working somewhat similarly—that is, without aid of plough—as 3 to 2, and to that of the peasant of the plains, using the plough, as 3 to 2 also. The Nêwárs, indeed, are the best cultivators in Asia. 'Tis hard to compare the Bódo with them. I have no materials yet for comparison with the highlanders of Sikim, who, however, I know pretty well, cannot compete with the Bódo, whose productive energy exceeds that of the lowland peasant, aided by the plough, by one-seventh. With regard to the peasantry of the plains, it is very evident that it is not the weight of Government taxation which crushes them, but the borrowing system—the miserable habit of never laying by a sixpence—of living upon loans—annually taking up their whole stock from the capitalist at an interest never less, and often more, than 25 per cent., so that, as they say themselves, their life is spent in filling a vessel full of holes at the bottom, and beneath which is another *entire* vessel belonging to the usurer! The above details show that the Government tax is but one-eleventh of what the Azimgarh peasant raises from the soil; and also that the interest he annually pays is nearly (in fact fully) threefold of the public

demand. Thus the poor peasant is perpetually plunged into difficulties such as the present account may fully explain, whereby it is seen that the annual deficit is equal to one-sixth of the annual gross produce raised by this cultivator. Now, look at the Bódo cultivator's account. Here is no debt; and small as the whole earnings are, I can testify that they suffice for such comfort as no peasant of the plains has any conception of. But the Pódo, it may be argued, is nearly exempt from taxation.\* Look, then, at the Névár peasant of Népál, whose burdens equal two-fifths of all he rears from the *soil*—one-fourth of whatever he annually produces by *all* his industrious toils. Nor does it in the least matter to the present question that what he pays is rent, not tax, for in the plains of India the Government stands in place of landlord, and if it did not, the peasant's position cannot be at all affected by the quarter or denomination of his payment, but only by its positive and relative amount, including *every* permanent charge, such as that incurred by the Hindu to those craftsmen whose services his scrupulosity and his indolence compel him to pay for. On the other hand, the simpler and more active habits of the Névár peasant and his wife enable him to dispense with these craftsmen, and to add, besides, nearly a third to his agricultural income by labour apart from, and in excess of, that devoted to the soil. And thus the Névár peasant, whilst living far more comfortably than the Hindú peasant—better fed, better clad, and better housed by much, yet never exceeds his income, and paying not a sou to the usurious capitalist, or rather loan-monger, whose *indirect frauds are as bad as his direct extortions*—can sustain cheerily legitimate agricultural burdens great as those I have recorded!

DARJEELING, June 4, 1846.

B. H. HODGSON.

P.S.—I have said that I do not propose to go into comparisons till I have accumulated a large mass of materials. But I may mention, as a sample of the prospective fruits of this inquiry in reuniting the so long and so utterly scattered members of the Non-Arian family, that the identifying of the Gárós and Khasias (as well as of the Kacháris) with the Bódo is already nearly or quite established, and that points of arbitrary similitude in creed and customs and speech, indicating radical identity of race, are rapidly multiplying in relation to the aborigines of this frontier and those of South Bihar, viz., the Kóls or Dhángars.†

---

\* It has been shown above that the real pressure of taxation is, in fact, equal in both cases.

† Since this paper was written, Mr [now Sir Walter] Elliot of Madras has shown that the Gónd language of Seóni (north of the Nerbudda) is in vocables and structure very closely allied to Tamil; that is, to the typical speech of the Aborigines.

# SECTION II.

## ON HIMÁLAYAN ETHNOLOGY.

### I.

#### COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN TRIBES OF NÉPÁL.

DARJILING, *October 4th*, 1857.

*The Secretary of the Asiatic Society of Bengal.*

SIR,—I have the honour to transmit to you herewith four series of Vocabularies of Himálayan tongues, comprising (in two parts), 1st, the languages of the broken tribes of the Central Himálaya; and, 2d (also in two parts), the several dialects of the Kiránti language, which likewise is proper to the same part of the chain, or, to be more specific, to Eastern Népál. The languages included in the two parts of these two papers are—

#### *Broken Tribes*

- |                   |        |                                 |
|-------------------|--------|---------------------------------|
| 1. Dahi or Darhi. | Dadhi. | 7. Kuswár.                      |
| 2. Dénwár         |        | 8. Kúsúnda.                     |
| 3. Pahi or Padhi. |        | 9. Pákhyá, <i>unbroken</i>      |
| 4. Chépáng.       |        | 10. Thákshya, <i>unbroken</i> . |
| 5. Bhrámu.        |        | 11. Tháru.                      |
| 6. Váyu or Háyu.  |        |                                 |

*Tribes of the Kiránti People.*

1. Chamling or Ródóng.	10. Báhing.
2. Rúngghénbúng. Bontáwa	11. Lohorong
3. Chhingtáng. Bontáwa.	12. Lambichhong. Wáling.
4. Nachhereng	13. Báláli.
5. Wáling. Bontáwa.	14. Sóngpáng.
6. Yúkha	15. Dumi.
7. Chourísyá.	16. Kháling.
8. Kulung.	17. Dungmáli.
9. Thulung.	

The arrangement and nomenclature of these, made some time back, are not quite correct, but they will serve the present end, and can be corrected when we come to particulars. At present it will suffice to say that 9 and 10 of the "broken tribes" cannot well be classed under that head, the Pákhyá and Tháksyá being still unbroken.

Of the Kiránti tribes, the value of the subdivisional names is not always equal. I have indicated this on the right hand. Thus, 2, 3, 5, as to language, &c., could be unitised under the common name of Bontáwa; and 5, 12, both classed first as Wáling, and then as Bontáwa, the larger aggregate. These minuter affinities are pretty well indicated by the dialects. I was obliged to begin in the dark as to what varieties of the language would be fittest for selection as dialects, and those I hit on were not always of equal value.

As samples of the broken tribes and of the great Kiránti people, I have lately selected for special study the Váyu of the one and the Báhing of the other. I shall forthwith submit these ample essays,\* and then may find time to advert to some

---

\* These also will be found in the sequel, but awkwardly blended by a common heading with the empirical comparative vocabularies of the languages of the broken tribes and of the dialects of the Kiránti language, which two latter also are similarly confused. Neither have anything to do with the complete analyses following them. The whole of the papers consist of—(1) comparative vocabularies of the languages of the broken tribes; (2) ditto of the dialects of the Kiránti language;



general considerations. If not, they will be found in the new essay on the "Physical Geography of the Himálaya" now issuing from the Calcutta press as No. XXVII. of Selections from the Records of the Government of Bengal.—I am, Sir, your obedient servant;

B. H. HODGSON.

---

(3) grammatical analysis of the Váyu tongue; (4) ditto of the Báhing tongue, (5) description of the Váyu people, (6) ditto of the Kiránti people, of whom the Báhing are a sept. The two first papers form the sequel of that long series priorly given with a view to furnish *prima facie* evidence of the affinity of all the Túránians in and near India. But after these two papers had been completed, they were held back in order to that fuller style of investigation which is exemplified by papers 3 and 4. Suddenly, however, I found myself obliged to quit India, and then, deeming it wisest on the whole no longer to delay the publication of the several papers, I sent them all to press, and in my hurry forgot to erase from papers 1 and 2 certain hints for correction or addition which grew out of my increasing knowledge, but which, not having been worked out, should have been erased from these two papers before they were forwarded for publication. Thus, with my inability to correct the press, will explain what else might seem odd.

## COMPARATIVE VOCABULARY OF THE LANGUAGES OF THE BROKEN TRIBES OF NEPAL.

English.	Daghu and Dahu.	Dumecur	Padhé et Paha.	Chiyóng.	Blartmá.	Haya, or Vagá.	Kasará.*
Air	Bátás-l {	Bátás	Phát-sá *	Má-á	A-sí	Huyum	Bátás
Ant	Chenuta {	Chen-ta	Ming-za	Tul-ta	A-nap	Chuka-bulla	Kimul
Arrow	Kam	Kár	Bá-á	Lá	Pá-rá	Sá	Sá
Band	Chái	Chái	Bá-klíncha	Wá Mó-á	Jyá-lung	Chín-chí	Chái
Blood	Ragát	Raktá	Hí	Wé-lí W-l	Chí-wí	Ví	Raktá
Boat	Dungo.	Dungá	Dón-ga	Dún-gá	Dun-ga	Dun-ga	Dun-ga
Bone	Had	Had	Ku-sá	Rhu-s	Wot	Rá	Hadh
Buffalo	Bhansa	Bhansu	Mé-sá	Mí-yá	Dhai-sa	Caret	Bhansa
Cat	Bu-álo	Bhansu	Dhi	Bhál	Manzyi	Dána	Bu-álo
Cow	Gai	Gai	Mó-sá	Mó-syá	Syá	Caret	Gai
Crow	Káwá	Kowa	Kó-kó	Kág. Ká	Káng-kang	Gu-gín	Kág-lé
Day	Dun	D-m	Nhi-na-ko	Nyl. Ngi	D-ná	Nu-ma	D-ní
Dog	Kákúr	Kú-kúr	Ku-jin Ku	Kwí. Kúí	A-kyá	Uri	Ku-kol
Ear	Kán	Kán	Nhúe-puu	Né. Nó	Ká-ná	Nak-ohú	Kán
Earth	Mato	Mato	Chá	Sá	Ná-sá	Kó	Máti.
Egg	Anda	Dumba	Khén-ja	Wá-kám. Lu-m	Hom	Chalung	Dumba
Elephant	Hathi	Hattí	Ki-si	Há-thi	Caret	Caret	Hathi
Eye	Ankhi	Ankhá	Mi-gi	Mi. M-k	M-k	Mé-k	Ankhi
Father	Bábó	Báhá	Bá	Mé. Mí	Ba-bú	U-pá	Bábák
Fire	A'gé	Agí	Mí	Nyá. Ngá	Má-1	Hó	A'ghí
Fish	Má-cha	Ma-chhe	Nyó-já	Dó Ró	Ná-ngá	Pám-mí	Jhú-m
Flower	Phúl	Phúl	Só-nó	la	A-wa	Lé	Phúl
Foot	Gód	Gód	Lí	Mé-syá. Mí-chá	U'n-zik		Gor
Goat	Chág-rí	Chá-gár	Chá-lá	Mé-syá. Mí-chá	Mí-chha	Chú-lí	Chá-gorí
Hair	Bár	Bár	Són	Mén	Mí-eh-ya		Chá-ga-1
Hand	Hát	Háth	Lá	Két-t. Kú-t-pa	Syám	Sóng	Bár
Head	Mád	Mádek	Chhé	Tá-Tó-long	Bh-t	Gót	Háth
Hog	Sá-er	Sá-gúr	Phó	Pya. Pyak	Ká-pá	Pá-chhi	Ká-pá
Horn	Sing	Sing	Mhú-ní	Ró-ng	Pak-syá	Póg	Sá-er
					U'nyá. U'n-yá	Ru-ng	Sing-ek +

Houso	Ghóno	Ghona	Sa-to	Sá-a-ang	Caret	Ghóna
Honse	Ghai	Ghar	Chén	Tim Kyum	Nim	Ghai-a
Iron	Phalam	Nó	Phalam	Phalam	Sou	Phalam
Leaf	Pát	Tá-ta	La-ti	Ló		Tá-ta
Light	U-jung	U-jat	Ja-la	Sí-mo An-gho	Caret	Johan
Man	Má-nus	Má-nus	Má-nhe	Ang-ha		Johan
Monkey	Banken	Banken	Mú-ga	Pui-si	Bal Bai	Gok-cháu
Moon	Já-nha	Já-nha	Nhi-bá	Yá-k	Pá-yék	Chá-wat
Mother	U-yá	Am-hai	Mí	La-he	Chá-la-wan	Báner
Mountain	Pa-kha	Pa-kha	Tó-lhá	Rí-ás	A-mai	Jún
Mouth	Mú-hón	Mú-hón	Mhó-ti	Mó-tong	Dá-tá	Wá-ne
Musquito	Kón kón-ya	Ghú-suná	Pa-ti	Caret	A-nám	Mú-lú
Name	Na-yám	Ná-u	Ná-ng	Myéng	Mín	Tip-sa
Night	Rátó	Rátang	Chá ná-kó	Yá	Caret	Nou
Oil	Kón	Tel	Sú	Sát-té	A-sa	Ráthi
Plantain	Kón	Kón	Mó-syi	Mle-sai	Ung-sé	Tel
River	Khó-lá	Lá-lí	Khái-lá	Kí-á	Gíe-thí	Kón
Road	Pan-ya	Bát	Long	I-yám	U-má	Kón
Salt	Nún	Nún	Chí-bá	Sé	Chá	Nún
Skin	Chá-la	Chá-la	Ching-ia	Caret	Caret	Chá-la
Sky	Sá-a-g	Sá-a-g	Sá-a-g	Sá-a-g	Caret	Sá-a-g
Snako	Sámp	Sámp	Bí	Lá	Pu-gá	Sámp
Star	Ti-ya	Tá-ta	Nú-ng-gí	Ka-i	Caret	Tá-a-i
Stone	Pá-thái	Dor-kho	Nung-gu	Báng	Kung-bá	Pathár
Sun	Gá-má	Gá-má	Lho-ng-g-no	Nyám	U ni	Sútaí

\* The Kuswá tongue is remarkable for having, though it has nearly lost, its vowels, retained its grammar, which shows the affinity of the Kuswá to the Tukie group of tongues. The conjunct pronoun is suffixed to both noun and verb. See on page 170.

† It is almost needless to remark that in columns 1, 2, and 7 the vocables are mostly corrupt Hindi or Khas. The Dabrys, Denams, and Kuswars, all located in the Tani, where the aboriginal tongues are being gradually superseded by Hindi, as they are in the mountains by Khas. But some retain a tincture of their original language. See note at page 170.

See note at page 170

English.	Dakhi el Dahi.	Deverin.	Pudhi el Pahi	Chéping	Birimá.	Haqn, or Vayá	Kusair.
Tiger	Pág	Bág	Dhún	Já-ké-la and Já	Bá-máng	Bálo	Bácha
Tooth	Dánt	Dánt	Wá	Si-ek	Sú-a, S-wá	Lú	Dánt
Tree	Rák	Gáech	Sí-má	Si-ng, Sing-tak	Háng-dung	Sing-phung	Gáech
Village	Gáon	Gáech	Góu	Caret	A'-wá	Caret	Gáon
Water	Pa-tí	Kyú	Ját-khú	Ti	Yá-k	Ti	Pauf
Yam	Pu-áhu	Chó-yán	Sá-gí	Gó-f	Ngá	Rá-pli	Yé-tá
I	Má	Má	Núng and Já	Ngá	U'	Gó	Bhyá-gai
Thou	Tai	Tu-i	Chúng	Náng	Náng	Tá-ha	Tá-ha
He, She, It	U'	r'	Há, U'	U'	U'	Mu, Wáthi A', U'	Má-ha
We	Há mi	Hami	Já-d	Ngí-lum	Ní	Gókhata	Há-lo
Ye	Ta-he	To-ho	Chá-dí	Núng-lum	Núng	Góne-khata	Há-mu
They	U'-un	U'-ho	U'-si, Ho-si	Wó-mai	Há-dú	Mú-khata	Há-i
My	Mé-ió	Mo-ra	Núng-gu, Já-gu	Ngá-ku	Ngá-ku	Kó-me, A'-mé	Há-mug
Thy	Téro	Tó-ra	Chúng-gu	Náng-ku	Nang-ku	Ang oi Ang-mu	{ Má-ha-na Suffix, m
His, Hers, Its	U'-ker	Wok-iak	Hong-gu H-wang-gu	U'-ku	U'-ku	Ung oi Ung-mu	{ Suffix, m { Suffix, in { Hú-lo-kata { Suffix, ik
Our *	Ham-ió	Ham-iui	Já-gu	Ngí-ku	Ní-ku	A' or A-mu	Hamára
Your *	Taba-ro	Caret	Chá-gu	Núng-ku	Nóng-ku	Ang-ki oi Ang- ki-mu	Támára
Their *	U'-n-karo	Wal-ko	As-ya-gu, Asya-gu	U'-mai-ku	U'-n-kú	U'-n-m U'-n-mu	Háng-kara
One	E'k	E'k	Chí oi Chhi-gu	Yá-zho	Dé	A'-khata	{ F'k { Há-mug
Two	Dwí	Dwí	Ní oi Ni-ng-gu	Nhu-zho, Nui-z-yo	Ni	Kó-lú	Dwí
Three	Tin	Tin	Súng oi Sung-gu	Sum-zho, Sum-z-yo	Sum	Ná-yung	Tin
Four	Chár	Chár	Pi oi Pi-ng-gu	Ploi-zho, Ploi-z-yo	Bi	Chú-yung	Chár
Five	Pánch	Pánch	Ngo oi Ngo-ng-gu	Pu-ma zho	Bá-ngá	Bi-núg	Pánch
Six	Cháh	Cháh	Khú oi Khu-ng-gu	Pu-ma-z-yo	Caret	Caret	Cháh
Seven	Sát	Sát	Nhé oi Nhe-ng-gu	{ Kí-uk-zho { Cháná-zho { Chá-na-z-yo	Caret	Caret	Sát

Eight	A'th	A'th	Chyá or Chyá-ngu	Phap-zho Taku-zho	Caret	Caret	A'th
Nine	Nó ú	Nó ú	Gín on Gung-gu	Taku-zho	Caret	Caret	Nó ú
Ten	Das	Das	Gí on Gi-ng-gu †	Gyá-b-zho	Caret	Caret	Das
Twenty	Bis	Bis	Ni	Caret	Caret	Caret	Bis
Thirty	Tis	Tis	Suz	Caret	Caret	Caret	Tis
Forty	Chális	Chális	Pi i	Caret	Caret	Caret	Chális
Fifty	Pachás	Pachás	Ngé	Caret	Caret	Caret	Pachás
Hundred	So	So	Sá-chi	Caret	Caret	Caret	So
Of	Kó	Kó	Vá Yágu	Kú	Caret	Caret	Ná Kara
To	Lo	Ki	Vá-ta	Sú	Caret	Caret	Iá
From	Nhé	Sú	Áng	L'	Caret	Caret	Báho, Dékhi
With	Su	In	Nang	Háng	Caret	Caret	Su
In. On	Yá. Héi	In	Gán-in-né	Caret	Caret	Caret	Kana-
On. Upon	U'pae	U'pae	Caret	Caret	Caret	Caret	Kua To. F'
Now	Yáho	Ákhan	Alaga,	Caret	Caret	Caret	Já-then
Then	Wóhe	Takhen	Wéhe	Caret	Caret	Caret	A'-then
When	Káho	Káhu	Gwé-thé	Caret	Caret	Caret	Ká-then
To-day	A'ju	A'ju	Tha-a	Té-n	Caret	Caret	A'-ja
To-morrow	Kálá	Ká-lhi	Kín-chi	Syáng	Caret	Caret	Kál-hi
Yesterday	Kálá	Ká-lá	Mr-zyé	Yón	Caret	Caret	Ná-kana
Here	I'-eh	Yé-ti	Thú-gá-thá	Caret	Caret	Caret	Kál-hai
There	U'-eh	Wó-ti	I'ong-tha	Caret	Caret	Caret	Ach-na
Where	Ká-chi	Ká-chi	Gú-thá	Caret	Caret	Caret	U'-eh-na
Above	U'para	Ákásat	Cho-gu-tha	Caret	Caret	Caret	Ká-chi-na
Below	Ilé	Hé-then	Ko-gú-thá	Caret	Caret	Caret	U'para
Between	Májhan	Májhen	Dai	Caret	Caret	Caret	Ilé
Without.	Báhu	Báhu	Pen-há	Caret	Caret	Caret	Májhan
Outside	Báhu	Báhu	Dohu	Caret	Caret	Caret	Báhu
Within	Báhu	Báhu	Ta-pa-le	Caret	Caret	Caret	Báhu
Far	Táho	Tá-ha		Dyáng-to	Caret	Caret	Dó-lo

<sup>v</sup> These are plurals. I subsequently found that some of these tongues have duals also, as well as separate pronominal affixes. See Vkyu grammar in sequel for a sample.

<sup>f</sup> Ang = my; angmu = mine; and so of the others. See full treatise of Vkyu in the sequel.

<sup>†</sup> Gu', affix of all the numerals, as of all the pronominal and other qualitatives, is the minor of gender. The major is hma, as in Néwari, to which tongue Fala is closely allied.

English.	Dagha vel Dahi.	Deuvelir.	Pudhā vel Pachu.	Chīpātug.	Ehramā	Huyn, or Vāpā.	Kasendā.
Near	Nā-gk	Yén-chi	Nhyar-ke	Loak-to	Ka-nyak	Khē-wa	Pas-yong
Little	Chūt-lu	Chūt-ek-pe	Bhā-chā	Caret	Son-bi	It-hang	Thue
Much, Many	Dhēai	Dhēé	Chō-hōng	Jhō	Bāt-ho	Chung-pagak	Dhōe
How much	Kat'-ha	Kat'-ha	Gau	Caret	Ku-wa	Sung-yo	Katak
As	Ja-sa	Jā-nhō	Gé-ié	Caret	Jūn	Hāng-ngā	Jā-sege
So	Wō-sai	Tā-nhō	Hé-ié	Caret	U'chi	Mé-nā	Hā-sege
Thus	Yé-sai	Ye-nhe	Gi-ré	Caret	Hé, Khāksā	I'-na	I'-sege
How?	Kā-sai	Ka-nhe	Gi-to	Caret	Hé-tu	Hung-ngā	Kā-sege
Why?	Caret	Caret	Khyá'	Caret	Caret	Mie-pa	Kyū-hm
Yes	Hō	Té	Má-khi	Caret	Mó, Lik	Dik-sa	An An
No	Hō-né	Jū-nū	Mí-re	Caret	Mami, A-hk	Mā Ma-nom	Nā
Do not	Jūn	Sā Stúá	Khá Lá	Caret	Man	Thā	Mā-mā
And	Ka, Pún	Lāne, Né	Ki, Lá	Caret	Wóng	Lá	Gyū
Or	Ti	I'	A'khyá-gu	Caret	Ké	Ki	Ná
Which, Jón	I'-se-k	U'	Hónkhyá-gu	Caret	Hé-tu	Sū-do	Jó
Which, Tón	U'-se-k	U'	Gū-gú, Gū-hmo	Caret	Hó-tu	Mi-do	Hfule
Who?	Kó-no	Kó-hnk	Chala	Caret	Hai	Sú	Ké
Something	Kyá-há-pe	Ki-chhu	Sūnung	Caret	Háng	Mis-cho	Ké-hu
Somebody	Kóho-pun	Kó-lhu	Bhung-gu-hma +	Caret	Sóng	Sū-na	Ké-hu
Good	Niko	Sajhá	Bhung-gu-hma +	Pr-to	Gá-do	Nul'-kamo	Dhala
Bad	Bón-tha	Bón-sajha	Ma-bhung-gu-hma	Pr-lo	Ma-dó	Mamng-nul-	Nakhaja
Cold	Chiso	Chiso	Khu-khu-tha	Yés-to	Chiso	kamo	Chiso
Hot	Tā-to	Tā-to	Kwá-gu-hma	Dhā-to	U'dim	Khémka	Tā-to
Raw	Kā-cho	Caret	Ka-zhu-gu-hma	Caret	Pón	Jé-ta	Ká-cho
Ripe	Pā-ko	Caret	Bú-gu	Caret	Ku-ming	Chala-mo	Pā-ko
Sweet	Gúe	Gúro	Chag-gu	Nim-to	Kyá-syā	Mín-mo	Gúro
Sour	Sy'-syé	Ko-ro	Pa-lu-gu	Nim-lo	Kyá-só	Chin-Ji-mo	Nā-gúlyo
Bitter	Ti-ta	Ti-ta	Khá-khá-dha	Caret	Kyá khai	Khā-chim	Ti-to
Handsome	Rámio	Caret	Bāng-lā-gu-lua	Dyāng-to	Ku-syén	lung	Banala

Ugly	Upe-ramo	Carēt	Bāmala-gu-hma	Pu-lo	Má-syón	Mam-bung	Nakha <sup>a</sup>
Straght	Sōjho	Sō-lar	Ti-pyung-gu-hma	Dhim-to	Carēt	(Héng-chéng-mo	Sōjho
Cracked	Kwón-káo	Bán-ko	Phar-só-gu-hma	Dóng-to	Bán-go	Ko-ko-láng-mo	Bāng
Black	Kwá-táro	Kál-dá	Há-kú-gu-hma	Gal-to	Chú-lung	Khiák-chung-mi	Kál-dá
White	Góro	Góro	Tyú-gu-hma	Bhám-to	A'ho	Dawáng-mi	Pán-dal
Red	Kak-ta-ro	Háro	Sí-dh-gu	Dá-to	Pháya	Lung-chung-mi	Pil-la
Green	Lámo	Lámo	Wón-wón-dha	Phéto	Sik-sik	Gín-tung-mi	Haidáo
Long	Chóti	Khátó	Tá-há-gu †	Carēt	Kiwo	Phín-ta	Lámo
Short	Diénga	Algo	Pán-ha-gu	Carēt	An-yak	Mam-phín-ta	Chóti
Tall	Nanar	Hócho	Khié-so	Carēt	Alloak	Jóng-ta	Algo
Short	Bát-ko	Bát-ke	Hwongu-dha-gu	Carēt	Ayak	Tió-tin	Hó-cho
Large				Brón-to	Alham	Hóng-ta	Baa
Small	Náni	Chót-ke	Chú-ja-gu	Mar-to	A'mi	Choh'mi	I'ba
Round	Dallo	Dúmo	Chúg-dha-gu	May-yo	Dallo	Kú-kúl	Dal-lo
Flat	Chép-to	Gó-ná-gu	Phé-chya-kyen-gu	Carēt	Nim-bu-le	Teng-teng	Samh
Square	Kát	Chép-to	Pékung-la-gu	Carēt	Chá-patya	Carēt	Chá-patya
Flat	Móto	Móto	Lióng-lmo	Carēt	Ki-cho	Lón-ta	Móto
Thin	Dú-bio	Dú-bio	Gang-si-hma	Carēt	Má-chho	Gó-ta	Khéngalo
Weakness	Thá-kin	Hadyalla	Nél-nu, Ngál-nu	Carēt	Kitu-khwi	Jób	Carēt
Thrust	Pas	Trkha	Pyá-há	Carēt	A'wáphang	Ti-daksa	Trkha
Ifunger	Bhú-kha	Bhúk	Há, He-nu	Carēt	U'yangkélé	Sóksa	Blók
Eat	Khóu	Khá-ik	Né	Jé-che, Jhí-sa	Chá	Já-che, n,	Khá-ik
Drink	Pyú	Khá-ik	Tó-in	Túm-che, Tum-sa	Syá-ngá	Já-ko, a,	
Sleep	Sát-uk	Sút	Dyún	Em-che, Yem-sa	Ná-wa	Tung-che, n	Khá-ik
Awake	Chétas,	U'th	Dón	Tyok-che	Só-wa	Im'che	Sut-on
Laugh	Hans-uk	Rhyás	Nhí-li	Nhí-s-che, Nhí-sa	Nó-ya	Thá-m'che	U'thou, Uth-on
Weep	Ró-uk	Hán	Khwé	Rhí-as-che, Rhí-		Sí'-che	{ Há-kou
				a-sa		I'-sche, Yés-che	{ Hask-on
						O'k-che	{ Da-ka-on
							{ Da-ka-on

<sup>a</sup> Jon and ton, as well as kon, are Hindi and Urdu—languages very rich in relative and correlative terms. At first, I got professedly equivalent terms in these Tatar tongues, but afterwards I saw reason to doubt their accuracy, as being contrary to the genius of these tongues—a point as to which see the full treatises on Yáyu and Báhu in the sequel.

† For the affixes gu, hma, see note at the word “ten,” supra. Dang and dha respectively are quasi-equivalents, sometimes substituted, but rarely added.

‡ Tá-ha-gu, quod (gu) longitudine (ha) magnum (ta). So púta-ha-gu is quod longitudine parvum (púta). Ha is the generic sign of long things.

English.	Dagha vel Daba.	Dénwár.	Paghá vel Paha.	Chépáng	Bhrámá.	Háya, or Yáya.	Kuswár.
Speak	Bóat-uk	Sa-1ha	Lhá	Nhó-s-che.	Kha-lá-wa	It' Dáwa-hó	Ha-on
Be silent	Jánba-a-uk	Júsá-1há	Sunán-ehón	Caret	Má-pé Má-	Pat *	Ghan-on †
Come	A'-úk	An	Yá	Caret	Thá-yá	Thát-it	Máma-hor-on.
Go	Já-úk	Já	Lá-són	Caret	Thá-yá	(yung-yon-che)	Mama-bot-on
Get up	U'ú-úk	U'ú	Dáng-ehon	Chung-sa	Yé-ngá. Yen-ga	Phí †	A'he
Sit down	Ras-uk	Baa	Kung-ehon	Mú-sa	So	Lá-lá	Ná Ná-hm
Walk	Ind-uk	Chól	Gó	Whá	Mú-sa	Y'ep-che	U'ú-on
					Syó Jéwa	Mó-cho	Ha-on
					Whá-sa	Khók-che	Nón
Run	Dó-gar-uk	Dúgar	Kéng-gno	Kí. Kísa	Gé-gwé-ya	Láng-che	Dhou
Give	Dí-hik	Dí-ik'	Ke-n-go	Bú-1 §	Pyú	Há-to	Dé-ik
Take	Lé-hik	Lé-ik'	Bi-ehon	Lé-1	Thá-yo	Dó-ko	Né-ik
Strike	Thá-thá-ik	Mán-ik'	Há-ya	Caret	Mó-tó	Tóh-po	Thá-tha-ik
Kill	Káti-ik	Mán-ik'	Pá-li	Caret	Sáto Aprito	Sish-to	Hnka-ik
Bring	An-ik	A'nuk'	Bú-yá	Caret	A-pri-to	Yúk-to	An-ik
Take away	Léi-ik	Léga-ik'	Búláson	Caret	Khá	Psh-to	Né-hm
Lift up	Bok-uk	Algá-ik'	Bú-gno. Bu-n-go	Caret	Yáng-guó	Lak-to. La-k-to	Alga-ik
Put down	Rák-uk	Dhár-ik'	Tí-gne. Tí-n-ge	Caret	U-yo-gno	Ré-ko	Thé-ik
Hear	Sún-kare	Sún	Thá-í	Sá	Caret	Tá-ko	Thá-ko
Understand	Búh-kare	Búh	Thá-í	Caret	A-só-yo	Hón-ko	Sunou
Tell. Explain	Ká-huk	Sa-1ha	Kén	Nhó-s-che	Báz-dyú	Sé-ko	Thouon
					Chí-só-yo	Ish-to. Boh'-to	Ghanan-ik

\* Throughout the Háya column the suffix is the reflexive sign, to, ko, vel po, the transitive, it, hó, and bo' are contractions for i-to vel ish-to, há-to, and bo'-to. As nature suggests, in point of sense both signs are applicable; thus, ish-che, speak to thyself, ish-to, speak to him, to some one; ha-s-che, give to thyself; ha-to, give to him. Sis-che, learn = teach thyself, ish-to, teach another. In the other tongues which are losing these nuances they are less clearly explicable. See Váya grammar in sequel.

† On is the neuter or reflexive formative, as ik is the active, and added on makes the former passive—e g, from 1000 ghan, to speak, ghan-au-mi, n, I speak, utter.

‡ Pm is a sample of the primitive and neuter verb. There are several other s implies in the other columns. See grammar in sequel.

§ I' vel ya of Pahi, Chépáng, and Bhrámá is the transitive or active sign, as in Névai and Telugu, though unrecognized as such in either.

|| Ik, it will have been seen, is the pronominal affix of the third person. The whole, and their ay, acation, may be given in this place —

Baba-in, my father

Baba-in, thy father

Baba-ik, his, her, anyone's father.

Saken-in, I can

Saken-in, thou canst

Saken-in, he, she, it, can.

Thatha-r-ik-an, I strike (him or it, transitive)

Thatha-r-ik-an, thou striketh

Thatha-ik-un, he strikes



## Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Népál.

English.	Kusúnda.	Pák'hya	Thák'sya.	Tháru
Am	Kái	Bayálo	Nammar	Bayár
Amaranth, } the grain }	Bhartu	Bethyang	Bhendó	Rámdána
Ant	Pyai ki	Krímula	Nato	Doká
Arm	Táu bi	Hát, H. K.*	Yá	Hát
Arrow	Muyu	Kádhá, H. K.	Tumé	Khándha
Barley	Jo	Jou, H.	Chíka	Jau
Bird kind	Kotau	Cháda, H. K.	Nom'ya	Chirai
Ditto, male	Gyá kotau	Bhálya cháda, K.	Nom'ya dhó	Chirai
Ditto, female	Gimi kotau	Póthi cháda, K.	Nom'ya iso	Chirai
Bitch	A'gaigimi	Kyatái chhow ri	Nagamoma	Pilli
Blood	Uyú	Ragat, H. K.	Ká	Lohu
Boat	Wai Wou	Dúga, K.	I saba	Náu
Boar	Yásgyá Higyá	Baigan harra	Tili	Suwar
Boiled rice	Káddi	Bhát, H.	Bhát, H.	Bhát
Bone	Gou	Hád, H.	Nati	Hád
Boy	Tala sái	Kéta, K.	Kala chája	Ketá
Buffalo kind	Mahi	Bhaínsa, H. K.	Mai	Bhaísa
Ditto, male	Máhi-gyá	Bhaínsarángo, K.	Mai rágo	Bhaísá
Ditto, female	Máhi-gimi	Máu bhaínsa	Mai móma	Caret
Bull	Nogmwa gyá	Ballasádh, H.	Hméyese	Ságha
Cat kind	Birálo	Billo, H.	Nobar	Birála
Ditto, male	Birálo gyá	Dágo birálo	Nobar kho	Birála
Ditto, female	Bu álo-gimi	Chhámi birálo	Nobar hmo	Bu ála
Calf, male	Nogmwachyáchi-gyá	Báchho, H. K.	Hméchaja	Báchhá
Calf, female	Nogmwachyáchi-gimi	Bad	Hmé chájasimo	Báchhi
Child kind	Gitasé Chyáchi	Chhóra chhóri } Kétaké, K. }	A'lópicám	Ladikábálá
Child, male	Gitasé	Kéta Chhóra, K }	Kalachája	Ladiká
Cow	Nokmwa gimí	Nánu bálakha, H. }	Hmé mama	Gáye
Cock	Tab'gyá	Gái, H }	Caret	Mur'ga
Crow	Káuwa H.	Bhályakukuddo, K }	Ghábráng	Káuwa
Daughter	Taksé	Kág, H }	Chame	Béti
Day	Dina	Chhón, K. }	Sar	Dina
Dog kind	Agai	Diuso, K. }	Nága Nak'yu	Kúttá
Dog, male	Agai gy'a	Kyatái	Nak'yughyutya	Kúttá
Ear	Chyáu	Kyatái dangó	Hna Nha	Kán
Earth	Doma	Kán, H. }	Sa	Máti
Egg	Góá Gwá	Máto, H. }	Chhyárkyaphúm	An'da
Elephant	Hátti gyá	Phul, K. }	Lam'boché	Háthi
Ditto, female	Hátti gimí	Hátti, H. }	Lam'bochéhmhyo	Háthi
Ewe	Ghalogimi	Mákuna, H. }	Ghyúmama	Bheti
Eye	Chuning	Caret	Mi	A'akh
Face	Hángná	A'akhá, H. }	Lí	Muhu
Father	Pái	Mudhá, H. }	A'bo	Bábá
Fire	Já	Babai	Hmé	A'gi
Fish	Gnása	A'go, H. K. }	Trang gná	Machheri
Flower	Gipoón	Máchhá, H. }	Ro	Phul
Fowl kind	Táp	Phul, H. }		
Foot	Chán	Kukura, K. }		
Fruit	Yegryan		Malethin male	Pángogóda
Girl	Taksé	Phala, H. }	Phum	Phar
Gram	Kadiyun	Keti, K. }	Mrm	Ladiki
Goat kind	Mijha	Caret	Caret	Anaj
Goat, male	Mijha gyá	Boko, K. }	Rámo	Chhegadi
		Boko, K. }	Rámogyá	Chhegadi

\* H for Hindi, K for Khas, see note at page 165. In the Tháru column I have not thought it worth while to indicate the endless borrowings. For the Kusúnda and Chépaug tribes, see J. A. S. B., or No. XXVII. afore cited.

English.	Kusúnda.	Pakh'ya.	Thák'sya.	Tháru.
Goat, female	Mijha gimi	Bákhro, K.	Rámomá	Bághiya
Hair	Gyal-i	Ráwa	Chham	Bár
Hand	Gipan	Hatkela	Yáyáthip	Tar hatti
Head	Chipi	Manto	Ta	Mudi
Hen	Táp gimi	Kukhurako	Caret	Murgi
Hō-kind	Hí, Yása	pothi, K.		
Horn	Ipung jung	Har'ra	Tih	Suwar
House	Báhi	Sing, H. K.	Ru	Sing
Husband	Dúwó	Ghar, H. K.	Ghum	Ghar
Iron	Phalám	Lóg nyá, K.	Mrinthin	Caret
Leaf	Hák	Khadar	Phré	Lóha
Leg	Nawágichán	Pát	Lhá	Pátá
Light	Jina ikya	Godá	Phale. Bhaletthn	God
Maize	Makai	Urt bátti	Muthnangmu	Anjoriyo
Man kind	Mih'yák	Ghóga	Makai	Makáya
Ditto, male	Mih'ya dawái	Manchha	Mh	Manhai
Mare	Caret	Log nyá, K.	Pyung	Caret
Millet or Kongani	Kwá chhó	Caret	Támama	Ghodi
Millet or Kodo	Mádyi. Mazyi	Caret	Dhéya	Tágnun
Monkey, male	Ugu	Kódo	Rangre	Madúwa
Ditto, female	Ugu gimi	Bádar, H. K.	Pángdar	Báuar
Moon	Jun	Bádarni, H.	Pángdarsyá	Bádari
Mother	Mái	Chan'drama-bel', H. K.	Láti gná	Chand'ra-majún
Mountain	Parbat	A'má	A'má	Mahatári
Mouth	Birgyád Dugyang	Páhar, H. K.	Yedadhyu	Par'bat
Mosquito	Caret	Múkha, H.	Sung	Múkha
Name	Gij	Pokha	Polornaba	Mas
Night	Ing gai	Ná u, K.	Mín	Ná u. Ji
Oil	Jing	Ráti, K.	Mun	Ráti
Old man	Caret	Tel, K.	Chhigu	Tela
Old woman	Jigel. [Nogmwa	Caret	Khéba	Budhá
Ox kind	Nwágwá. Nógo.	Caret	Khúgyu	Budhiyá
Paddy, or rice in husk	Chhusum	Caret	Mekínaba	
Plantain	Mochá	Dhán, H. K.	Mlasam	Jadhan
Ram	Bhanták. Ghologya	Kela, H. K.	Tatung ro	Kera
Cleaned rice	Kádiyun	Caret	Ghyu kidaba	Baigan-bhátá
River	Gimmekoná	Khola, K.	Mla	Chá ur
Road	Won	Báto, K.	Umdakyu	Kholá
Salt	Huk vi	Dáto, K.	Ghyám	Rastá
Sheep kind	Gholo	Nún, H. K.	Chacha	Nun
Skin	Gtán	Caret	Ghyu	
Sky	Lágá i	Ohhála, H.	Dhi	Chám
Snake	Tou	Sarga	Mu	Caret
Son	Tala sái	Sápa, H. K.	Puđhi	Sápa
Star	Ing gai	Chhorá, K.	Jha	Taranggan
Stallion	Caret	Tára, H. K.	Sar	
Sow	Higimi. Yásagimi	Caret	Ta	
Sun	Ing	Bugani harra	Tih moma	Sugarni
Tiger	Dájá káuh	Ghama, H. K.	Ghán gní	Ra uda
Tooth	Toho	Bágha, H. K.	Saughini	
Tree	I'	Dáta, H. K.	Ná	Bágha
Vegetable	Mál ghyák	Rukha, K.	Gyo	Dáta
Village	Lábhang	Ság, H.	Ghyung	Gáchh
Water	Táng	Gá u, H. K.	Dhap	Ság pattá
Woman	Ning dai	Páni, H. K.	Hál	Ga won
Wheat	Gabun	Kya	Kya	Páni
Wife	Ningdaimyáhoa	Mrin	Mrin	Meráru
Yam	Byalougolandán	Gahun, H.	Karu	Gohun
I	Chi	Baig'ani	Mrinhmí	Jani
		Caret	Hmau dau	Hanmul
		Ma	Ghyáng	Hang

English	Kusūnda.	Pak'ya.	Thak'sya.	Thuru
Thou	Nu	Ta	Gna	Tong
He. She It {	I' si It'. Tok' - } pya' Gida }	U'kya	Chana. H m	Utu
We two Dual	Tok'jhi'na	Caret	Ghyangsi	Hángdu
Ye two	Nók'jhi'na	Caret	Gnisi	Tongdu
They two	Gidajhi'na	Caret	Hmí si	Unudu
We all Plural	Chóbaki [iáki	Caret	Ghyang cha	Hang log
Ye all	Nokibaki Toga-	Caret	Gna cha	Tusal
They all	Gidabaki	Caret	Hmichá	Usal
Mine My	Chiyi	Meio. K	Ghyang ge	Caret
Thine Thy	Niyi	Tcio. K	Guá ye	Caret
His Hers Its	Gidayi	Usai ho, K.	Hmí ye	Caret
Ours Dual	Tok'jhinayí	Caret	Ghyang si ye	Hamarnu hye
Yours Dual	Nok'jhinayí	Caret	Gni si ye	Caret
Theirs Dual	Gidajhinayí	Caret	Hmí si ye	Uduwonko
Ours. Plural {	Takibakimida	Caret	Ghyang cha ye	Hámlogkau
Yours Plural {	Chobakiyida	Caret	Gna cha ye	Tahárasabake
Theirs. Plural {	Nokibakiyida	Caret	Hmí cha ye	Unakara
	Gidabakiyida	Caret	Hmí ye ke	
One	Goi sáug	Yek	Di	Yek
Two	Ghigna	Dúu	Gni	Dúu
Three	Dáha	Tin	Som	In
Four	Pinjáng	Chár	Bla	Chár
Five	Pagnangjáng	Pách	Gná	Páche
Six	Caret	Chha	Tu	Chha
Seven	Caret	Sát	Gnes	Sát
Eight	Caret	A'th	Bhre	A'th
Nine	Caret	Nau	Ku	Nau
Ten	Caret	Das	Chyu	Das
Twenty	Caret	Bis	Gniyu	Bis
Thirty	Caret	Tis. H. K.	Sombu	Tis
Forty	Caret	Chális. H.	Bhbyu	Chalis
Fifty	Caret	Pachás. H.	Gnasyu	Pachas
Hundred	Caret	Saya, H.	Bhra	Sau
Of	Nata jin	Ko, H	Chaye	Keha
To, dat and acc.	La i, K	La, T	Dhyári	Keráke
From	Jáng jai	Báto. K.	Kyáche	Paudádekhábat
By Instrumental	A' i	La. K.	Kau	Le
With Cum	Tángche	Saza	Gnávero	Saga
Without. Sine	Káuthá i	Bholi	Arobhoja	Náhiho i
In	Tái	Beli	Hisono	Bákinahú
Now	Ipwaji	Yeso	Ghyángchye	Amái Abhai
Then	Nhu	Caret	Khaghángchye	Nabhai Tabhai
When?	A'sahi	Caret	Tigui	Kabahu
To-day	Itwaji Ipwaji	A'ja, K.	Námú	Aju
To-morrow	Gorak	Bhóli K.	Tila	Kálhi
Yesterday	Bunágá	Hijo, K	Kemichuri	Byáhan
Here	Tau wa	Yétá K.	Kesichosi	Yehara
There	Isága	U'ta, K	Khatáikhanti	Uhaia
Where?	A'naka.	Kóta, K.	Tomi	Kánha
Above	Diasu ok	Hapia	Caret	Upara
Below	Tumái	Tala, K	Masi	Tare
Between	Gijhágda	Májha, K	Kung ri	Biche
Without Outside	Bangjo	Báhu, K.	Pheloi	Baheta
Within	Wáha	Bhita, K.	Nhári	Bhita
Far	Isinha	Táhi	Charí	Uhá
Near	Ista	Nesai	Nyese	Inyá
Little	Dyoro	Yokai. Thokai	Chupú	Thoro
Much	Mung gni	Mauti	Dan há	Bahut
How much?	A'sina	Kati, K	Kang nya	Ketaná
As	Natiya	Caret	Khajibá	Jaisan
So	Nápawai	Caret	{ Khapribá } khaju }	Wunaisan

English.	Kusánda.	Pákh'ya.	Thák'sya	Tháru.
How?	Natuwan	Caret	Khajulába	Caret
Taus	Tantan	Caret	Ho alába	Hán
Yes	A'yabakiho	Hóhó, K.	Hín	Náhibá
No	A'yewá	A'sin	Aí	Náhi
Not	Prohibitive Hyá	Na, H. K.	Kino	Rahare
And	Ciret	Ra	Bikgang	Ká
Or	Caret	Caret	Howochuchhyáng	Ihe
Thú.	Tá i Ta.	Yehi. Yó, H	Pa áng kyungpa	...
That	Is-i It	Wóhi. U', H.	Cha. Khapami	U
Which	Jón { Hágum'ya hak, vel nag-it	Jimanchha	Khanángpémhi	Kunmanai
Who	Tón { Nataum ya hág- it vel hak	Jaunaman- chha, K.	Khajupémhi	Umanai
Which	Kón * Nátat	Kaunaman- chha, K.	Tá	Kaunmanai
Who	Nátáng	Kyá, H.	Khajupero	Ká
What?	Nataum'ya hágit	Kéhi bastu, H	Khajang pemhi	Kunbastu
Anything	Nataum'ya hak	Kohimán- chhá, H.	Sabadhyángpá	Konamana
Anybody	vel hyák	Báhiya Ní- ko, K	A'sbá	Niman. Bad- hai
Good	Wayaki	Ghatiyá Behor	Na ásbá	Tinman
Bad	Ka ingbarai	Chiso, K	Sim	Thandá
Cold	Kháng go	Táto, K.	Lhap	Chuhan
Hot	Bhrok	Kácho, K.	A'telehá	Kácha
Raw	Ben	Páko, K.	Tyáhejba	Pákal
Ripe	Pakog	Gulhyo, K	Koghíhá	Mithá
Sweet	A'hal			
Acrid, pungent (as red pep- per, &c)	Byá	Piro, K.	Swobá	Tin
Bitter	Kátuk	Tito, K.	Kambá	Tin
Sour	Dam tan	A'milo, K.	Kimbá	Khattá
Handsome	Wayamya hák	Rámro, K.	Bastu. Mhik- yahepá	Besmanai
Ugly	A'ingbarai	Caret	Mhi ákyáhopá	Bauramani
Straight	Caret	Tersai, K	Tananphirphai	Soyh
Crooked	Wáng káng	Báng go, K.	Yeba	Tat
Black	Páng sing	Kálo, K.	Maláng	Kariyá
White	A'sai	Séto, K	Tarpa	Ujar
Red	Bán ubá	Ráto, K	Walá	Lál
Green	Hariyo, K.	Hariyo, K.	Phin	Haiyer
Long	Hwang gai	Lámo, K	Hrimba	Lambá
Short	Poktok	Chhoto, K.	Rimba	Chhot
Tall	Phyong	A'go, K	Bauchhenba	Uchcha
Short	Poktok	Hochó, K.	Putulu	Nícha
Small	Hungkoi	Sánu, K.	Chángba	Chhot
Great	Wogonrái	Thúlo, K.	Théba	Mot
Round	Mang gni	Bátulo, K.	Ghíghíba	Gola [bate
Square	Chárapáte, K.	Chárapálo	Bhúrchhówa	Cháarakuna-
Round	Dallo, K.	Dallo, K.	Bhumíba	Díela
Flat	Chyangkáng	Pátulo, K.	Pabapilhe	Pánarabang- pánang
Fat	Biji	Móto, K.	Dhum'wa	Mot
Thin	Gnaráu	Háuyáko	Jyaíba	Dabar
Weariness	Balangba	Galelágvo	Bhalápi	Thákali
Thirst	Táp yáu	Pámitis, H. K	Kejuphi	Pipás
Hunger	Idáng	Bhok lágvo, K	Phothanjí	Bhok
Eat	A'm	Gáu Khú- wa, H. K.	Lhila	Khai
Drink	Táng gonong	Piu, H. K.	Pi u	Piyal. Pilá- yaba
Sleep	Iptu (° Causal)	Saira, H	Nhuko	Sutali

\* See note aforegone at page 169.

English.	Kusúnda.	Pal'llya.	Thak'sya	Tháru
Wake	Blengwoto	U'tha, H.	Réto	Uthali, Jagal
Do	Au ó Au wo	Harihal	Lhaú Lau	Kara
Do not	Ambl	Janahára	Thalaú	Nakara
Lugh	Nakyaba	Hás, H.	Gneto	Káhasal
Weep	Jháma ó	Sanchha	Táko	Káro ól
Be silent	Abáginebin	Chochua	Lhemthalo	Chupmaho
Speak	Pwaktoba	Caret	Tyáto	Bola
Do not speak	A'noktabin	Janabol	Tha tyáto	Nabol
Come	Agga	A'ija, K.	Khau	A'wá. Yánha
Go	Dá	Baija	Hero	Jáá
Remain standing	Loengwóto	Pakhanataba	Pianhogatu	Khadárahawa
Stand up, get up	Loengwóto	Utha, K	Gnajurpa	Khadáhó
Sit down	Bhingwoto	Basa, K.	Túpa	Baith
Walk or move	Aban	Hat, H.	Hero	Chal
Run	Gorgowóto	Phalála	Gninahero	Dhába
Give	A'i	Dcu, K	Pino	Dada
Take	Má	La, K	Bhakáu	Lala
Strike	Pungbógo	Kúr K.	Táu Thopáu	Már Maráu
Kill by cutting, cut down	Puwágo	Kát K.	Thagothái áti	
Kill anyhow, i.e., destroy,	Wagdágo	Márideú, K.		Már
Kill with stone or other missile	Yuphwágo	Hán, K	Pino	Kát
Bring	A'i	Lyálya, K.	Bhakau	Lyáre Léare
Take away	Wá	Láljá K.	Bhoro	Léjare
Lift up	Yúhngwajo	Bok, K	Ttithouko	Uthá o Lád
Put down	Gyá'g'mo	Bisa	Thano	Rákhaire
Hear	Mang'bo	Suna, K	Nagnimo	Suna
Understand	Caret	Bujha	Ghau	Bujhare
Tell or relate	Wongdágo	Kaha K.	Bhugho	Kahare
I beat	Ki-pomatanhau	Man kut'chhu *	Gnajai toba	Hama marilá
We two beat	Pokjhignaí	Hamidwí	Gnigni to-	Hamadunu
Dual	pomatanhai	kut'chhu	baká	marilá
We all beat	Tokkhágvai	Hamhau	Gnignichai	
Plural	pomatanhai	kut'chhu	tobamu	Raura marila
Thou beatest	Nupomatawa	Ta kut'chhas	Chyang chai-	Raura marila
Ye two beat.	Nokjhegna	Timidwí	tobá	
Dual	pomatawa	kut'chhu	Namagni to-	Rauradunu má-
Ye all beat	Nokkhagpoma-	Tuniharú	bamu	nila
Plural	tawa	kut'chhu	Namacha to-	Raurapang-
He, she, it beats	Gida pomatawa	U kut'chha	bamu	chanmarila
They two beat	Gidajhigna	Undwí kut'-	The tobamu	U marila
Dual	pomatawa	chha	Thamagni to-	Udunu marila
They all beat	Gidbki poma-	Unharu kut'-	bamu	
Plural	tawa	chhu	Hmichaka	Unaloga má-
I am beaten	Tangda pung-	Malai kut'chha	tobamu	nila
We two are	mat'bahani		Gnazir tobamu	Hamake marila
beaten Dual	Tokjhigai po-	Hámidwilai		
We all are beat-	marabai	kut'chha	Gnign to-	Hamdunuké
en Plural	Tokkhádai po-	Hámiharulai	bamu	marila
He, &c., is	Gidoddingidai	kut'chha	Guni tobamu	Hámalogake
beaten	pungmataba	Uslai kutta-	Caret	marila
They two are	Gidajhigai	chha		
beaten Dual	pungmataba	Un udwilai	Caret	Woduke marila
They are all	Gidakhaigi	kuttachha		
beaten Plural	pungmataba	Unharulai	Caret	Wologanake
		kut'chha		marila

\* The rest of this column is native Khas or Paoatya, as also all the other words having the "K" subjoined. The corrupt Urdu or Hindi of Tharu is too valuable and incessant to need a mark. The Tharu tongue like the Kooch and so many others of the T'u from Hindwai to Assam, is fast merging in the proximate Arian tongues, and so also the Hill dialects into Khas

COMPARATIVE VOCABULARY OF THE SEVERAL LANGUAGES (DIALECTS)  
EASTERNMOST PROVINCE OF THE KINGDOM OF NÉPAL, OR THE BASIN

English.	Rodong, or Chamling.	Rángghénbūng.	Chhingtángya.	Náchheréng.
Air	Hyú	Heek. Hak	Him'ma	Hí. I'
Amarau	Lúng'ma	Chhénnā. U-chen na*	Chhénnā	Chípa nám
Ant	Chikárépa	Sáchakáwa. Chikyāng	Póngkharók	Chhámalyú
Arm (see Hand)	Chhu	Chhuk U-chho*	Muk	Hú u. Hu hú
Arrow	Bhé	Bhyé Bhé U'bhé*	Phésúk. Phesu k	Bé í
Barley	Yéwa dām. Wádām	Tongchhóng	Jáma. Jáwa	Chhóng kha
Bird kind	Wása	Chhóngwa	Wása	Chhó wa
Bird, male	Wása opá	O'pa chhóngwa	U'pa wása	U'pa chhó wa
Bird, female	Wása óma	O'ma chhóng-wa	U'ma wása	U'ma chhó wa
Bitch	Khlíma	O'ma kochuwa	U'ma kochuwa	U'ma haaga
Blood	Hí. Háa	Há Héu	Há li	Hí
Boar	Ópa bó. Húpa Hwí pa	O'pa-bá. Yútpabá	U'pa phákh	U'pa bóó
Boat	Náwa	Náwa	Dóng'ga	Dúng'ga
Boiled rice or Bhat	Rón	Kok. Koo	Kok	Já. Rákojá
Bone (see horn)	Sár'wa Sárú- wa †	Sá yúba. Yúwá (Pí yúwa, cow's bone)	Sárúk wa	Tu prú. Tu pru
Boy	Sorron chha- chhá	Dú wachhachhá	Yém bichhá	Wáchchha chhá
Buffalo kind	Báhra Maisi	Sángwa	Sángwa	Méisá. Meis
Buffalo, male	Um'pa maisi	O'pa sáng'wa	U'pa sángwa	Um'pa méisá
Buffalo, female	U'mma maisi	O'ma Sáng'wa	U'mma Sángwa	Um'ma méisá
Bull	Pi umpa	O'pa pít	U'papít	Wáchchha piya. Um'pa péya
Calf kind	Pí úmchhá	Pitchhá Pih'chhá	Pitchil	Pími úmchhá
Calf, male	Pí úmpa úm- chhá ‡	O'pa pitchhá	U'pa pitchilé	Pími úmpa- chhá
Calf, female	Pí úmma úm- chhá	O'ma pitchhá	U'mma pitchilé	Pími úmma- chhá
Cat kind	Bé ra	Sur'ma Minima	Púsú	Manima
Cat, male	Bé rapá	O'pa minima	U'pá púsú	Umpá manima
Cat, female	Bé ramá	O'ma minima	U'mma púsú	U'mma ma- nima
Child	Chháchi. Yáyachhá	Chhá chi Ma- nachhá	Chh'a che	Chhámú wa

\* U prefixed is the pronominal definite, ó of ópa and óma is the same U' vel ó. eu is best, French eu in heure, beur.

† In this and the following columns the sú prefixed is the generic definite (sú = flesh). Very generally words used singly must have the pronominal or the generic definite. In composition both fall away, especially the latter, thus, "bone" of column 2 is yúba or sáyúba, but cow's bone is pí yúba. In "skin" of this column the word is given in all three ways—hókwa, úok'wa, and sáok'wa.

‡ Pí úmpa úmchhá, literally cow, its male, its young (see the words for father and mother,

OF THE CELEBRATED PEOPLE CALLED KIRÂNTIS, NOW OCCUPYING THE  
OF THE RIVER A'RUN, WHICH PROVINCE IS NAMED AFTER THEM, KIRÂNT.

<i>Waling.</i>	<i>Yálha.</i>	<i>Chowas'ya</i>	<i>Kálung'ya</i>	<i>Thulung'ya.</i>
Him'ma. Hak	Hig'wa phák	Phúnum	Hik' pa	Iú
Chhénná	Hik'gwa Magarm	Gósaráni	Lúng kúpa	Lúng kúpa
Chhikyáng	Khelek. Khelem	Po urung'ma. Pwórum'm	Khá lem	Khálm
Chhuk	Muk	Lá	Húh' u	Lwá
Bé Bhé	Pi sik'. Pishi k'	Bló	Béi. Be í	Né plé
Tóng chhóng	Chí-cháma	Bóg já	Jéú Chhóngkí	Jéú. Jé ú
Chhong wá	Núa and Nwa- wachi	Chak bwa	Chhówa	Chakpu
A'po chhongwá	I'ba chhano- wachi	A'po chák bwa	Wápchhó wa	Grok'pu-Chak' pu or U'pap chakpu
A'ma chhong- wá	I'ma chhano- wachi	A'bomo chakbwa	Wámchhó-wa	Umami' chakpu
A'ma kwachu- wa	I'ma chha kwa- chúma	Cháhníma A bomóchálí	U'makhéba	Umám khle ba
Hí Há	Hel'la Hel'wa	U' sú	Hí	Sísí
Bépbá Apo- khong	Ipáchha phák	A'po pá	Léma	U'pa bo
Dúng' ga Kok	Dúng' ga Cháma	Ghág Hépa	Bo kho Já	Dúng' ga Jám
Sar'wa. Saí wa	Séng khok' wa Seng khog' we	Rúsú	Taprí. Tap rí	Sasar
Dú wachhá	Wéngpha pícha	U'chobéba	Wáhhchachhá	Wes' chwe- chwéchwé
Sáng wa	Sán wa	Bé í so	Mési	Mési
A'pa sáng wa	I'pa chha sán wa	A'po be í so	Mé-i'mpa Um'pa mesi	Upap mési
A'ma sáng wa	I'ma chha sán wa	A'bomó be í so	U'm'ma mési Mési mima	Umám mési
Caret	I'pachha pik	A'po bíya	U'mpapi Pimpa	Bénwa
Caret	Pikaichwe	Bíya nunu	Pim'chha	Gaikam'úchwe
	Pikaichwe	Apo bíya nunu	U'mpa pim'chhá	Gaikam upap- úchwe
	Pikaichwe	Abomo bíya nunu	Um'ma pim'chhá	Gaikam úmam- úchwe
Mú nimá	Púsúma	Bu'mo	Birálí	Bir'má U'buma
Apa múnimá	I'páchhá pú- súma	A'po bu'mo	U'mpa birálí	Upap bu'ma
Amamúnimá	I'máchhá pú- súma	A'bómó bu'mo	U'm'ma buálí	Umám bu'ma
Chháchi	Píchhá	Béba	Nukcha Chhá- chháma man- chháma Cha- s-cha	Chwé chwé. (Málochém chwéchwé* human young)

also used as ex-signs, and the third possessive pronoun, conjunct form). As noted at "bone," words used singly must have almost always a definitive, pronominal or generic, and voco egg, umá, udín, utim are samples of the one, as waaf, wádu, babangra, are of the other (wá, ba = low). In column 2, "day" has the pronominal definitive, while "face" omits it, in column 1 precisely the reverse is the case. This may indicate optional use, and in column 8 "egg" occurs in all three ways—that is with either definitive, and without either. In regard to the words for father and mother the pronominal definitive is indispensable.

§ Gáka borrowed, definitive 'm annexed

English.	Rodong, or Chámling.	Rángchenbung.	Chhungtángya.	Náchheréng.
Cow	Pyu pa. Pí	Pit. Pih'	Pit	Pí
Cock	Wápá	Wápá O'pa wápá	Rang gába	Wápá
Crow	Owá	Ká ga. Kah' wá Gah' wá	Ghák wa	Gógok pá
Daughter	Márehha chhá. Chhachha ma	Méch' chha chhá- chá U mech'- chá chhá chhá	Méch'chha chha	Mímehha chhá
Day	Kholé	Ukholén	Nám	MLépa
Dog-kind	Khli	Kóchúwá	Kochúwá	Haga
Dog, male	Khlipá	O'pá kóchúwá	U'pa kochúwá	Haa ga
Ear	Nápro	Nába	Nárek	Nábá
Earth, little }	Bokhá	Bákhá. Henk-	Khám	Nába
Earth, whole }		hama		Baha
Egg	Dai Da i	U dín Wá dín	U thín	Dí i
Elephant-kind	Hátti	Háti	Háti	Háthi
Elephant, male	U'mpa hátti	O'pa háti	Upá háti	U'mpa háthi
Elephant, female	U'mma hátti	O'ma háti	Um'ma háti	Um'ma háthi
Ewe	U'mma bhéda	O'ma bhédá	Um'ma bhédá	Um'ma lúsa
Eye	Michak	Mak. Maák	Mak	Mik'sa
Face	Ugnálung	Gnálung	Gnálung	Nábwa
Father	U'm' pa	Eu pa U'pa. O'pa	U'pá	U'pa
Fire	Mi	Mi	Mi	Mi
Fish	Gnásá	Gná	Gnásá	Gná
Flower	Búnguá	Búngwáí	Phúng	Bá
Fowl-kind	Wá	Wá	Wá	Wá
Foot (see leg)	Phlú	Langtemma. Wukhuo. U khuro	Láng	La. Lóphóma
Fruit	Báda. Yóda	O síwa	Síwa	Súsá
Gul	Chhámárehhá	Mechchhachhá- chá	Máchchhachhá	Mim chhá chhá
Grain	Chá	Chámá	Kwak Kok	Chám'ma
Goat-kind	Chhóng gara	Chhéng gara	Méndíba	Chhángara
Goat, male	U'mpa chhong gara	O'pa chhén gara	U'pá méndíba	U'mpa chhángara
Goat, female	U'mma chhong gara	O'ma chéng gara	U'mma méndíba	U'mma chhángara
Hair	Mus'ya. Twóng. Ta = head	Má a	Tang'phúkwa (Tang = head)	Táa sám. (Táa = head)
Hand (see arm)	Chhúku phé- ma, aim flat	Chhúku phéma, arm, flat	Múk	Húú *
Head	Táklo. Tak lo	Táng. Eu táng †	Táng	Ták lo
Hen	Wáma	O'ma wáma	U'ma wa	Wámá
Hog-kind ‡	Bó	Bá. Yángbá, the wild	Phak	Bó ó

\* Vowel repeated marks the pausing tone here and everywhere

† Eu prefix is the same as ó and ú elsewhere, e g, oma, u bawá, u sanggá, &c

‡ Abo-mo adds the male to the female designation. The two are in Tibetan bo-mo or ba-ma, in Lepcha, a-ben, a-mot.

§ Myek-cui, Myet-si, Burnese.



Wáling.	Yákha.	Chouras'ya.	Kuláng'ya.	Thulung'ya.
Gái	Í'machha pik	Bía. Biya	Pím'ma. Um-	Gai
Wápá	Í'páchhá wa	A'mobia	mapí	Gíókupó
Gówá	A'h' gwá. A	Bó gnápa	Wápá	Gápwa. Gápó
Máchhá	g wa Chiyá méch chhá	Gág bó	Gágáh' pó	Máschwéché. Mis' ché ché- chwé
Wo kholé.	Leh' ni	Tábe	Mimchháchhá	Némphú
Námdiya		Duk'so	Lépá	
Kótima. Ko-	Kóchúma	Cháli	Khé b	Khlébá
chuwá				
A'pa kochuwá,	Í'pachhá ko	Chali gnápo.	Um'pa khebá,	Upáp khlébá
	chuma	A'pochali	Khémi pá	
Náphák	Náphák	Dóbú	Nóbwa, Nó bo	Nókppha
Pákha	Khám	Kánski	Bóhó	Kwá
Dim	In Wá in	Bábáng'gya	U'mdí. Wádí.	Dí í
	(Wa = fowl)	(Bá = fowl)	Dí (Wa=fowl)	
Háthi	Hátti	Hátti	Hátti	Háti
A'pa háthi	Í'páchhá hátti	A'po hátti	Háttimpá	Upáp háti
A'ma háthi	Í'máchhá hátti	A'bómó hátti	Háttim má	Umám háti
A'ma bhéda	Í'máchhá bhéda	A'bómó bhédá	Bhédim' má	Umám bheda
Mak	Mik	Bisi	Muk'si §	Mik'si
Gná láng	Náchuk	Káli	Gnóbwa. Guó bo	Kal
A'pá. Pápá	Í'pa	A'po	Um'pá	Pap. U'páp
Mi	Mi	Mi	Mi	Mú
Gná	Gnása	Gnósó	Guá	Guósá
Búng	Phúng	Phúri	Búng	Búng'ma
Wá	Wá	Bó	Wá	Pó
Lángkutém	Lang tápi	Lósu	Lóng	Phémkhél ¶
Sángsi wa **	Ichá	Chung'chi	Sísí	Sísi
Máchhá	Méchéhá pi- chhá	Bieho bébá	Mimchháchhá	Musche chwé
Chá	Chabák	Jáma	Chásúm	Má
Bákara	Méngthibak	Sángara	Chháng gara	Chhwánra
A'pa bákara	Í'pachhá méngthibak	A'po sángaia	Chháng garámpa	Upáp chhwán- ra
A'ma bákara	Í'máchhá méngthibák	A'bómó sángaia	Chháng garámpa	Umám chhwánra
Táng múwa.	Tángpháng'	Sóm	Múí Tósúm.	Sém. Swém
(Tang =	wa. (Tang		(Tó = head)	
head)	= head)			
Chhúk	Múktápi	Lá	Húh'pháma	Lwáblém ¶
Táng	Tukh rúk. Tukhurúk.	Phúturi	Tóng	Búi
	Tú khúk			
Wáma	Í'máchha wá	A'bómó bo	Wáma	Pwa. U'mam pwa Pó. Umam po
Bók. Phá.	Phák	Pá	Bó o	Bwá. Bo
Khong				

|| Final sa vel so is the generic sign or definitive as used throughout this column (sá = flesh)

¶ Under "foot" and "hand," see and compare "leg" and "arm" To the names of the latter the sign of the things is added to form words for the former.

\*\* Sang = tree is the generic definitive

English.	Rolong, or Châmlyng.	Rângchhenbâng.	Chhingtângya	Náchhereng.
Horn	Rúng Tong Umtong	Usang'ga	Sing' ga	Tá á *
Horse-kind	Ghódá, H	Ghódá, H	Ghódá, H.	Ghódá, H.
House	Khum	Khum	Khum	Khum
Husband	A túmí Túmí	Caret	Pápho 'A'túmí	Umtópo
Iron	Phalám	Phalám	Bánehúwa	Phalám
Kid-kind	Chhong gara umchha	Chhén garachha	Méndibachhá	Chhángara um- chhá
Kid, male	Chhong gara umpáchhá	Chhén gara ópa- chha	Upa méndiba- chhá	Chhángara um- pachhá
Kid, female	Chhong gara ummáchhá	Chhéng gara óma- chha	U'ma méndiba- chhá	Chhángara um- machhá
Lamb-kind,	Bhédi umchhá	Bhédá umchhá	Bhédichha	Lúsa umchhá
Lamb, male	Bhédi umpa- chha	Bhédá opa chha	Bhédi upa chha	Lúsa umpa chhá
Lamb, female	Bhédi umma- chha	Bhédá oma chha	Bhédi uma chha	Lúsa umma chhá
Leaf	Lábo	Ubáwa euchha	Laphówa	Sam. Saa ma
Leg	Philú	Láng	Láng	Ló ó
Light	Námchha. Kha wiya	Uláwachhámi, sam.	Khálámthá	Wúyálo
Maize	Makai	Makai	Makai	Bapsú sá
Man-kind	Mina	Mana. Ma a na	Mápmi. Mah'mi	Mina. Min
Man, the male	Sorochha Sorochhá mna	Dú wachhá [Mech-chha- chha, woman chha homo]§	Pá	Wáchechhá
Mare	U'maghóda	O'ma ghóda	U'mma ghóda	U'mma ghóda
Millet (Kan- gani)	Phéro	Phésa	Phésa	Pisa
Millet (Kódó)	Char'ma	Sámpicha	Sambok	Chérchá
Monkey-kind	Tóng bhú. Núi	Héláwa	Héláwa	Pópa
Monkey, the male	U'mpatong bhú	O'pá héláwa	U'pa héláwa	U'mpa popa
Monkey, the female	U'mma tong bhú	O'ma héláwa	U'mma héláwa	U'mma popa
Moon	Ládipa	Ládima	Láthiba	Lánima
Mother	U'ma. Umma	O'ma. U'ma. Euma	U'ma	U m-ma
Mountain	Dánda	Bhar	Bour	Dánda
Mouth	Dyó	Dó	Thurum	Gnócho
Musquito	Túngkama	Lámkhútya	Twang gyómma	Súpyál
Name	Nang	Nang	Nang	Na
Night	Khósaí	Ukhákhwái. Uk- háko	Ukha khút. Uk- hakhut	Umsyápa
Oil	Béhi	A'h'wa	Kiya	Tél
Old man	Páchha. Pa- chha kówa	Búdhá khókpa	Búdhapá	Passou
Old woman	Máchha. Ma- chhakóma	Bhúdá khókma	Búdhimá	Massou
Ox-kind	Pí	Pit	Pik	Péh' ya
Paddy	Róng	Chá	Cháya	Rá á

\* The vowel repeated represents the pausing tone, which, as also the abrupt tone, is very decided

† On (in Bülh, ün, vel ēun, in Lohorong, ēn) recalls Dhimalí, ōn-hya; and all the more in that so few of the Himalayan tongues have a word for horse

‡ In Kul we have the form with genitive sign and definitive prefix. Here we have both dropt With them the terms would run bhedi-kam-uch (for um) chwe or bheda-kar-u-chwe

<i>Walng.</i>	<i>Yakha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulung'ya</i>
Khú úng táng. Atam'mi khak	Ítáng'	Róso	U'mpítta. Pitta	Ráng. Um ráng
Ghódá	O'n†	Ghódá	Ghódá	Ghódá
Khim	Páng	Kúdú	Khim	Ném
Apa sang'	Wémphá	O' chó. Wó cho	Umtáppo Túppo	Kha
Phalám	Chek chi	Phalám	Sél	Sél
Bákarachháchi	Menthúbaich- chya	Sángár núnu	Chhángarachhá	Chhwáarakam uchwe
A'pa báka- chá	Ipáchhá men- thúbaichchya	Sángár táwa	Chhángarachhá- úmpá	Chhwáarakam, uchwe úpah
Ama báka- chá	Imáchhá men- thúbaichchya	Sángár tábe	Chhángarachhá- úmma	Chhwáarakam uchwe úmam
Bhédáchháchi	Bhedaichwe	Bhédá núnu	Bhedamchá	Bhédáchwé ‡
Apo bheda- cháchi	Ipachha bhe- dachwe	Bheda táwa	Bhedumpachhá	Bhedupapchiwe
Amo bhera- cháchi	Imachha bhe- dachwe	Bheda tábe	Bhedummachhá	Bhedumam- chwé
Sung'phák B.	Súm phák	Sáphá. Mólí	Siba Lá. Um bóa	Sé blám
Láng	Láng	Lósu	Lóng	Khel
Wúyáló. Khá- dái	Wop'na	Dwám somo	Kodáta. Nám- chhowa Mí- wal'ma	Hwah'wáya, sam.
Makai	Makai	Groboma	Makai	Mákái
Mana. Mina	Yáp'mi	Múyo	Mis	Mích'u
Adú wa. Dúwa	Wengpha	O'cho	Wáchechá	Wáschwe
A'ma ghoda	Imáchha wón (ón)	A'bomo ghodá	Ghodám ma	Umam ghoda
Phésa	Péya	Já	Pési	Sar
Sámpicha	Páng gyá	Charjá	Lísí	Lísér
Héláwa	Pubáng	Pokú	Púpwa	Núk'syu
Apa héláwa	Ipáchha pu- báng	A'po pokú	Púpwampá	Núk'syu upáp
Ama héláwa	Imáchha pu- báng	A'bomo pokú	Púpwammá	Núk'syu umám
Ládima	Lá	Twasyál. To syal	Lá	Khlyé, Khlé
A'má	Y'ma	A'mo	Ummá	Mám. Umám
Dánda	Kwángu	Kwáma	Tám' him	Bro
Twó. Do	Múláphu	Dúli	Gno	Sí
Súpyál. Tokli.	Thokthokí láng	Gang'gayúmo	Kwongtholi	Mas
Nang	Ning	Di	Ning	Nang
Umkhakhú	Séh' ní	Domsá. Dwáng- prime Dom- páime	Sépa	Dum'ma. Dungma
A'h' wá	Kíwa	Tilyám	Khílám	Tel
Pásang	Tháp' pa	Gné wá	Manchám wá- chá	Gná ú
Másang	Tháp' ma	Gné bé	Manchám mim- chá	Gnámi
Caret	Pík	Bíya	Pí	Caret
Káya	Chám	Gárjá	Rá	Résépma (ma =gram)

But genitive ka is borrowed, and kam is = ka-um. See remarks on genitive signs in sequel (Bahing Grammar)

§ What bracketed was one of those hints for further research referred to in the first leaf, supra. See Walng, wherein duwa is man, duma, woman, or, with the definite, aduwa, aduma

English.	Rodonq, or Chámling	Rúngchenbáng	Chhngtánqya.	Náchheréng
Plantain	Gnósi *	Gnak'sí	Gnák'lási	Lí guáksi
Ram	U'mpa bhéda	O'pa bhéla	U'pa bhédá	U'mpa lúsa
Rice or choul River	Cháráng Wá hwái	Cháyóng Hongku	Chá srák Wáhóh' ma	Síia Húng kwáma. Hung kóma
Road	Lám	Lám	Lámbo	Lám
Salt	Rúm	Yúm	Yúm	Ram
Sheep-kind	Bhéda	Bhéda	Bhéda	Lúsa
Skin	Húlepá	Hokwa † Uho- k'wa Sa hok wa	Sáhok' wa	Sá hok
Sky	Nám	Námchok	Námchhuru	Nám chho
Snake	Púchho	Púchhám	Púchhá	Pu ú
Soil	Bóh'khá	Héngkháma	Tháng'pu	Thámpu
Son	Sorónchhachhá	Dúwachháchhá	Chhái	Wach'chia chhá
Star	Pitipya. Pit- appa	Sáng gén	Chok chong i. Chok choi	Sangger'wa
Stallion	Umpa ghodá	O'pa ghoda	U'pa ghoda	U'mpa ghoda
Stone	Lúng'to	Lúng'ta	Lúngwak' wa	Lú ú
Sow	O'ma bó	O'ma bá	U'mma phákh	Um'nia boo
Sun. Sun- sh ne	Námliya Nam	Nám	Nám	Nám
Tiger	Chábhá	Kiwa	Kíbha	Dhng'trá
Tooth	King	Kang	Kéng	Ka a
Tree	Song púwa	Sang'táng	Sang'	Sá á
Vegetables	Ság	Lamkhám chok- khám	Ságá	Sánkhai lúnkhai
Village	Túng má	Téng	Tén	Tyál
Water	Wá	Cháwá	Chú wá	Ka a wá
Wife	Mai. U mai	Mechehhachha	Méchéhchá	Yúh' ú §
Wheat	Chhong Námbo	Núh'chhong	Jáwá	Docher
Wood	Sang	Sáng	Sáng	Sou
Woman	Márchha	Méchéhhachha	Máché	Mim'chha
Yam	Sóki	Sáki	Khi sú wa	Khi yok'sa
Young man	Wálachhá	Phánta Phán- táchhá	Wánchábáng	Solo
Young woman	Klámáichhá	Káméchéhá	Káméchéchá	Solome
I	Kágná Ka. Ingka	Unka. Angka. Ang	A'ká	Kágná. Ká
Thou	Khana	Khana	Haná	A'ná
He, She, It †	Khú Tyako Hyako	Oko. Moko Euhyako	Mogo. Mogwa. Yoko. Mogo	Manka. Yáko
We. Plural inclusive	Kai Ka í	Ungkan ¶	Kánaná. Kan- ga na	Ka i

\* In all the words sí vel chí vel chá is the generic sign for all fruits. So also cha vel já, = all grains, in the words for barley and rice. ma in Thulung (resepma)

† See notes at "calf" and "bone." U the pronominal, sá the generic definitive—eg, yu-a or sá-yúba, bone; sa or u-sa, flesh, hokwa or sa-hokwa, skin, heu or sa-heu, blood, and also u-heu, hokwa, skin, sá-hokwa, flesh-skin, sung-hokwa, tree-skin or bark

‡ Sf=sa is the generic sign, kok=hok, vel hokwa, ante.

<i>Wáling.</i>	<i>Yálha</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulung'ya</i>
Gnáksi	Chémokla	Bál chí	Li gnoksi. Li- gnoksi	Leg noksi
A'pa bhéda	Ipáchhabhéda	A'po bhéda	Bhéda'pá (for Bhéda ampa)	U'pápvhéda
Cháyáng	Yáméchéhhu	Sérá	Séri	Soar'. So ar'
Hong' ma	Hong' ma	Gúlo	Yo wá	Kúrkú
Lám	Lám' bu	Lám	Lám	Lám
Yúm	Yúm	Yok'si	Gúm	Yo
Bheda	Bheda	Bhéda	Bhéda	Bheda
Sáhok	Sáho wárik	Kwak' te. Kok' te	Soko wári	Kwok'si. Kok'- si. ‡ Kok'te
Sag'ra	Táng khyáng	Dwám	Chhúburi. Net- wa. Neto	Dwámu
Puchháp.	Púchák	Bísa	Pu	Phú chýú
Púchham				
Bákhá	Khámbema	Kák'si	Thám'pu	Kwá
Chhá. Dúwa- chhá	Chyá. Chwe	Táwa	Wáchha chhá	Chye. Chwe. Waschhwe chwe Swar
Sang gen ma	Chokchigi	Sotu	Súnger	
Apa ghodá	Ipáchha won	A'po ghodá	Gho dām'pa	U'pápghoda
Lúng-ták	Lúngkhok' wa	Lúng	Lúng	Lúng
Amopha	Imáchhá phákh	A'bomo pá	Bwam má Bo oma	U'mám bwá. Umam bo
Khongmá			Nám	Nepsung Nem, sunshme
Mámehho wa	Nám	Dwám		Gúpsýú
Sunshine				
Dhi na rá.	K'iba	Gúpso	Nári	
Dhura				
Kang	Há Háchu	Gúm'so	Káng	Lýú
Sang u	Ing tháp	Sing	Thonám	Dhak'sa
	Sing gautháp			
Ságá	Phiyakhýú	Sihm	Kháiyu	Ság
Teng	Ten	Del	Tel	Del
Chá wá	Máng chíwa	Ká-kú	Káú	Kú
A'masing'	Mechchhá	Bícho	Yuh' u §	Kha'
Cháyong'	Chíchá ma	Caret	Dochei	Jepser
chhong				
Sang	Caret	Sing	Sing	Sáng
Adumá	Mecchha yapm	Bichomúyo	Mim'chhá	Wo-chýú
Sá khú. Yák	Khe Súchigwa	Rang'jabi	Khe	Balak'pu
Phang' ta	Wengchá	Sálá cho	Solo	Swálachwé
Kámehhá	Kime	Sálame	Solome	Twálame
Ingka Angka	Ká	U'nggú	Kogná	Go
Háná. Khana	Ing'khi. 'N khi	Gnome. U'nu	A'na	Gána
Aya Hayako	Khena Yona	Time Yome.	Náko Múko	Hána
Moko	I'khi. Yona	Yame	Netako	
	Mona. Tona			
Iká U'ká	Kani	U'ng gúticha	Keká á, Ko i.	Gokú
Ing kai			Koni	
Ingka ni				

§ Yuh is wife in Lepcha and in Tamil U, ind art, = 'a' prefix in those tongues, a-yú and ta-yú, taryú = u-yú or yú u Yuh for abrupt accent only

|| Kha = husband or wife Husband and wife = Khabung'

¶ This dual is one of the limits for emendation Most of the dialects have a dual, and one with inclusive and exclusive forms of the first person Note p 184 has them for the Kungchen dialect. See on to grammars for the three persons of the dual.

English.	Rodong, or Chámíng.	Rúngghenáng.	Chhngtángya.	Náchhereng.
We. Plural exclusive	Kai. Ka	Ungkanka	.	Kai ka
Ye Plural	Khaini Khana i	Khánánin. Khana na	Hánánina	A'nimo A nai
They Plural	Hay i. Khu chu Khu-i Tya i	Moko *	Yo go Yo gwana. Mo go na	Yák mowa Yako i. Ma ka i
Mine, disjunct	Ang' ma	Ang'ko	A'kwa. A ko o	Angmi
My, conjunct.	A' Ang	Ang	A'	
Thine	Khámo	A'mko †	Hana Háná- yakkwa	An mi. A'mmi
Thy	Ká	Am		Am
His, Hers, Its, disjunct.	Khúmo	Moso Ya u so	Mogwasékkwa	Yákmi. Man- kami
His, Her, Its, conjunct.	U' O'. Um. Ung	O. Eu vel U	U'	U'. Um
Ours	} Imo. A'imo Khamo Khamo Khu i' mo Khúmo Aúra. Itto ‡	A'inkwa	Kánúgnákkwá {	} Wokimi. Woki Amnimowá Yákmomi I'bhau
Yours		A'mno	Hániyakkwá	
Yours			Húngcheikkwa	
Theirs		Myáúcho		
Their		Eukchha Euk- pop Eukta §	Thítta	
One				
Two	Hákara	Heuwang Heu sa. Heu wa pop	Híchche	Nisbhau
Three	Súm'ra	Súm ya. Sum- pang. Sum ka pop	Súmeche	Súk'bhau
Four	Lyúra	Láya Lawang. La wa pop	.	Lúk'bhau
Five	Gnára	Gnáya. Gna- wang. Gna ka pop	.	Gnák'bhau
Six	Túk'karu	Túk-ya. Tuk- wang. Tuk ka pop	...	
Seven	Raíkara	Bhángya Bhangwang. Bhangka pop	..	
Eight	Bhok'kara	Reya Re wang Reka pop	.	
Nine	Kípura	Pháng ya wang pop		.
Ten	Lípura	Kipu. Kip Dheukya- Dheuk pang. Dheukka pop Caret		..
Twenty				
Thirty				

\* Third pronoun, like nouns, transfers sign of number to adjective or verb.

† Dual, Ungka-cheua, exclusive; ungka-chi, inclusive. Khana-chi, Moko-chi, vel Oko-chi, vel Euyakochi, for the three persons of the dual.

‡ See and compare the table of numerals in the sequel.

§ Eukta is the separate unchangeable form, so also heusa, 'two,' and súmya, 'three' Eukchha is the major and eukpop the minor of gender. To these chha and pop suffixes

<i>Wáling.</i>	<i>Yákha.</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya.</i>	<i>Thulungg'ya.</i>
Kong kauka	Kani. Ka	.	.	Goi
Hánani	Inkhi ni. Ningkhi. Nkhi ni.	Gnometicha. Unu	A'ni. Ana i	Gáni
Haya ni. Hayák Mo- koni	Ichí khi. I'khi ni. Yona ni	Tometicha	Nákoni	Hanoni.ín. Hanoni nu
A'ngpik	A'ga	Aleme		A'má
A'		A'		A'
Ampuk	I'n gá	Ileme	A'mmi	Yemá
Am				I'
Hayek pik	I'gá Yona ga, &c.	Gnemeleme	Nakwami	O'kam Han- omkam
..	I'		Wa	U'
A'ngkapik	Aengá	Ikileme	Wokhimi	A'kima. Ikimá
Hayekkapik	Ning gá	Múyemleme	A'mnimi	Inimá
Káyankapik	Ichiga	{ Gono maticha- leme Kolo	Kwachimi. Na }	Hanommikám
Aktaí. Akta	Ik' ko		Ubám	Kwong vel Kong, hu- mans Kole, animals
Ní Hasa Husák	Kichchi	Nik'si	Nih'chi	Nichi. humans. Nale. animals
Syum' ya k	Sum'chi	Súm'makha	Sup'chi	Ní, root Syúm, humans Sule, animals
Lá ya k	Líchi	Phibakha	Líchi	Bli. Bleule
Gná ya k	Gnáchi		Gnáchi	Gno Gnolo
Túk ya k	Tuk'chi		Túk'chi	Ro vel Ru. Rule
.	Núchi		Núchi	Seren. Ser. Serle
	Phang'chi		Rechí	Yen. Yet. Yetle
	Yecchi		Bong'chi	Gú. Gale
	I'bong ik' bong		Uk'bong	Kong'dyúm oi Kwong dyum
	Hi bong		Caret	Kong usang. Kwongusang
	Súm'bong			Kwongusang- kodyúm

an-wor wang vel bang and pop of the other dialects. Wang and pop recall the numeral signs of Mikir. With reference to those of Kiranti, see and compare note 4, of page 191 and note 1 of page 192, also Bahing grammar in sequel. Time was wanting to make out this point in regard to all the dialects, but in the Rungkhchen it seems clear that in eu-k-ta, one, the 'ta' is radical, the eu 'a pronominal definite, and the 'k' a copula merely

¶ These distinctions were not fully made out.

English.	Rodong, or Chámíng	Rángghénbáng	Chhingtángya.	Náchheréng.
Forty	.	.	.	.
Fifty	.	.	.	.
Hundred	.	.	.	.
Of	Mi Mo, pro- noun. Mo', noun	No sign, geni- tive first of two nouns *	Caret. Ó, pro- noun	Mi, pronoun
To, dat. and accus	Caret	Caret	Lagi	..
From, out of	Dáká. Dano	Dángká Yatni Yatnung Yatnung on level †	Gná	A'm
Towards		Ya A' Chakda, ditto	Gná	A'
By, inst	Wá			
By, close to, near	Chakda, side in	Chakda, ditto		
With, cum	Pida	It' nan	Núng	Gnáng. Máng
Sáth in Hin- di and Urdu				
Without, sine	Madang	Madang. Man- daug	Mángchi	Mángdi
Bina in Hindi				
In	Dá	Dá	Be Pe	Pi
On, upon	Choda (top in)	Chokdo. Dungda		
This, conj	Hyáo	O'	O'kó Bago. Nago	U'nú. Angna
This, disj	Hyáoko	Oko		
That, conj	Tyá	Mo	Khókhó. Mogo.	Khán koú. Yakgna
That, disj.	Tyáko	Moko Khokho †		
Now, §	Wósara. Wos- pa	Hangde. Hande	Bágári	Ha
Then, §	Khónglo. Tes- pa	Khómló. Khollo	Uilhe	Khóntalo
When ?	Délo	Démkhé	A'nám	A'dem
To-day	A'í A'le.	A'ya A'í	Páyam	A'se
To-morrow	Sén la. Sen lam	Mángkolén	Wáiangda	Sála
Yesterday	A'se	A'khómáng	A'sinda	A'spa
Here	Wada	Oda	Báye Báyétni	Ik Yéksa
There	Tukhe Tuku	Euhvana. Eudha- ko Móda Mi- yanung	Yótni	Méksa. Miyaya
Where ?	Khoda	Kháda. Kháda- nung	Hókét	Háppa Háp- bále
Above	Dhala Dhálo	Euchokda. Múdhám } far U'dhám } Euchongda. Eukhukda	Uténbe	Itwa ta. Itó ta
Below	Hila. Hwílúo	Múpúni. Uyuni	Móba	U' yúyu
Between	Mí. Míru	Lúmdu. Rádoe	U'rhábe	Umlam

\* See notes to the Bahing Vocabulary further on.

† See voce He, page 206



<i>Wáling.</i>	<i>Yúkhá.</i>	<i>Chovras'ya.</i>	<i>Ku'áng'ya.</i>	<i>Thulung'ya.</i>
	Lígit Gnágip'		..	Naasang Naasang ko dyim
O	Maknaibong I. Ga, pro- noun	Caret Lemá, pronoun	Mi, pronoun	Guosang Kam
Caret	A'		Caret	Caret
Pangkwa Dáng ká	Ewang	Logno	Gna. A'. Píká	Dang Káng Houthyo
A'	Gná	Kho	A'	Ká Phar'da
Pi. Edá. Iuan	Núng	Bilo	Gámpi Lo	Nung
Mochhi	Mánnúng Met- nung	Sokho	Mándi	Mánthu
Iuan Da Ida	Be Songbe	Lo	Pá Pi Gopá Pi- tú Themtú	Ná Dá Dú. Deuda
O' gná O'kó Ipigna.	Khena Ná Namá A'me		Ingkóng In- kopi	Wó Wóiam Wó chi Di Wó mui Pi
Khógná Khó- ko Haya'ya	Yona Yó- namá I me		Múngkong Ná- kong. Nakopi	Mýó Mýóiam Hanám
Isgháring	Akku	Bokkémise kemmo	Bo. Wadolo	Wolló A thá
Húlong	I'khóning	Ingyeló	Khodolo	Mchómlo
Dem'kha Khí- nam	Hétning. Heh'- ning	A'seló	Hádolo nyé	Hádé- Hám syúká
A'ilo A'yo Hámáye.	Hoh yen Wáng'di	Tianso Dis'na	Yése Désa ah'	Anep Dika
Mangkolen A'se Akomang	A'chhién	Saiso	Is'pa	Básta
I'yák. Wada Waya	Khé Nákhé	Alo Amna. Alvi	Yeksa. Ing- kwápi	A'no A'si Asinda
Múyák Modó. Moya	Yóna. Yókhya	Bhanala Bhána Gnóna	Méksa Na- kwápa Náya	Háno. Hanop- na
Khini. Kháda	Héh'na. Hén- néhé	Thálo	Hápiše. Há- wade	Báte. Bánté.
Itá Adhání Angyúni	Tó	Bháta. Imtóla	U'mdúptu Mé- twáka. Metyoka	Deuda
Itú. Akhúkyu	Mó	Bháya. Bhayola	U'mdhókpu. Núka ah	Goyu
U'mrápe Arádhia Adhung'ya	Ilúm	Kháchi. Kha- chilo	U'mrápi	Théte

† O', Mó, conj , Oho, Meko, dyé ; all genders Khokho, not present person, sort of relative

§ Now and then are positive. See note at page 169

English.	Rodong, or Chámíng	Rúngchenbáng.	Chhíngtángya	Náchhereng.
Without, out- side	Búng ya	Ubungya. Udungya. Huviya	Báhám H.	Pákhá
Within, inside	Kung ya	Ukonghud'ya. Ukóng ya Kongda * Eu- hun'ya	U'kúmbe. Khim'- báyu	Khimgwa. Khimgo.
Far	Mokhá. Mise Mose	Mángsa. Mang- khiyada Mang	Mángnwa. Mang- no	Chhíburu
Near	Gnan'. Gnan' ge. Nen ge	Nek-ta Nekkhi- da. Neék	Tanghe. Tangne	Caret
Little	Pichhe	Chi chí	Mih'mo	Chíchha
Maan	Kébha	Bad dho	Dhéa Bádhe	Antkhópa
How much ?	Dúm no	Dém ye	A'suk	Dél
As, rel	Jaisa	Caret	Hókhyakkha?	Dákhtó?
H.	Caret	Caret	Hókhyakkha?	Dákhtó?
So, corr.	Taisa	Kyaskwa	Hún'gkhyakkha	Khángtokgná
H.	Kyasokwa	Khónsa	Hún'gkhyakkha	Khángtokgná
Thus, pos	Aisa	Tyaskwa ngó	Wónsa	Bákhyakkha
H.	Tyaskwa ngó	Wónsa	Bákhyakkha	Antok gná
How, Kaisa H †	Dáskwa. Dá- sókwa	Khainsaki. Khá- inse	Hókhyakkha	Dákhtó
Why?	Déma	Déna. Dene	Méhcchhá	U'mú
Yes	Ou Ai	Ang gna	Yé Yét	Lé. Hó
No, negative	Ai na	Má áng	Máhá	Má. Má á
Not, privitive	I', suffix and in- fix.	Eu, prefix, and Nín, infix †	I', infix	I s-a, infix
Not, prohibi- tive	Mi. Mai. Dá	Man	Má. Thá	Nó
Also, And	Caret. Pini. Piti. Gno	Caret Ning. Chháng	Yé Nang. Yáng	Sa. Ló
Or	Wó	Hé	Yáng	Lé
Which } rel.	Tyósó	Sáng	Hokkogó	A's
Who } jón				
Which } corr. †	Tyakwa. Chi	Khógná	Hoén	Khan
Who } tón				
Which? kon,	Só	Kháwa Sàng-yé	Hokkogó	A'snáló
chhu				
What? kya,	Dáko	Diyé	Thém	U'lé
chhu				
Who? kon, su	Sa	Sáng	Hokkogo. Sáló	A's
Any thing, gu- gu, kucch	Dé-i. Dyen.	Dichháng	Thém-yáng	Usa
Any body,	Nyú			
guhma kor †	Isáma. Sói	Sángchháng	Sáló-yáng	A'sa
Eat } dual	Chó	Chó. Chacheu and Chachi, D	Chó-ha. Chó-a	Chú-u
plural		Chanum, Pl		
Drunk	Dúgnó. Dúgnu	Dúgnó. Dugna- chu, D Dug- nanum, Pl.	Thú-wa. Thú-a	Dúngó
Sleep } dual	Im'sa. Imsana	Im'sa. Imsachi, D Imsann, Pl.	Ip' sa	I'msa
plural				

\* Final da = in, is a true post-position, but there are few such Nouns in the possessive or locative replace in part or wholly. Here hud is a hole, and kong an interior, each word with the preposit. definitive inhering.

<i>Wálang.</i>	<i>Yálha</i>	<i>Chouras'ya.</i>	<i>Kuláng'ya</i>	<i>Thulung'ya</i>
Hibu Bung- kháya	Caret	Bháná Twala, Gota	Hochho. Pótél. Hachhópa	Chépnóa
Khim'ko. Akungya	Caret	Kudukwáya. Koya	Gópa	Góna. Ugwa ana
Máng'khaya	Mangdúna	Bhána	Chhúgrí	Chhyubat
Mumikgná. Neh'yang	Ning'dáng	A'mna	Nén'kha	Gnépa
A'chíchi Achi Dhéráng. Bad- he	Misyháa Pyág ha	Chig'nápu Yétukhólse	Chíchha. Gíchha Waddétwa. Wa- detto	Kichwe Dhékóng
Tem. Dem	Ingkhóg ha	A'skwalo	Déiye. Déi	Hala. Hayu. Hamko
Hagné kagná	Irók ha	A'sijokecho	Dátúkwa	Heka. Hé- gnám
Múgnék	Ikhók ha	Imsimégná	Khúntúkwa	Mehomka Mí- hópma. O'- hópma
Múgnék	Naktogha Ná	A'msí mé	Wántwa Wa- dómmó	Ohom
Hagnékagna	Náhók	A'sí chokecho	U'dám. Dám	Hésaka. Heka He
Déhá ná Han an O'. A' Máin. Má ang'	Irók há. Irók Ikhi Múnna. Im- únna	A' sé. A'má Tíme A'tti	Dái. Dátúkwa Yé Má	Hágna Hamta Misi Bú Mée
I', suffix	Ni. Nin, infix	A, prefix	I', infix. Ma, pre- fix	Ma, prefix
Má yé. Má	An, prefix	A'. Nó	Na	Mé
Chha	Yó. A'ng	Yé	Só	Nung. Bó
Hé Kháu	E Isá	Ké Thámé	Yo A sá	Dé U'hém
Khógná	Ikhi	Emé	Kho	Myo
Kháu	I sá	Thámé. A'chú	A's A'sdatukwa	Syú
Tikwa	I. E	A' má	U'so. U'í	Hám
Dei	Hétnámá. Hét ná	A' chú	A'sé	Syú. U'hém
Ti ikobhú	Ichá	A'má yé	U'so	Hambwa
A sakobhú	Isáchá	A' chú yé	Aso A's	Syubwa
Cho	Cho	Jákátá	Cho	Pé
Dúgno	U'gnú	Túkátá	Dúng'gnu	Dúgná
Im' sa	Ip'sa	Glomtá	Im'sa	A'm's

† See note at p. 160. The second set of native terms is Newari, the first is Hindi or Urdu, i.e., where there are two sets.

‡ Omko, white, eu om-muko, not white

English.	Rodong, or Chamling.	Ràngchénbáng	Chhàngtàngya.	Náchhereng.
Wake	Púkalénda	Púwalónta. Dl	Pógák	Póka
Laugh	Khrupsa Riya. Rya	chi. Pl nm I'yá I'sa, chi, D nm P	Réta	Rhésa
Weep Be silent	Khápa Machépda. Chyóma	Khá-wa, chi—nm Wáiwáyút gna Mancheháda, chi—nm	Há-ba Wáyeb	Khápa Wáhe
Speak	Chéwa Pul'sa	Chéwá Kháng- méttú,* chi— nm	Ché-wa	Nina
Come	Bána	Bána, chi—nm	Thába	Táwa
Go	A'ta Pung'sa	Khára, chi—nm	Khá-da	Kháta
Stand up	Púkalénda Re ta	Púwalónta, chi— nm	Yéba	Répa
Sit down	Yúgna. Hígná	Yúgna, chi—nm	Yúba	Tyúwa
Move, Walk	Póng sa. Lam- tya	Lám dúma. Bí ya—chi—nm	Phána	Lámdíma
Run	Wóna	Lwáya Lóya, chi—nm	Ping'da	Bal'sa
Give { to me to any	I'dóng. I'du	Púáng Chang, D Nang, P Pú, chi—nm †	Púang Pú	Pí a wa. Piyo
Take { from me from any	Né Púky. Púdyu	Ne ‡ Battu Chu, D num, P.	Khátta	Né Beh yú
Strike	Chaizyú. Chai dyú	Mo u Moa chu, D Moa num, P.	Téna	Yop'sú
Kill	Sétyú	Séu Sera chu, D Sera num, P	Séra	Sítu
Bring	Buzyu. Baudyu	Báttuki bana, § chi—nm	Tháp ta	Béh' yu
Take away	Pugzyu. Púg- dyu (take and go)	Kháttuki khára (take and go), chi—nm	Kháttu khára. Kháttu lonta (take, get up)	Khé yu
Lift up, raise	Páku. Sandyu	Théntu Thenta- chu, D Thenta num, P.	Khúra. Thédak	Théttu
Put down	Gnásyú	Yúngsu Sa chu, D Sa num, P	Yúng' su	Yúk' su
Hear	Yényú	Yénu. E'nu Ena chu Ena num	Khém sa	Yéna
Understand	Kámmú. Mú dyu	Mittu, chu—num	Pitta	Chí yu
Tell, relate	Rág'na	Yeng mettu Khángmúsa, Khangmettu, chu—num	Chépta	Pú u
Good { dual plural	Nyo Krégne	Núwo. † Núwo- chi, D. Manu- wo, P.	Núno	Nada Nat. Natkhi
Bad	I'se. I'seko	Euwo A'núninko Euko Euttko	It'no	Is'da
Cold	Chiso	Kéngko. Keng- mangwa	Rém no	Chhik' da

\* Khangmettu = show, causal of Kuang, to see

† Puang, give to me, has dual chang and plural nang, pú, give to him, to any, has chi and nm respectively. Again, words ending in u, as battu, mó u, seru, change the u into a, and have chu, num, for dual and plural. "Give" and "take" are given as samples of that expression of the object which the genius of these tongues so rigidly demands (see on the Bahung grammar). If the verb, being adjective, cannot express the object, as né = take, then the sense is very limited. and, e g, I can only use né if I tender something at the time.

‡ D, Ne khanachi, P, Né khanamm, Bontáwa.

§ Battuki bána = take and come

<i>Waling</i>	<i>Yakha.</i>	<i>Chou, as'ya.</i>	<i>Kulāng'ya.</i>	<i>Thulung'ya.</i>
Thing' ta	Chéng' da	Búkátá Sáistá	Poka	Báka
I'ya	Yúttchéáya	Réhdá réstá	Gésa	Rísá
Khá wa Wáyep	Hába Swák wáya	Khiáptá Lihá	Khápa Wai wáya	Khiápdá Liba
Chéwa	Chékta	Bákstá	Nèna	Jesa
Bána Khána Ye wa	A'ba Khyá Púgá	Pikátá Levastá Yámstá	Bana Kháta Thón'pa	Bika Dak'sa Yép'da
Yúgna Bya	Yúgna Lana	Bíkstá Háitá	Túwa Lám'duma	Gá'asa Lám'áya
Lóia	Lúk'ta	Prókátá	Búlsa	Wándá
Púang Pu	Kapyáng Pi- ang Pi	Gaká Góktá	Piyá Piyú	Gwá'ang Gwaka
Ne Battu	Kwé A'kru Kettu	Né Pu-stá	Né Kháit Kháyu	Né Briya
Mó-a	Mók'tu	Túptá	Keru	Yúlsa
Se'ru	Chénu Sísu	Syarrá	Sétu Khók'syn	Seda
Báttu	Ap'tu	Phittá	Báit'yu	Phída
Kháttu	Khéttu Yang- khéttu	Léttá	Kháyu	Dú dá
The'ntu	Khú Thóndu	Róttá	Póka	Phóká Kwaksá
Yáng' su	Yúk'su	Chóptá	Yúksu	Jíla
Yénu	Khép'su	Thókatá	Yenu	Thyósa
Míttu	Míttu. Mettu <sup>9</sup>	Dimstá	Mín'nu	Mim'da
Khouj su	Yok'méttu	Sokátá	Póa	Sang'da
Nú Khupunú Amwa I'	Núha	Dúcho	Nó Nói Nóyu	Nyúpa
Noúdhóh. Atpa	Nú nín ha	A'dúchó	Mín'nói Mán'nó	Mínyúpa
Waelé yang	Chíha	Chisó	Chihíke Chía	Chhákpa

<sup>9</sup> Mettu is the generic causative, and yok mettu = yengumettu of column 2, is cause to see, used to relate, make known, tell.

<sup>10</sup> The generic signs would seem to adhere to the numerals rather than to the qualities, or than to both, as in Newari. Thus, in Rongchen one good man is eukchha nuwo mana. Literally, one head good of mankind, whereas in Newari it is chha hma bing hma manu, of one head good kind of mankind. Again one good knife is respectively eukpon ruwo chupi and eunaga b'ingru chumi. But note that the generic adjuncts of the numerals are much more clearly developed in Newari than in Kirānti. The dual and plural are always formed as in the samples given under "good" and "sweet." Of gender there is no mark in adjectives.

English.	Rodong, or Chamling	Rungghénbáng	Chhngtángya.	Náchheréng.
Hot	Kúrek'wa Kúreko	Kúko. Ku mang- wa	Kú no	Sémi wa
Raw	Mo Umno	Wománg. U mang	U máng	Mápe
Ripe	Tupsáko. Mat- táko	Túmawo	Uthúbái	Dú wák
Sweet	Lam'chho Walye, Wa	Lémko Lem chi, D. Ma lem, P.	Lém' no	Lém da
Sour	Súre	Sún chakwa	Súntá	Chochárpa
Bitter	Khi ke	Khákwa. Khako	Khak' no	Khik' da
Handsome	Khan nya. Sangnya (to look at good)	Kháng núwo (to look at good)	Uchunúno (to look at good)	Khan náda (to look at good)
Ugly	Kháise (to look at bad)	Khán euttko (to look at bad). Khangeuwo	Uchih' no. Uchui no (to look at bad)	Kháisada (to look at bad)
Straight	Sójho, K	Sójho, K *	Cháng no	Séjhó
Crooked	Báng go Koko dyú pa	Yék tu * Uku- dak dak	Byángkruk	Báng-go
Black	Makhúma	Mák chakmá	Mákkachúkma	Mokchibpa
White	Páyón ma Úmpayonyon	Omko. Wóm- yáng. Wopi- yangma	Bathrúma	Umlók'pa
Red	Hípakima	Hálalá mang. Hala chakma	Hálachékma	Hálalápa
Green	Hariyo, H. K.	Hariyo	Chak' la	Hariyo
Long	Kíle	Akí bang Amyet- pang Metta	Keméh' no	Báipa. Répa
Short	Inang kile. Pá- kile	Adúng-pang. Dúng-ta	Báun no	Yétebaipá. Chichhábaipa
Tall	} man Kile Run'de	Kiyang. Kong- yang. Kwangta	Kéno	Bháipá. Repa
Short		Simta. Simyang	Unno	Yétérépa. Ye- tebhapa
Small	Inangko	U'chúk páng	Míkhá	A'msikholehó
Great	Kó. Mahipmá. Mahippa	Utok pang. Ut- wapang	Thékhá	U'm dheppa
Round	Búplúngmá	Boptitwo. Bopi- riri. Hitriri	Kalabok'bo	Yétikholehó
Square	Plangpáchimá	La ákúná, four corner	Chárapátýá	U'mkoldu.
Flat, depressed, compressed	Phlémpá	Phemdag wa Phebda' wa. Phebapma	Phémpédépmá	Pápúlpa
Level, as a plain	Tém má	Asémtonutu.	U'sémtóndokto	Phéphé ya
Fat	Lété	Atemma	U'sámtánó	Phrémprem ya
Thin	Pálété. Si- mámyo	Léyangko. Tok- pang † Chhú- yangko. Chhuwo	Róng si	U'mtélmá
Weariness	Hó sá	Yomyangko.	U' hottáng	U'mdhép pá Lidda
Thrust	Wámá	Ropyangko	Wáik má	Ram dá
Hunger	Sáká	Hóttáng Wát má. Wa- mitmá	Sáksáwá	Haya Wámi má
		Sá á. Súng sá wá		Saká á

\* After noun or before

† Tokpang, fat, is the same as útokpang, great, just above, and which answers to uchuk-pang, small. Tok and chu-k are the crude- = tá and chi of Newari, and eu, vel n, prefixed is the pronominal definite, a pang suffixed is the generic one. The fact is, that Rungghen applies its pronominal definite equally to substantives (eu-pa, father, e ma, mother), to adjectives (eu-tok, big, euchuk, small), to pronouns (eu hyaeko, that), and to numerals

<i>Wung</i>	<i>Yákha</i>	<i>Chomras'ya.</i>	<i>Kuláng'ya</i>	<i>Thurung'ya</i>
Kúyang	Kú ha	Táto	Hóke	Glyóglém
Umpáwa Aa- mang	Núsúmha. Ingguik	Krábó	Mámtumkhápa	Uchákhlí
Súm'sa Tup'- sa Bhang'sa	Usáha Túp- sáha	Thíchó	Tumkhapa. Dúpa	Thúk'ta. Thókta
Lém. Lem'ya	Límha	Jijilúchó	Léma	Jijun
Súnta	Súá Súha	Júrchó	Jujur	Jýurpa
Khak	Khíka Khígha	Kháchó	Khíke	Khépá
Khang' nú (to look at good)	Iechúnuna (to look at good)	Ránchó	Gnáhi núpa	Jýópa
Khán i (to look at bad)	Iechúnána (to look at bad)	A'ránchó (not handsome)	Gnáhi ípa	Míjyópa
Séjho	Sójho. K.	Sojho. K	Twápa	Jóngpa
Bánggo	Yegukna Yek- yang	Ulgúmecho	Mantwápa	Mijo í'gpa
Mákchúma Makchakchak	Mákhúna	Khúchyámo	Gúgrúpa	Kékema
Bóthráma Wompichichí	Phúna	Bábjóma	Wómlópa	Bubúm
Hárechhókma Halachakchak	Phána	Lakachíma	Hálalápa	Lálám
Chak'la	Phína	Sisijókcho. Sisi- joma	Gígípa	Gígam
Badhemet Rinbo	Kéna	Hik'bo hicho	Yoti- Wadbhápa	Dhyúpa
Achimét	Lúklúk na	Ahkbó hicho	Amsi- Chibhá ípa	Dókhóndhyúpa
Kíyáng	Kéná	Róbo. Rocho	Wadréppa	Yépa
Dúyáng	Lúklúkna	A'róchó. Aro bo	Chireppa	Dókhón-yé pa
Achókpa Atók'pa	Mih' na Mákna	Yokka Khol bo	Chisma Dhéppa	Kíchem Dukpu
Kalabókbók	Kákhktikara. Púkpukna	Khitiriri. Dolo	Júmjúmpa Pul- púpa	Pápúlma
Layá khúktáng	Lichuna yúsúk	Charkuné	Lah khónglá	Khikéi-ma
Phimpichichí	Phépkhékná	Plém plím mé	Phemphémpa	Plem plem má
Tómtú	Idém má	Koyogná	Tél má	Dhép dé
Chitpo Bad- hépo. Lébo yang	Yémnúbá	Khól bó	Lépa	Sémpá
Róng yang Achitpó	Háchigókná	Yokká	Gamsipá	Jeipá
U' hottáng	Yáksyángná	Bál mé	Gúmó	Griám dá
Wáik má	Wátmáng	Dak khó	Wámmá	Kódá
Sáang sa wá	Sáik	Krémkhó	Sáká	Kiúim

(eu-kt, one), and thus shows the extreme prevalence of that feature of the language. Our flexible, simply-structured English often assimilates to the Turanian tongues, more or less; and tok, eutok, eutok-pung may be compared to great, the or a great, the or a, at one A-myet-pang and a-dung-pang of column 2, and a-tok-pa and a-thuk-pa of column 5, are words formed precisely like the above. Elsewhere bo, po = ba, pa, is the formative, and again we have ko as in omko, leyangko, &c.

## CONTINUATION OF THE COMPARATIVE VOCABULARY OF THE SEVERAL DIALECTS OF THE KIRÁNTI LANGUAGE.

English.	Balanggi.	Loloóng.	Lámchhóng.	Bidáit.	Sengpáng.	Dánu.	Khátung.	Dóngmáit.
Air	Já	Hwá-bá Hngwá-phak	Hm-má	Húwápa Húwá-ma Mang-gar	Hm-má. Hm Chipanám Chipanap Chámpaphá Champa-leu	Húh-ú Hu'-u Lóng-kápá	Jhóng Lóng kápá	Heuk, Hmna Chhémá
Amaranth	Gósání	Mang gáá bójá	Mángabája Mangza	Yá khlépa	Húh Séhu	Chhák-lopá Khár or Khm- Ntúu-ú. No	Grámó Khar Sélmó	Chng-yáng Chhák Ohlu Pó
Ant	Gága chimmo	Pong-khoi ok Yangkhrépa	Yá'-Khrépa Póng Khréok Múk Muh'	Hák. Huh' Thuklá	Chhóng-khá Baphu	Chóphu ...		Chhóng
Arm	Gá	Hók H.	Thuk-la. Phet	Chíchána * Bapho	Chhón-wá U'mpa chhón- wá	Sal-pa U'pá vel U'yanp salpó	Sal-po U'páp salpó	Chhong-wá + U'mhlá chhong-wá
Arrow	Bhá	Pú Thákklá	Phet'	Om'na chong- wá	Ummá chhón- wá	U'má U'myám salpá	U'mam salpó	U'mám Chhong-wá
Barley	Cho'-ja *	Nóbó	Suchána * Sak'pha. Sak- phaatangh	Om'makochána wa	U'mma ha-aga Umma lóga	U'má vel U'm- yam khleb	U'mám Khle- bá	U'má kúti- má
Bamboo	Pálam, large Ri'cho, small	U'wa Báphá	Nówa Nówa impá Im'pa nówa	Om'makochána wa	U'mma ha-aga Umma lóga	U'má vel U'm- yam khleb	U'mám Khle- bá	U'má kúti- má
Bird-kind	Chik'ba	Sóng-wá	Nówa	Chhóng-wa O'pa chhong'-wa	Chhón-wá U'mpa chhón- wá	Sal-pa U'pá vel U'yanp salpó	Sal-po U'páp salpó	Chhong-wá + U'mhlá chhong-wá
Bird, male	A'po chik'ba	U'm'pa Sóngwá or Ump'pa S U'm'na Song- wá or U'mm- ruma S.	Nówa impá Im'pa nówa	Om'ma chong- wá	Ummá chhón- wá	U'má U'myám salpá	U'mam salpó	U'mám Chhong-wá
Bird, female	A'mo chik'ba	U'm'na Song- wá or U'mm- ruma S.	Nówa impá Im'pa nówa	Om'ma chong- wá	Ummá chhón- wá	U'má U'myám salpá	U'mam salpó	U'mám Chhong-wá
Bitch	A'mo khlichá	U'mmá hók'wá or Ummruma H.	Imma okchéá	Om'makochána wa	U'mma ha-aga Umma lóga	U'má vel U'm- yam khleb	U'mám Khle- bá	U'má kúti- má
Blood	Húsi	Hái	Háli	Hélu-wa. Hel- wa	Hi	Hi	Hi	Hi
Boar	A'po-po	U'mpá bág' or Ump'pa bak'	U'mpa óphak Im'pa phak	Búcha (gelt) § Opa bak	Lám bhá § U'm'pa bhá	Téchyó. Tilú	Tel	Umbhá pák
Boat	Dánga	Dung'-ga Chám	Dung'-ga Chámá	Om'ma chong- wá	Ummá chhón- wá	Bákchpá. No	Pókham	Dun'ga Konk
Boiled rice or Bhat	Mónura	Chám	Chámá	Om'ma chong- wá	Ummá chhón- wá	Jyá. Já	Já	Konk
Bone, see Horn	Rísó Ri syo	Syákówa	Rók'-wa Rú-k-wa	Sátupá. Sa-tá- p-ru	Tup'ba-rup Sá tumbúá	Salú. Só lo	Solo	Súr-wá Sá-ú-wá





English.	Bálungyá.	Lóhóróng.	Lámabachhóng.	Bólul.	Sángpang.	Diám.	Kháitug	Diángmáti.
Cow	A'mo bung	Pik. Pí únma. Umuruna pi	Pih' únma-o-pih' Impa-wá	Pih' O'ma puh' Wápá	U'mma pí	Gyan. Bí	Gai, IL	U'mmá pí* U'mbhiá-wá
Cock	A'po ba Sai-wába Sai wá Gá-gákba	Wápa Umput- pa wá	Wá im'pa	Wápá	Wápá	Koklap U'pú-phú	Koklap	
Crow		A'ia-wá	Gáhl'-wá. Gak-wa	A'ia'-wá	At'-wá	Gápo. Gagak	Gúgakpo	Gáhl'-wá †
Daughter †	Támi. Mm- che bóbachia	Mímum pesa. Mennumma	Méehchia-chhiá	Mimáchhí-chhiá	Mimáchhí-chhiá	Méshéchyó Mí chun	Mésumá-chye	Méehchhiá
Day	Nám'ti	Léntá. Len.	Ilémba (a prefix)	Létta	Lépa. Umolépa	U'nyol, Núln	U'nyol	Lento Lentok U'mlentok U'mlentó Kúia-má U'mbhiá kúia- má
Dog-kind Dog, male	Khi'ha A'po khlehá	Hú' wá U'npá há wá Umripupa hu' wá	Kochú Impá kochú	Kochúná O'pa kochuma	Há-ága. Hoga U'mpa há-ága Um'pa ho-ga	Khlékh Khl-i-lu U'pú U'pyáp Khlékh	Khlékh U'páp khlékh	
Ear Earth, the globe Earth, a little Egg	Sámá-nyéú Wáleko	Nábak. Nába Bá klú	Noro Khamhangtang- ba	Naba Bah'kha	Naba Báhlá	Nécho	Nécho	Náphak Wákhha
Elephant-kind Elephant, male	Khápí Dí Bá-dí, fowl egg Hátti A'po hátti	Bá-klú Wéll'-dín. Wé- dín Hátti U'npupa or U'npá hátti	Khám- Tum. Ithm. Wá-thm Hátti Impá ó hátti	Bah'khamá Wádm § Hátti U'pé hátti	Báhlá Dí Bon-lan U'npá bon-lan	Pok Pu-kuu U'tái. Tí Hátti U'pyap U'pú hátti U'má U'myam hátti	Pákh Phátté Háti U'páp háti U'mám háti	Pakhha' U'ntang Ting Hatta U'mbhiá hadi U'mmá hadi
Elephant, fem.	A'mo-hátti	U'muruna or U'mma hátti	Impá ó hátti	U'mma hátti	U'mma bon-lan			
Ewe	A'mo bhéda	U'mma hátti U'mmá bhéda	Impá ó bhéda	U'mma bhéda	U'mma napchu- bema Nap- chau bema Mák. Múli'	U'myam bhen- di. Umá phépsú Mas. Míksi	U'mám didmá	U'mma bheda
Eye	Méchi. (Mí chi da sa D. Mí chi da P.)	Mák'. (Mí' chi D. and P.)	Mik. Mih'	Munk. Múli'		Mash		Mak



English.	Bélonggá.	Lóhóróng.	Lámbechhóng	Bátlá.	Sóngpáng.	Dám	Khálung.	Dóngmáti.
Goat	Jáma	Cha. Bujá	Cháma. Búpa	Cháma	Cháma	Jyá	Já Dyu vel tyu ?	Chámela Cha na
Goat kind	Song'gara	Mithuba	Méndi	Mithibá	Chhán'-gara	Grot Cham'-cu	Grot'yá	Chhagar
Goat, male	A'po songgara	U'mpa mithubá or Umprupa mithuba	Im'pá oméndi	U'pa mithibá a last sign like u k apo	U'mpá chháng- gáá	U'pá. U'p'áp grot	U'páp grot'yá	U'mbiá chhá- gar
Goat, female	A'no songgara	U'mpa Mithubá or Umprupa mithuba	Im'má oméndi	U'mmá mithibá	U'mmá chháng- gáá	Umú Umyám grot	U'mám grot'yá	Ummá chhá- gar
Hair	Chám. [Sung of head] all	Táguá. Mith' of head all and feather	Mung Tang- phákwa (tang = head)	Tagná Chámi Mung	M. wa Támu sám (ta= head)	Dosúm. Uson (do = head)	Umarasam	Má-a
Hand, see Arm	Gáblem * arms flat	Hóh'-phekma *	Temma-múk	Hóphek'-ma	Hah'-pháma	Khar	Phlemkhar	Chhák
Head	Piya	Tákhrok' Ning- tang wa. Um- muma	Táng	Tákh-lo	Tákhulo	Dhong. Dakh- lok	U-dhong	Táng. Um- táng
Hen	Bá. A'mobá	Wámrop'ma Wama	Wá imma Im- ma wa. Wámá	Wámá Wá- oma	Wámá U'mma- wáma	Phyám Phá- mu Umuphú	Uphám	U'mmá-wá
Hog-kind	Po	Bá'. Bak'. Bag'	Phák	Báb'	Bhá	Po Pwo	Po	Pák. Pa
Horn, see Bone	G-ro-ng Grong	Tang	Singa	Sátáng +	Tán. Umtán	Grong Gro	Ughrong	Khókumtáng
Horse-kind	Ghoda. [An amo, m & f.]	E'n. [Umprupa Umnuma, m & f.]	Ghoda	Yen. Eán	Phun yempa +	Ghodia H.	Ghodia H.	Ghodia H.
House	Khum	Khum	Khum	Khum	Khum	Kám Kim	Kám	Klam
Husband	Wán-cha	Nupa, see wife	Yemba	Om dap'mi	Dhámbi Um- dhamb	A'dumbo	A'dumba	Padám
Iron	Syál	Chyak'-chi	Chyak'chi	Phálám	Sel Syel	Sel	Caret	Caret
Kid-kind	Songara-etá- máta §	Mithubapasá	Meudi-ichhá	Mithubami-up- chhá Mithu- bampacha	Chháng-gara- chhá	Grot-potéhyo esá	Grot potchy- esá	Chhógarechhá
Kid, male	(A'po) songara- atáwa	Umprupa vel U'mpa muthu- bápasá	Impá omendi- chhá	U'pa mithubámi- upohhá	U'mpa chháng- garachhá	Upá U'pyap grot-potúchyo	Grot poupáp- úchye	U'mbiá chan- garachhá

Kad, female	(A'no) songá-rá-atami	Ummuma vel U'mmá mithu-bápasá	Immá omeudichhá	U'ná mthi-bámi-upelhá Bheda pachha Bhedi upchha	U'mma chháng-garachhá	U'mú U'myám grot-póchyo	Grotpo umám-úchye	U'mmá chuan-garohhá
Lamb	Bhedá atá-mata	Bhedapasá	Bhedá ichhá	Bhedá pachha Bhedi upchha	Nap'chu bema-chha	Phepsia Bhendi poú-ehyo	Dadmo-úchely	Caret
Leaf	Sopho Sá pha	Singbak' ll Nám-woge	Láphák Kháte yá	Singbak' ll Nám oh'wa	Sánhá Khásema	Sapam. Sopho U'nel	Sopang phung Háham	Sum-pha
Light	Hwa	Námde						Khou. Sam
Leg	Khohi	Láng	Láng	Láng	Lán	Syál	Syál	Láng
Maize	Grole womo	Mákai K. Múu [Dual	Mákai Mái-mi	Mái-mi Mah' Pl.	Múlung-bap	Mákai Has	Syál Hásh	Mákai
Man-kud	Muri daa si. Plural	Yapmolu D. and P.	Múu chhi		Mina			Mina
Man, male	Wáisa	Wáthappa Wá-thangpa	Pá Páchhi	Wáthakpa. Wá-thappa	Wáchchhá	Las'be	Las'ba	Mí chha. Pá
Mare	A'mo ghoda	U'mmá én mi uma en	Immá-o-ghodá	O'ma yen. Oma eun	Phún yemná	U'myám ghoda	U'mám ghora	U'mmá ghoda
Millet (kan-gam)	Básara	Piya	Peya	Pheśá	Phísá	Bá-o. Bu-hu	Bá-o	Pheśá ¶
Millet (kodo)	Chájá	Pánke	Sámbo	Kháwá	Lang-chhá	Lájá	Lájá	Sambichhá
Monkey-kud	More. Mootyo	Púbáng	Kubáng	Púbáng	Popán	Nús	Nús	Násá
Monkey, male	A'po more	Umpu pa pubáng	Impa o kubáng	U'pa pubáng	U'mpa popán	U'pyap nús	U'páp nús	U'mbhá nasa
Monkey, fem.	A'mo more	Ummuma. U'mmá pubáng	Immá o kubáng	U'mma pubáng	U'mma popán	U'myám nús	U'mam nús	U'mmá nasa
Moon	Lá	Lá	Ládi ba	Lá	Lá	Lamyámú. Lu	Lyá	Ládmá. Lá-duma

\* Blem and phlek are always, but ma suffix not always, added. See note at Hand  
 † Sá generic mark, see Flesá. In compounds it is dropt, e g, kis-a-tung, deer's horn. Column 4 has the generic definitive, and columns 5, 7, the p-o-nominal one

‡ E't, yen, eun, passim, is horse. In Sangpang, phúmna, mak the sexes. See note at Hoise, p. 180  
 § A tá mas, atami fam, both = our kids or kid kud, apo=átá, repeated in male, and amo=atami, in female.

¶ Sing generic mark, see Wood.

¶ The sá final of this series, as well as the chá vel já of the next series of words, is the generic sign for all grains. It will presently be shown in detail that this fundamental characteristic of Tai-taric modes of speech is common (like most others equally normal and essential) to Chinese with all the neighbouring languages of Tibet, Himalaya, Indo-China, and the islands. The word "egg" presents another sample, and the word "plantain" yet another, wa=fowl, and si=fruit, being the respective generic signs.



Sky	Dwá mún	Nám-tú	Nám	Nínám-bobi. Nám'chho.	Nám-tú	Dhám	Nám
Snake	Púsá	Pú	Pú	Pú	Bhá	Bhai	Púchbáp
Soul	Wálekó.	Khámhángtám- ba **	Bah'-kha	Caret	Pok	Caret	Wáh-khá
Son = child	Tá-wa ††	Yembachbiá, male child	Wáthapelhá Wáthakpaehh	Wáchelháchhá	Lasbélyo	Tárápáchlye	Mureháchha
Star	Só-rú	Chokchong-gi	Súng-émhá	Sáng-geun	Song-ger	Song-ger	Sáng-genmá
Stallion	A'po ghoda	Impá ó ghodá	O'pá yen	Umpa phuva yempa	U'pyáp ghodá	Upáp ghodá	U'mbiáh ghodá
Stone	Lúng	Lúng. Lóngo	Lu'ko'wa	Lóng	Lúng	Lúng	Lúng-tá
Sow	Khomi, when old. A'mopó	Lung-ok'wa Imná ó-phág	Oma bak' Bak' mi óma	Lóng	Khóm	Khóm	U'mmá pak
Sun, Sunshine	Nám	Ummuma bak Nám	Nám	Khon'-ma. Um- ma bha	Nám	Nám	Námehon'-g- wa (sky bird)
Tiger	Gúpsá	Kíba	Kenba	Kípa	Nyor	Nyor	Khibhá
Tooth	Khleú	Kéng	Kéng	Kám	Gnilo	Gnilo	Kang
Tee	Sing. Dhyáksi	Sin'g táng-dák.	Sin'tenda	Tup-sáng	Topshú	Dhyáksi	Sau-g-pu
Plant	A'pum	Sin mak	Tenda=vegetal	Um-po ††	Ság	Gilokváí	Lamkhan- chokkhan
Vegetables, greens	Caret	Tangh §§ Sing phá ó lúng- pháo	Phikhen	Khá-h'-yú			

\* Ama my mother, amo any mother, so a pa, apo Last=Hayu upa and Sontal apú a ma my, r-mo thy, a-mo his, mother See father The pronominal

definitive is indispensable in all the dialects

† Gnawa, gnami, agrees with tawa, tami, boy and gni, as to the position of the sex-signs, but in columns 5, 6, and 7 that position is reversed, while in column

3 the sign is put both before and after Such freedom of style is frequently met with

‡ Gilo recalls Khóia of the Khas tongue, and Dihong of next column reproduces exactly the proper name of the great river of Assam See "XXVII Records

of Government of Bengal," page 94

¶ Sa, generic sign (see flesh), sa hok, skm, sung hok, bark, sa = flesh, sing = tree (see it and notes at pages 176 and 182)

¶¶ A'to = above and sky

†† My son, wa ta; thy son, i tá, his son, á tá Tá and táwá = son, tá mi = daughter.

‡‡ Sing i tangh, literally tree on wood, its plant = ligneous plant See Fruit

§§ Tangh = vegetalia = ma Newa and pó of Singspáng—e g, oak = wa-po Its seed, wa-si, Pó, trees, Si, fruits, Khf, roots, Syápa = potatoes, syápa khf,

potato root, syapa kh-m-po = potato plant Sing tangh, wood-yielding plant, pháng tangh, flower ditto. Raka tangh, grass ditto, isa tangh, fruit ditto

Si-ma, Swá-ma, Ghat-ma Newári A'pum Bahung, Sing apum, Phung apum, Such apum

\*\* First is soil as it lies = Newari ban, second, a little separated

English.	Bálingnyá	Lóhóréng.	Lámbechéng	Bátlá.	Sánpáng.	Démi.	K'ítung.	Déngmáti
Roots	Caret	Nam khi	Ten	Caret	Khiyá	Dól	Dól	Tén
Village	Dyal	Gán wá	Chú-wá, Wét	Ten	Tó	Kú	Kú	Cháh'-wa
Water	Pwá-ku	Yó-wá	Meechha	Kúng-wá	Wá	U'may	U'may	Mádum
Wife	Ming	Ná-má		Númá	Yá	U'mei	Dochei *	Chhong
Wheat	Choja *	U' á Chhong		Chéháma	Don-cher	Dochei	Meypá	Umma
Woman	Mín-chá	Menúmmá	Máchhi	Menchhá	Minn-ehhá	Me-bó	Sang	Sang
Wood	Sing	Sing	Sing	Sang	Sang	Sang	Sás-los	Sákhí
Yam	Rébe.	Námkhe. Súa.	Nángthi	Khú	Khi	Kí		
	kókti							
Young man	Swaíachá	Wenchá	Wángchabáng	Wéh'-chhá	Sanlan	Sálachyo	Sálachye	Wángchhá
Young woman	Svá-lamí	Láng-mé	Kám-rum-mé	Lángna-mé	Sa-lan-me	Sálá me	Sáláme	Meelhábang
I	Gó	Kágna. Ká	Kágna. Ká	Kágna. Ká	Kágna	U'ng	U'ng	Ang'-ka. Ing'-
Thou	Gá	Hána. A'ná	Khána Yona.	A'ná	A'ná	In	In	Hána [ka
He, she, it	Harem	Mo-uu Mr. Mo	A'ko. Yona.	Mo. Kho	Moko. Meko	Mam. Yákam	Tam. Mam.	Mágo
We, dual in-	Gosi	Káchi	Mona, Tomat	Káchi i	Káchi	Momi	Yákám	Yácháche,
clusive			Kánehhí			I'chi	Ichi. Inchi	che suffix
We, dual ex-	Gostikú	Káchika	Kánehhigna	Káchiká. Ka-	Káchiká	O'chú	O'chá. Anelú	In'kachaga
clusive	Gasi	Hánáchi Ana-	Khánehí	chuga	A'náchi	Yechí	Yechi. A'nehí	Hánahe
They, dual	Harendáa si	Ichí. Hanchina	Yona ehhi. Mo-	Anáchi	A'náchi	O'msa	O'msa	Mu Makh-
		gachi. Mochi	na chhi. Tona	Khochihppáng.	Mókóchi Me-	Yákám-sú.	Yákám-sú.	che Moko
		Máhachu. Mo-	chhi. Oukha	Mochi-hppáng	koehuppong	Ummi		chi
		gochi	chhi. Ako chhi					
		Káni	Káni	I'kun	Káyí. Kaye	I'ki	I'k	A'nkán. In-
We, plural in-	Go-i	Káníng-ka	Kám-gná	I'ktá	Kam	O'gne. A'ngktú	O'k	kan
clusive	Gokú			Anm	A'háni	A'mi	Yen	I'nkáu-ga
We, plural ex-	Gáni	Hanna. Anná	Khánni					Hánánun
clusive		Kang-ná						
Ye, plural		Mihána. Mihe-	Oukha A'okhá	Khochi. Moch	Makom. Meko-	Yákám hám	Am ham	Mú kha. Ma-
They, plural	Hacendaa	chi	Yokhá. Mo-		chi	Nam hám		kha



My Mine	A' + Wáke	U'ng Kágnámi	Ang. U'ng. Um.	U'ng Um	A'n	O'	A'	A'ng
Thy	I'ke	A'm Háumi	A'm An	A' A'm. A'p	A'nami	A'	A'po	Aug-bi
His, her, its,	A'. Haremkéa	Um	A'ko-m. §	Mom. Khom	A'mmi	A'ppo	U'po	A'm-bi
attributive				U' O' Up	U'n. Mek'um	Mom. U'	Yákam. U'	I'gem
His, he, its,	A'ke. Haremké	Momi. Meyem-	Yonágnákhá	Momi Khomi	Mekomí	Mompo	Yákámpo	Mo-
predicative		mi. Igomi	A'kognákhá	Káchum	U'chú	I'-chú	I's	gom-bi
Ours, dual in-	I'si	Káchum. En'chi	Kánehbi					Angebu.
clusive								A'neha
Ours, dual in-	I'sake	Káchími. En-	Kánehbkhá	Kachum-mi	U'chúmi	I-chr-po	I'chupo	A'ng
clusive		chi						A'n-
Ours, dual ex-	Wási	Káchukám. Ung	Kánehbgná	Káchágnám	A'n chú	O-chu. An	O's	chabi
clusive		chi						Ang
Ours, dual ex-	Wásike	Káchikámi.	Kánehbgná-	Káchágnám-mi	A'n chúmi	O-chuppo. A'n-	O'chápo	chaga
clusive		Ung chmí	kiá			chupo		Ang. A'ncha-
Your, dual	I'si	Anchi A'ná-	Khaa chhi	A'náchum	A'm chú	Yechi. A'nchi	Yés	ga-bi
		chum. Anchi-						Ancha
Yours dual	I'sake	Anchinámi	Khánaehbkhá	A'náchum-mi	A'm chúmi	Yechipo	Yechipo	Am. Kan-
		Anochumi				chipo		chábi
Their, dual	A'si. Haren-	Máhachum.	Akoehi A'n-	Kho-chum Mi-	Mekochpáng-	Yakam supo.	U'n-sú.	Mugum. Mu-
	dosike	Umechi.	kháehgná-	chum Moehi-	chum	Mommi	Amsa	khacha-cha
			kiá-uehhi	hippáng chum		Ummi		
Theitis, dual	A'sike	Máháchimi	Akoehi kha	Mechummi Mo-	Mekochhup-	Yakam su	Yákám-súpo	Mukhacha-bi
		Unehimi	A'ukháehg-	ehippáng-mi	pángmi	Momuppo.	Amsapó	
			naklá	Kho chum mi		Ummuppo.		
		Kám.	Kám	I'kung	Y'é	I'nki. Iki	I'k	A'n-ga
Ours, plural in-	I'kke	Kámum. Enni	Kánikhá	I'kam-mi	Yémi	I'nkipo	I'kpo	A'n-bi
clusive								
Ours, plural ex-	Ikke	Kám-mi	Kánikhá	I'kam-mi	Yémi	I'nkipo	I'kpo	A'n-bi
clusive								
Ours, plural in-	Wakke	Kánnukám.	Kágná	I'kkám	Angká	Angkú.	O'k	A'ng-ga
clusive		Ungmi						

\* Suffix *já vel chá*, *vel ché* of this series is the generic sign, derived from the name of all grains See note at Millet

† The third pronoun and its equivalents, the demonstratives, are apt to be very minutely specific, expressing not only proximity or remoteness, but also every position, as above, below, on a level with, &c.

Wa for all others. See Father, p. 197

§ His tree is not good, my tree is good Akom sung itangh nuyuk nun kha, kākha'-ng sung itangh nu yuk kha

<i>English.</i>	<i>Báchnggýá.</i>	<i>Lóhóí óng.</i>	<i>Lámbichkhóng.</i>	<i>Báidáí.</i>	<i>Sáungpáng.</i>	<i>Dáam.</i>	<i>Khathng.</i>	<i>Dánpádl.</i>
Ours, plural, exclusive	Wakke	Káninkammi	Kánigáklhá	Tékán-mi	Angkám	Angkápó, Ok-pó	O'kkam	A'ng-gábi
Your, plural	I'ni	Amni Hámam	Kháani	A'nun. A'nunm	A'mná	Anni	Yén	Amga
Yours, plural	I'niké	Hámam-mi.	Khánamklhá	A'nun-mi	A'nunúmi	Anmpo	Yápo	Kán-bi
Their, plural	Harendaake. Ani	Ún chi. Miha- chum. Igachum	A'okhlá	Mochm chum	Me-ko-chum	Mamhám	Yákám. U'	Mugum ga. Makhlá-um- éba
Theirs, plural	Ditto	Umelimi. Mihachum-mi Mahachummi. Igachimi.	A'okhákhá	Mochim-mi Khochummi	Meko-chummi	Manhámápo	Yákámpo	Makha-bi
One	Kong Kwong (unchanged all) *	Yekko, hic hae hoc, things and animals	Thli, n + bang, men only	Ik'kú + un- changeable	Itta, n s Eukla pang	Mamhámápo Tán Tá-wa (Ta Burmese)	Tau Tá-wo (Ta Burmese) Thi Lam	Ák'po, m. (po = pang bang)
Two	Niksi	Hieh'chi, n Hip- pang, n. and f	Hieh'chi Hip- pang	Hieh'che	Hieh'chi. Hi- sali	Sák'pu	Sakpo	Híchi
Three	Sám	Sum-chi, n. Sumpahg, m. and f	Sám'chi. Sum bang	Súng'che	pang Súm'chi. Sum- kahi.	Sók'-po	Sókpo	Sum'chi
Four	Lé	Lieh. Riéhi La-bang	Lákkabo. Lak- kahi	Láji	la pang Lákkabo. Lak- kahi	Bhyál	Bhál	Lieh. Riéhi
Five	Gno	Gnáchi Gua- bang	Gnákhó. Gna- kahi	Gnáji	Gnákhó. Gna- kahi	Bhúong Bhwong	Bhong	Gná'chi
Six	Rúka	Túk'chi. Tup- pang	Túktábo. Tuk- kahi	Túk'chi	la pang Túktábo. Tuk- kahi	Rá wong = pong. m.	Ré	Túk'-chi
Seven	Chan ni	Nú-chi Nu vang	Núkkabo. Nu- kahi	Núji	la-pang Núkkabo. Nu- kahi	Ré	Tár	

	Yá	Yé-chi. Ye-pang	...	Yéchi	Rekabo. Re-k- kali kala pang	Rek-Rí	Rin
Eight							
Nine	Ghú	Báng-chi. Báng-pang	..	Báng'ju			Ghú
Ten	Kot dyum	I'p'pong, hie, hae, hoo		I'p'pong			Tadham
Twenty	Kwong'asing	Ní bong	Ippong, m n f, all gen., see 2				Khál-taú Kál T'au-khál
Thirty	Kwong asing-koí dyum	Sum bong					Tadhamkhál-taú
Forty	Ní pachi	Rik' pong					Khál sákpo
Fifty	Ní pachi-koí dyum	Gná-k'pong					Khál sákpo-tadham
Hundred	Gno asing = 5 seone	Ippon'g pong					Khál bhong
Of	Ké Kem dum (Omitted except when used dis-junctly)	Mi. (Ditto)	L. Khá Im Guá ka	'M. Ma	Mi	Pó	Pó
To							Bí U'm
From, local	Ding	Báng Páng	Behong	Páng Pí	Pká	Biká	Biká
From, personal	Keding Keng	Ditto					Bang Iban'gá
By, inst.	Mi	E' Yé	Gná Lok	Gná ..	A' Pí	A' Gná Bí. Ke	A
With, cum	Núng	Núng	Manghin	Medding	Mand	Mánthme. Mandi	Bít'pi Náng
Without, sine	Mán-thí (notis Buinese thi)	Medding'¶					Mánchhi
In	Dí	Be. Bí	Bé	Pí. Chápítu	Pí	Yó Ba	Pí. Yá
Within	Bóte. Gwaite. A'gwáre						

<sup>¶</sup> For Bahng numerals see full treatise of sequel, and for the other dialects see and compare those aforementioned, p. 333 *et seq*

<sup>†</sup> Li for one, chi for rest, is neuter bang for men only, animals are neuter Thui is the minor, Tibbang the major

<sup>‡</sup> Kú, unchanged, hie, hae, hoo, chi, things and animals, bang, men

<sup>§</sup> Sangpang, euti-pi, one cow, huiat-pi, two cows, samkal-pi, three cows, and so of all animals Euklapang muna, one man, huiat'pang muna, two men, samkal'pang muna, three men

<sup>||</sup> See references above made ad vocem and Gnum in sequel

<sup>¶¶</sup> Not is Compare mandong of Gyarung and muan of Newari, both with same sense.

English.	Bithungyá.	Lólóróng.	Lámúchhóng.	Báldá.	Sungpháng.	Dámi.	Khúitng.	Dángmáli.
On, upon	Tóe, Taure	Weítá, Songpi	Temdú	Cháptáttá	Chhopi	Cho-tu Teyo	Tí	Chokpi. Chokya
Under, beneath	Háyula. Pu-mai	Sokhe, Langbe		...		...		
Now	Yekhoná, yé-timé khoná	Hongpi-knu Hog'nok', Ho-nok, Igoiok-loonok'	Hálk	Hogno	Otolo Wotolo	Tholo	A'nagná	Igháú
Then *	Mekthona †	Moklona, † Wá-nok, Morok', lona'k	U'ndena	Mútoklo	Khotolo, Kholo	Melo	Mobelo	U'ghái
When?	Gyána	A'nám, Hámam	Hembina	Hádemlo	Hallo	Hólo	Hebelo	Khunám
To-day	A'na	A'yu	Hálók	Isan	Yése	A'ngol	A'nyalo	A'í
To-morrow	Dí'la	Weng-dá	Wáing	Selmá	Sélmá	Dás'yá	Dák-á	Hámá-yóng
Yesterday	Sanam'ti	A'sei, A'sen	A'sen	Yé-má	A'thépá	A'meski	A'miske	A'sé
Here	Yákáre, E'ke, Yete	Igohe, Igyú, Iga	Nábe, Nako	Kobi, Koyú	Nopyá, Nopi	Tébi	Tábi, Tábigná	Ibi, Yák
There	Nekare, Méke, Hao	Kyú, Mobe	Yó	Mobi, Moyú	Meni, Mopyá	Yákambi	Yakambi	Háyeyá, Mú-byák
Where?	Cyála	Hakiyu	Hetne	Hápábi, Hápang	Há-pi	Khebi	Khábi	Khí-biyá
Above, up	A'juu di	Songpi-tú, Mito	Itemdu, Tó	Múttú	Mitáni	Túkálá	Túká	Háté dá
Below, down	Há'yu di	Hángbe Hámpe		Mú'í-mú	Mú-yúni	Yúkálá	Yúká	U'ngkhok-mo
Between	A'lyo, Alou-da	Khákmeno, Mít-mít	Ikhák-bé-Mó	Má'hábi Luh'pi	Amnápá	Má'hábi	O'upphibi	U'má, U'm-írábi
Without, out	A'to-la	Song-bé	Ilum-bé	Pákha yú	Amkonpó	Ghoyo	Pátel	Kóbá-yá
[outside	A'gwáti	U'ng-phú	A'yó	Hoksyúyú	Hoptán	U'tong	U'go-ya	U'm-kong-ya
Within, in, inside	Agwa la	Hongsyú	Ichhte	Tárho	Chhúsi	Chhyú	Chhy-ápá	Máng-khá-yá
Far	Biába, Hare	Wó, Myo	Mánglok	Netá	Netá, Yúbu	Mebigná	Néphám	Nek, Nektáng
Near	Neng-tha Pumbi	Nen, Ning-táng	Tang-nekklok					

Little Much	Ká- chi Yáko	Mig'-mo Dhe- tok, Kh'wa, Chopmo	Míyo Badhe- bák	Meelhúk Dúko	U'tú- chhe O'tto Wotto	Tibeliyo Thobe	Tibche Tiebe gole	A'chuchi Ninám-má
How much? As, rel. So, coriel. Thus coriel and positive	Gísko Caret Mekho Yekho	Yeh-wa Mantok', Mado-knok Idok Mo-dok	Caret Caret Natie Natie-khá	Aptoklo Caret Kodokpá	Dáhile Caret O'tá	Hebe Caret Temphem	Hebe . . Tamphém	Tem . . Igneo-go
How? What like Why?	Gekho Gekhom Mai'cho, Mai'tha	Mantok Mantok'ye Imang-musi Manthong	Hende-khá Thimmá Yé	A'pto U'khálo Hegne	Yán-táko Yán pi Yá, Inchhúg Inguá Máná Man, prefix, si, suffix	Hemphem Mápúne Apmá	Hemphem Mábi Gó. A'm'má	Tete . . Tená . . Han-an, Gó. Inchang bá Mán Já, Soh' I', suffix
Yes	Moko	Caret Ní, suffix	Máhá, Mále Nin, suffix	Hé-gnane Ní, infix	Na	Mó	Man'to	
No, negative	Máh'-á Dekho, Ma Man, prefix	E', prefix	Ang-n (ang be- foe, n after the word) Lá, Chhá	Ná	Na	Mú		
No, prohibi- tative								
And *	Caret	Caret		Sáng	Sáng	Yó	Núng-yo	Chhang
Also	Yó	Sá, Song			Lé	Yé	Hé	
Or	Kí Yam, Yen	Dá, Dó Igo	A' Ná Nárok	Kó-ó ¶	Noko, ná	Tem Temgua Tami	Tongná	Igo
This					Moko	Momi Yákam, Yakamguá	Mánguá	Mgú-o
That	Myám Mem Harem	Mo -- Caret	Y'oná, Yonakok A'ko Caret	Mo-ó	ná			..
Who or which, relative	Caret							

\* See note afo egone, p. 169 The now and then at this place are positive

† Hone = time ‡ Looak = time

§ Go down. He-yu lawo Go up. Hat yu lawo Come up, ku wo Come down, yu wo Come on level, pí wo Go on, go back, gnalla lawo, nóthia lawo

|| A' gwa di, its inside in A few fa, its inside to So a lo fa, its exterior to A pím di, its base m, A' yun di, its top m

¶ The vowel i eated denotes the pausing accent

\*\* Yen neu, this is good, mem má neu, that is not good, Béhanggyá Mó-ní, that is good, ígo-nú, this is good, mí-ní, not good, Láhoí óng

English.	Bínhnggá.	Lôhóhng.	Lám-búhng.	Bulát.	Sáng-páng.	Dámu	Kháng	Dángmít.
Who or which, <i>correl.</i>	Mén = that	Caret	U'ndok	Khosá Khosálo	Khogná	Mon		Há-go
Who or which ?	Syú. Séú	A'sá	Sé-ong	A'sálo. A'sá	Asá Asálo	Syúgo Syú	Khám	Ság. Khago
What ?	Mara	Imang	Thiya	U'kha	Yen	Mingna	Máng-ga	Tugo
Anything	Márye	Imáng-sáng	Thichhá	U'k-háng	Yon sáng	Máng-yó	Máng-yó	Tichhang
Anybody	Syúye	A'sá-sáng	Sichhá	A'sáne	A'sá sáng	Syúyo	Sáu-yo	Ságúhang
Eat { dual	Báwo Jáwo	Cháá. Cho-ye.	Chasá	Chó Cha chi, D	Chó	Jyú	Jyú-ye. Kúye	Chóye
Eat { plural	Já se, D.	Chai' che, D.	chú, D. Cha-	Cha nun, P.	Chó chu, D.			
Drink	Túno	Chái ne, P.	sa num, P.	Dúgno	Cho num, P.	Tingne	Tyung'-ye	Túgne
	Túse, D.	Dúng-é * Dun-	Thúgna. Thugna	Dúgno	Dugna Dúgnú			
	Túne, Pl.	gache, D. Dugane, P.	chú, D. Thug-	Dugna chi, D	Dugna num, P.			
Sleep	Ip'po Ipse, D	Y'ne. Imache,	Im'sa. Imaschi,	Ipcha	Ipsa. Ipsa chi,	Am'si	Am'si	Im'se
	Ipne, Pl.	D. Immane,	D. Insa ni,	Ipchasi, D.	D. Ipsa ni, P.			
Wake	Bokko Bokse	Cheno. Póge.	Poga. Pogachi,	Polit'	Thittá-chi-ni.	Phúge	Phúk'ye	Phú-ge
	D. Bokne,	Póglénte	D.	Polita chi, D	Chi, D			
Laugh	Riso. Rache,	Yichne. I'chóye.	Poga ni, P.	Polita num, P	Ni, P.	Róche	Réche	Rúge
	D. Rí'sun,	Ichare Ichache, D. Ichane, P.	Risa chi, D.	Yúcha. Yúcha chi, D	Chisá.			
	Pl.	ne, P.	Risa ni, P.	Yúcha num, P	— chi, D.			
Weep	Gnokko.	Hábe	Hába.	Khába.	Klápá,—chi-ni	Gnoké	Gnoké	Khá-be
	Gnokse, D	Habache, D.	Haba chi, D.	Khába, chi, D.				
	Gnokne, Pl	Habéne, P.	Haba ni, P.	Khába, num, P.				
Be silent	Libabwakko.	Chichú-ye. Chichuyache, D.	In'che-nán.	Chichu-wet.	Wai-wai-túwa	Libámo	Leba	Máucheptáye
	Liba-bwak	Chichayane, P.	Inche nan'chi,	Chuchuwetech,	—chi-ni			
	bwaki ne, Pl.	Yonga che, D	D. Inche nan'-nun, P.	D. Chuchuwetennun, P.				
		Yonga ne, P.						

Speak, n utter	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
COME	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Go	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Stand up	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Sit down	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Walk or move	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Run	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Gave { to me + to any	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Take { from any	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé
Strike	Boh'ho. Bwó- kto Bwó- se, D.	Yám-múse. —sa che, D. —sa ne, P.	Chega. Che ga chi, D. Che ga ni, P.	Puklús. Puk- lusa chi, D. Puklusa nu, P.	Nimá,—chi-ni	Jé	Jeye	Chú bé

\* Metta is the general causative. Hence diungmetta is cause to drink, immetta, cause to sleep, poğmetta, cause to wake (from poğ), &c.  
† Give to me, gýf. Give to him, to any one, giwó. For an explanation, see above, p. 190. Also grammars in sequel.  
‡ See note at p. 190, on full treatise of the sequel. Bahing grammar.  
§ See full treatise on Bahing in the sequel. Tyuppo vel teuppo is the right form. The vowel is = French eu in peur, heur or English u in pure, azure.

English.	Báthnggá.	Lóhóng.	Lámbechóng.	Bálati.	Sángpáng	Dám.	Khating.	Dángmít.
Kill	Sáto she, D. ti ne, P.	Séde (causal of siye, die) its causal, sédmet- te Sé da che, D. Sé dam ne, P. Thapta Láduppo (take and come). Laduppa che, D. Ladupam ne, P.	Sera	Sedá	Situ	Sede	Sede, sing. Se chi, dual Se snaye, pl.	Sede, S. Sede chie, D. Ser numye, P.
Bring	Pto Rato * Pi ti se, D. Pi ti ne, P.	Láduppo (take and come). Laduppa che, D. Ladupam ne, P.	Tháp-ta	Dáppu. dáppu	Bál'-yu	Pide	Pide, S. Pi chie, D. Pi- snaye, P.	Tag'-we, S. Tag wechie, D. Tag nu- mye, P.
Take away	Láto † La ti se, D. La ti ne, P.	Lahette (take and go), or Lakhetia La- khetie che, D. Lakhetiam ne, P.	Khátta. Chí khetie, beings. Yi khetie, beasts. La khetie, things	Yákhettu	Khál'-yu	Khotte	Khátte, S. Khate chie, D. Kho snaye, P.	Khá-de, S. Kháde chie, D. Kháde nungye, P.
Put down	Tyullo vel Feullo. Jilo Jil se, D. Jil ne, P. Rok-to Rok ti se, D. Rok ti ne, P.	Yúk-se. — sa che, D. — sam ne, P. Thopoge The-lente — a che, D. — am ne, P. Muse Lette — a che, D. — am ne, P.	Yúng-sá	Yúk-su	Yú-su	Tú. Tyú	Gnónde, S. Gnande chie, D. Gnand niye, P. Thende, S. Thende chie, D. Thende snaye, P.	Yúng'se, S. Yung si chie, D. Yung- su num'ye, P. Thende, S. Then'ie chie, D. Then'ye, P. num'ye, P. Má-yé, S. Máchie, D. Mánum'ye, P. Tú-be, S. Tú- ba che, D. Túba nu- m'ye, P. ...
Lift up	Pávo Pá se, D. Pá ne, P.	Thopoge The-lente — a che, D. — am ne, P. Muse Lette — a che, D. — am ne, P.	Koba. Koplotá	Thettu	Thettu	Thende	Má niye, S. Má- niye, D. Má- niye, P. Ditto	...
Do	Pávo Pá se, D. Pá ne, P.	Thopoge The-lente — a che, D. — am ne, P. Muse Lette — a che, D. — am ne, P.	Núnda	...	Mó	Má	...	...
Make	Pávo. Pa se, D. Pa ne, P.	Dube Tonge Ache, D. Amne, P.	Ditto	..	Ditto	Ditto	...	...
Make not	Má pawo	Edúbe. E'tóngé	..	..	Ditto	...	...	...



Hear	Ni-no, mshe, D Nim'ne, P.	Ni- mshe, D Yenarum'ye, P.	Ni	Niye, S iyé, D, Na mye, P.	Yé-ne, S. Yen'che, D P.
Understand	Mim-to. Mim tise, D. Mim tune, P.	Mim'-da. Mim'che, D — am ne, P.	Monsi	Mam'de, S. Mi mye, D Mam naye, P.	Mih'-ye, S Mih'yeehie, D. D. Mih'-ye- rum'ye, P.
Tell or relate	Sogno, utter. Sodi, to me. Sodo, to any†	I'se. — a che, D — am ne, P.	Blot'te, b Le-t'te	Bláttie, b. La- t'te, S. Bláttie-chi, D. Bláttie- sna, P.	Lá-ye, S. Lá- chie, D. La-numye, P.
Good { dual { plural	Nyú-ba. Ny- úba daa si, D. Nyúba daa, P.	Nú-ye. Nuk che, D. Nuk mha, P.	Nyúpa	Nyúpa	Nú, S. Nú- chie, D Manú, P.
Bad	Manyú-ba si, D. Ma- nyúba daa, P.	I'sa. Phenma — chia, D. — mha, P.	Mánipa myúpa	Mányúpa	I, S. I'chie, D Mayi, P.
Cold	Chhik'-ba Chhikpa daa si, D Chhik- pa daa, P.	Yop se Yempa. Yemukye. — chia, D — mha, P.	Chhú	Chhak'pa	Kóng, S Keng chie, D D. Mā- keng', P
Hot	Glegem daa si, D. Glegem daa, P.	Kúse Kú. Kukohá, D. Kuk mha, P.	Wál. Hai	Glogloma	Kú, S. Kú- chie, D Makú, P.
Raw (green)	Achehkh. Achehkh daa si, D. Ache- kh daa, P.	Men tum pa Makam'-pa. Men ebia, D Men mha, P.	U'súta	U'súta	Ummáng, S. Ummáng'- chie, D Unangne, P.

\* Causal of pi-wo, to come. See full treatise in sequel.

† Láwo, go, látyo, take away, &amp;c, cause to go, lhaptyo, cause to take away. Newarr, hon, go, wonke, causal, yanke yon, take away, causal, yonke by u, give to take away.

‡ See note at page 191, on full use of the sequel. Bahung grammar.

English.	Báhnngyá	Lóhó, óng	Lámhu híhóng	Buláhi	Sángpáng.	Dámé	K'háling.	Dángmá.
Ripe	Mung'-ta. Jí-ta. Mím-ba. —daa si, D —daa, P J'ijun —daa si, D —daa, P.	Duncem' pa Tu mem' pa	Tháyú yekha. Thu-yu	Tómop = Tu-m- pa	Sétuáhi nuko. Dú- wako	Mis'te	Dham'pa	Tám'sá, S. Tám'sá chie, D Ma tum' sa, P.
Sweet	J'ijun —daa si, D —daa, P.	Lam'pa Lám-ni, neg Lamte, —chia, D —míha, P. [Lam uk gna, Lam ti ne, I am sweet. *] Sun'ta. Lam ni + —chia, D. —míha, P. Khik'ta. Khik'- ka [Khik' gna, Khik' ti gna, verbal *] Khik chia, D Khik m'ha, P.	Lam-yu-kha. Lem-yú	Lam	Lámí	Lem	Lempá	Lem, S. Lem' chie, D. Na lem', P
Sour	Jyú-ba —daa si, D —daa, P.	Sin'ta. Lam ni + —chia, D. —míha, P.	Sá-yu-kha	Sít'un	Chái	Júúr	Jhái'pa	Són, S. Sun' chie, D Ma sun', P. Khik, S Khak' chia, D. Ma- khák, P.
Bitter	Ká-ba —daa si, D —daa, P.	Khik'ta. Khik'- ka [Khik' gna, Khik' ti gna, verbal *] Khik chia, D Khik m'ha, P.	Khik'-yu-kha	Khy-u-kóp. Khe u kúp	Khíki	Khépa	Khápa	Khán-nu, S. Khamú chie, D Khan- maní, P Kha-i'kha-ik' pu, S.
Handsome	Rm'-ba —daa si, D. —daa, P.	Kam-nýe ‡ —chia, D —míha, P.	U'chunú-yu-kha	Khen-núng	Khánní	Bhan'gpa = bhung-hma	Bhang pa	Cháng
Ugly	Márm'-ba. —daa si, D. —daa, P. Dyom'ba.	Kamisa ‡ Lóng-káye. Cheng-ye —chia-míha.	U'chu mýnyuk nu Uchu- gnasi yukha Sori, Sorikha	Kheh'-yúg Khen ni nung Lóng-ku	Kháisi	Má-bhang'pa	Mábhán'gpa	Ok'ok'ak' ch
Straight	Mádyom'-ba Gung gung me,	Kho-kho. O'ok' ye	O'krik'-pa Bang'krik'pa	Khok khok- pugu	Toh'-no	Dan'ta	Dhvaipa	Ok'ok'ak' ch
Crooked					Toh'-noná	Khráda	Gúng-gúngma	

Black	Kyá-kvám. — daa si, D. — daa, P.	Máik' ye. Máye. chua-mha	Má-yuk-kha. Mak-yuk	Makthro-pa	Máo. chik'-pa	Maka- Mak-chupa	Kekem	Mákeháchá, S. Makchák' pa chí, D. Makchak chak chíye, P.
White	Bu-bum'	Bíhá. Bíye	O'm-yuk'-kha. Om-yuk	Béye-pa	Om'ban-lonpa	Bubum	Bu-bum	Om, S. Om- chi, D. Ma- on'gaehe, P.
Red	Lá-lám. — daa si, D. — daa, P.	Háí'íá. — chá, D — mlha, P.	Wáa-wába	Há lá-pa	Halalápa	Halála	Halálám	Háchhop'- chho, S Hachop'- chho kachí, D. Har- chop'ehho makat' ka chíe, P.
Green	Gígim	Phiye		P'iphi-pa	..	Wálu	Gígí-ma	Mak'po keke, S Mak'po- keka-ka chí, D. Makpo kekemakat- kechie, P
Long	Jhoi-ba	Kéye. Kíbe	Ke-yi-k Ké yuk'-kha	Kepa	Mápa	Song-pa	Song' pa	Kí Kigo, S Kí cha-go, D. Maki- gochie, P
Short	Dyakhoihoiba. Dekhoihoiba. — daa si, D. — daa, P.	Taks'ye. Tyáksu. — chá, D. — mlha, P.	Wun yuk Wunyuk'-kha	Ték-sap	Dunpa. Dwipa	Tibochyám	Dokhásong'-pa	Tun. Tungo, S. Tun'- chíe, D. Matun'go- chíe, P.

\* What is bracketed refers to the further resemblances previously adverted to. The verbs were quoted to show the pateternal nature of so many of the qualities—a point as to which see the analyses of the Vayu and Ishung tongues in the sequel.

† Lim-ni = sweet not. khik-ni = bitter not.

‡ Kam (recte kang) nuyé, good to look at, kam ísa, bad to look at. In most of the other dialects the construction is the same, e g., íchu nuyukha, nchu-nuyuk nim vel uchugusar yukha. Nim vel gusar is negative.

English.	Báhanggyá.	Lóhóóng.	Lámchúllóng.	Báálá.	Sangwáng.	Dámi.	Kháing.	Dangmá.
Tall (high)	Lá-ba	Keye	Ké-yu-k. yuk'-kha	Ke Ki byép	Otto-ípiko	Song'pa	Song'-pa	Badhemero, S. Iadhe- mechégo, D Bádlhe- meme-ka- chi, P.
Short (low)	Dyákhólába, Dektho lába	Tákye Mim'mu. Mik'mu	Wun-yuk'-kha Wun-yu-k	Ták-sip'	Uttuchhe-ípiko	Tibichyom	Dokháisong'-pa	Tungo, S. Tun chígo, D. Matun'- gochiye, P. Umechuk'pang on Chuk, S.* Chukche-ehi, D. Machuk'- kache, P.
Small	Kachim	Mi sy u ma. Misup'-pa Mi su k'-pa. Misu-yukha	Michi yuk'-kha. Michu-yuk	Mépa-elhá (small child)	Tuchheppa	Tibuchyom	Tbachem Yakhe	...
Great	Gnolo — daa si, D — da, P.	Dhe-a Deha —chua-mha	Thenyuk'-kha Theu yu-k'	Dhé-pa	Um-dhep'pa	Gholpa	Ghálpa	Dhigo, Dhí, S. Dhi-ehi, D. Madhik' chi, P.
Round, circular	Khikhirme Pupul'-me	Wengwengma. Tong-kuye Pum pumma. Pum punyo	Tong-yuk'-kha. Tong-yuk Kák'hek'-luk'kha	Wángwang pa. Wáng-wáp Puk luk-luk	Khikhi ko Phuphul'ko. Pupul'ko	Khokhoi'ma Pupul'mu	Khákháma Papal'ma	Um-pop, S.* Um-pophi- chi, D. Um- pochiye, P.
Square Flat, com- pressed, de- pressed	Lepataye Plem plem'me	Rik' suk ye Phekphek'-ma	Ranrankha	Phek phek-pa	Likapáta Phem phem'-ko	Phlem phlem'- me	Bháichynsko Phem phem- me	Rik'tam, S. Phepéndák- da, S. Phep' chidak'da- kachí, D. Phep'ehi dak'da ma- matat go- che, P.

Level, as a plain	Dyom -ba. • Adeh/de	Tem'-ma	Tenlang, tong- yuk, Tenlang- ton'kha	Caet	em'-ma	Udel'mo	Dhoipa	Légó, Um- tanma, S. Légo hichi, Hichi légo, D Légo- chi, e, P.
Fat	Seneuba (flesh good†) Guolo Kachum.	Yám-nuye	Isamtai mekha	Yám'nu Dhé-pa	Lítiko	Léi	Senupá	Dhi }
Thin (lean)	Ryam'ba	Yám-isa	Reksu reksukha	Mépa-elá	Romiko	Róm	Jyor'pa	Chuk }
Weariness	Bál	Yáktáng	Su-a	Yák'ta. Yák	Ho yáa	Ghum'ma	Ghi'-ma	Mého
Thirst	Ivaku dwaktu	Wat'má	Wat'ma	Waime	Wám'ma	Kumána	Kuum'- nuu'	Cháómit'ma
Hunger	Solmi	Sák'	Sák	Ságo	Sáka	Só-a	Só-o	Ságá

\* See note at the word Fat, p 192, and compare the adjectives here and there throughout

† Sé neuba, lean good, who is well fleshed

So yam nuye is abounding in fat (yam) Yam isa, bad in fat, low in flesh

# END OF THE COMPARATIVE VOCABULARIES.

## III.—GRAMMATICAL ANALYSIS OF THE VÁYU LANGUAGE.

## A.—VÁYU VOCABULARY.\*

## 1. Nouns Substantive.

English.	Váyu.	English.	Váyu.
Air (wind)	Hójum	Bear	No word
Affection, love	Chhánsa	Beard	No word
Abuse	Jesi	Boar	Loncho pok
Abode	Múlúng	Body	Chho
Agriculture	No word	Burden, load	Khuli
Agriculturist	Kóduvi, Vikpóvi	Bone	Rú
Amaranth (gram)	No word	Breast	Rupcha
Aqueduct	Dunri Tilóm	Breast, nipple	Chuschu
Ankle	Léthulung	Bow	Liwo
Arm—all	Gót	Bowman	Liwo-wo
Arm—fore	Gót	Bottom, lowest part	Hutti
Aunt, paternal	Nini	Boy	Loncho, choo. Tawo
Aunt, maternal	Yeng-yeng	Buffalo-kind	Mechho
Ant	Chikibula	Buffalo, male	Loncho mechho
Anus	Pó-chíng	Buffalo, female	Mescho mechho
Arrow	Blo	Buffalo, young	Mechho cho'h'mi or cho'-mi mechho
Axe	Khoyóng	Bull	Loncho gai (see Ox)
Alder-tree	Lichhing	Breath	Hemchi
Bag	Guh'mi †	Branch, bough	Rámá
Bailey	Sáká	Brother	Bólo, elder. Bálu, younger
Bamboo	Pholo	Brethren, uterine	Bolungcho
Bark of tree	Sing kokchho	Calf	Gai cho'mi
Back	Séuti	Calf, male	Ló'cho gai cho'mi
Backbone	Gátachu	Calf, female	Mescho gai cho'mi
Belly	Muli (organ). Bimli	Can, cup	Boguna
Beast, quadruped	No name	Cart	No name
Box, chest	No word	Cat-kind	Dána
Bat-kind	Pókheún	Cat, male	Loncho dána
Bird-kind	Chinchi	Cat, female	Mes'cho dána
Bird, male	Loncho chinchi	Cat, young	Cho'mi dána
Bird, female	Mescho chinchi	Carpenter	Sing chuk'vi
Bird, young	Bengáli chinchi	Cheek	Gwong-gwong
Beer	Soe. Swe	Chestnut-tree	Se lu
Bread	Pipra	Chn	Kumching
Bitch	Mescho úri	Child-kind	Choo § Tamtáwo-Bokvi
Birch-tree	Toura	Child, male	Táwo
Bed	Blem'chum'	Child, female	Támi
Bedchamber	Imlung ‡	Clay	Nakchyongkó
Bedtime	Imlung ‡	Cloth	Jéwa
Bee	Singwo	Cloth, cotton	Rowa jéwa
Blacksmith	Got thutvi. Khak-chingtuvi	Cloth, woollen	Belisong jéwa
Blood	Vi	Clothes, raiment	Jéwa
Buttocks	Petuna	Cloud	Kowál
Battle, fight	Pat	Cold (frigor)	Jungsa
Boat	Dunga		

\* This analysis is divided into (A) a vocabulary and (B) a grammatical portion, but both are so framed as to bear on the structure of the language and to dispense with a separate array of rules

† The h thus marked h' denotes the abrupt tone, which is of very frequent occurrence. The h is often omitted, as cho'mi, little, to'po, strike, cho'no, the nose, &c

‡ Im is the verb to sleep, and lung and sing are affixes of place and time respectively, but useable only with verbs, with which, however, they form very many useful terms—e.g., múlúng = abode

§ The repeated final vowel marks the pausing tone, which is as common as the abrupt tone.

|| Tá is the crude, = Sontal and Uraou Dá, and wo, mi, are the suffixes of gender

<i>English.</i>	<i>Váyu.</i>	<i>English.</i>	<i>Váyu.</i>
Colour	No word	Its father	The same
Cane (calamus)	Dí	Fever	Jun'gsa
Cock	Loncho khocho *	Fair, market	Inglunthamlung (buy- ing and selling place)
Cousin, paternal	} Bólu	Fear	Ramsa Ram
Cousin, maternal	} Bálu (see Brother)	Ferry	Theklung. (Lit cross- ing place)
Cow	Gai	Fire	Mé
Cough	Khwen khwen	Fire-place	Phulung
Copper	No name	Field, arable	Wík Vík
Cowherd	Gai tunvi	Finger	Blemen
Cotton	Rówa	Finger-nail	Demen, got demen
Crow	Gágín	Fellow-country- man	Angki mulung-wo-mi Angki namsang-wo-mi
Daughter	Támi	Fellow-tribeman	Angki thoko-wo-mi †
Daughter-in-law	Choyongmi	Fish	Ho
Dance	Hóhi	Fist	No name
Day	Núma. Nómo	Flavour, taste	No name
Dust	Pínko	Flesh	Kwún. Kon
Darkness	Kwung-kwung	Flint	Bo-chha lumphu
Death	No word	Flour	Mádi
Desire, wish	Daksa	Flea	Rá'michhing
Deer	Kéchho	Flower	Pung'mi
Dispute	Phwé	Ford	Theklung
Dog	U'íi	Fly	Jáma
Dog, male	Lóncho úri	Food	Játáng
Dog, female	Mes'cho úri	Fog	Kow-al
Dog, young	U'ri cho'mi	Fowl-kind	Khocho, or Khwocho
Dog, wild	Ghárimu uri. Béne úri	Fowl, wild	Rikkho
Dream	A'múng	Fowl, male	Loncho khocho
Drink	Túntáng	Fowl, female	Mescho khocho
Earth, the	Kó	Fowl's egg	Chálung Kho-chalung
Earth, a little	Kó	Foreigner, m. and f	Gyetinam'sang-wo-mi ‡
Ear	Nók'-chun'g	Forehead	Tángláng
Egg	Chálung	Filth, dirt	Penki
Elephant	Hátu	Foot	Lé
Elephant, male	Loncho hátu	Form	Náung
Elephant, female	Méscho hátu	Forest	Vík Ghári
Ewe	Méscho béli	Fruit	Sé Si
Eye	Mék' (abrupt tone)	Frog	Boyukwong (Khwo- cho is toad)
Eyebrow	Mék' kwúyu	Garlic	No name
Elbow	Koko-chus-chu	Girl	Támi. Méschochoo § Cho'-mi
Evening	Nomothipsing	Glue, cement	No word
Exorcist	Bálung	Grandfather	Kiki
Earthquake	Dukku	Grandmother	Pipi
Face	Gnáru	God	Caret (Bhem Sen is the usual object of adora- tion)
Feather	Chínchi swám' (= bird hair)	Gold	Heldungmi. (Lit. the yellow)
Feast, festival	No word	Goat-kind	Che'li
Father	U'pú		
Father-in-law	Chákhi		
My father	Ang úpú		
Thy father	Ung úpú		
His father	A' úpú Wáthim úpú. I'nung úpú. Minung úpú		
Her father	The same		

\* Kh uttered like kw, deep in the throat

† Angki thoko is our tribe, angki namsang, our smell, angki muling, our dwelling-place. Therefore the suffixes wo, mi, here form derivative substantives, like countryman from country. So also li-wo-mi, male and female archers, from li, a bow, and heng-ang-wo-mi, a male and female of the Newar tribe (page 240 in the sequel). But in tá-wo-mi, boy and girl, from tá, a child, these suffixes are mere signs of gender. Again, in choi-wo-mi, strong, from choi, strength, they form adjectives from abstract substantives. See and compare the several uses in the sequel.

‡ Gyeti namsang wo, literally one of another smell. It answers to angki namsang wo, one of our own smell, supra.

§ Choo is probably cho'wa, a male child, and cho'mi, a girl, answering to tá-wo and ta-mi. But cho'mi is now chiefly used for a little one, and rather adjectively than substantively.

<i>English.</i>	<i>Váyu.</i>	<i>English.</i>	<i>Váyu.</i>
Goat, male	Loncho cheli	King	Pogu
Goat, female	Mescho cheli	Lamp, torch	Tuphi
Goat-herd	Cheli tunvi	Language, speech	Dábo Dávo
Grain	Jomsit	Lip	Kumchung
Groom	Chhlágalúng	Leaf	Ló
Hammer	Topchyang	Tree's leaf	Sing ló †
Hammerer	To'vi *	Leather	Kokchho
Hand	Gót	Leg—all	Lé
Handle	Lutichyang (English th)	Leg—true	Poktólo
Spade handle	Chukha lutichyang (English th)	Light, lux	Dáng-dáng
		Lightning	Dángdáng bíkup
Hair	Swom	Life	Hémchi (breath)
Hair of head	Puchhi swom	Liver	Ding
Hair of body	Dukhu swom	Louse	Be'mere
Herdsman	Gamechho-tunvi	Lungs	Iot'
Head	Púchhi	Loom	Punc'hyáng
Heart	Thum	Load	Kholi Khúli
Heel	Konteng	Maize	Mákai, H.
Hail	Bopum	Master	Mó
Hemp	Lapchhyo	Mark	No name
Hen	Mescho khochi	Market	Inglung thamlung ‡
Hip	Gánpangrú	Mason	Kem povi
Hope	No word	Mankind	Singtong
Hoof, cloven, solid	Khokhek	Man, male	Loncho
Hog-kind	Pok'	Man, female	Mes-cho
Hog, male	Loncho pok'	Man, adult	Bangcho, male. Bang- mi, female
Hog, female	Mescho pok'		
Hole	Hom (like kh) lung	Maker, doer	Povi
		Madder	Láru
Hoe, spade	Chokhá	Mare	Mes-cho goda
Husk	Ingsu	Mill, hand	Rechyang
Hook, peg	Khondu	Mill, water	The same
Horn	Rúng	Millet (kangni)	Levi
Horn, goat's	Che'li rúng	Millet (kodo)	Dusi
Honey	Singwo khudu	Millet (juwar)	Densom
Horse-kind	No name (Goda used)	Millet (sama)	Náwáli
House	Kém	Milk	Dádú, H.
Home, dwelling- place	Mu-lung	Mist	Kokcho (cloud)
Hunger	Suk'sa	Manner, mode, way	Bá
Husband	Rócho	Monkey, Macacus	Phoka
My husband	Ang rócho	Monkey, Semno-	Phoka
Thy husband	U'ng rócho	pithecus	
Her husband	Inung rócho Minung rócho. Wáthum ró- cho A' rócho	Measure	Pokchyang
Instrument, implement	Póchyang	Medicine	No name
Intestines	Chyot	Mind	Thum
Iron	Khakchhungmi (Lit. the black)	Moon	Cholo
Jaw	Rá	Month	Cholo
Joint	Thulung	Music	Dumku
Juice	Bulung	Mother	U'mu
Knife	Yukchyang	My mother	Ang úmu
Knee	Khokáli	Thy mother	Ung úmu
Knot	No name	His, her mother	Inung úmu. Minung úmu. Wáthim úmu. A' úmu
Kitchen	Khoklung	Mountain	Chháju
		Mountaineer	Chhájuwo. Chhajube mut'vi §

\* Topchyang is the instrumental, and to'vi the agentive participle. See grammar in sequel.

† Tree alone is singphum. See it and the note there.

‡ Buying and selling place

§ Chhajju-wo-mi, male and female mountain-eer Chhajju be mutvi, one (m. or f.) who dwells in the mountains. So also in sequel at native of the plains. Mutvi, the participle of mú, to dwell, has the pronoun inherent, and can be used, like every other word of the sort, as adjective or substantive.



<i>English.</i>	<i>Vāyu.</i>	<i>English.</i>	<i>Vāyu.</i>
Mouth	Mukchu	River	Bingmu
Moustache	Mukchhu swom *	Rivulet	Gāng
Moschito	Kánánáng	Root	Rochhing
Morning	Nomoloksing	Rust	Kée (pausing tone)
Mouse	Chuyu	Rudder	No word
Nipple	Chúschu	Road	Lom
Noise	Sangma	Rope	Dámila
Neck	Chihidi	Roof	No name
Name	Ming	Rhododendron	Thán-kapu'li
Night	Eksa. Yeksa	Salt	Chia, culinary. Jikhom, other
Net	No name	Silence	Giwon
Needle	Pichyang Chuschung	Spade. Spud.	Chokhá
Nose	Cho'no	Hoe.	No word
Nostril	Cho'no humlung †	Spear	Nárung
Navel	Sólipung	Shape, form	Bel (Bhenglung is the Barwal)
Oar	Yo'king	Sheep-kind	Spirits (distilled) Buk'ha
Oil	Ki		Spindle Chungchyang
Oak-tree	Chyakphen		Spinner Chingvi
Odour, smell	Namsang		Skin Kókhho
Onion	No word (Gai is now used)		Skull Puchhi rú
Ox-kind	No word		Shoe, sandal Khokhek
Ordure	Epi Yepi		Sole of foot Lé pengteng
Pain	Yansa		Seed Rú (bone)
Palm of hand	Penteng		Sieve Yáyáng
Penis	Tholu		Sleep Impi
Place	Lung (in composition with verbs only)		Sail of boat No name
Plant	Levi		Sand No word
Pleasure	Bong		Spittle Cheku
Plough	Rukchyang		Silver Dawángmi. (Lit the shining, the white)
Ploughman	Rukvi Rukcho-wo-mi ‡		Sport, play No word
Plain	Tengteng		Sisterhood, the Nunung-cho
A native of the plains	Tengteng-wo-mi. Teng-tengbe mutvi		Sister Nunu, elder. Diyu, younger
Plate, dish. Flat-ter	Tálung		Sitting chamber Múlung
Parent	Phokvi. Bok'pingvi §		Spider No name
Plantain	Risa		Smith Khakching tovi
Pine (tree)	Thong chhing		Snake Hóbu
Pepper	No name		Sky Nomo (sun)
Potter	Ko-chonvi		Son-in-law Jánwai
Peach	Powanse		Son Táwo
Priest	None (Pater familias performs the part)		My son Ang táwo
Ram	Loncho-beli		Thy son Ang táwo
Rat	Chuyu		His, hei son A' táwo Wathim táwo.
Rain	Nánum		I'nung táwo Minung táwo
Rains, the	Nánum tokvínúma ¶		Shoulder Pháka
Rice in husk	Bojá		Shepherd Belí túnvi
Rice, unhusked	Chhán'ga		Side Yákaju Khuk
Rice, boiled	Ham		Star Khwámen

\* Mukchhu swom = mouth hair

† Place where nose is perforated

‡ Wo is masculine suffix, mi, feminine = hal-wala-wali of Hindi

§ Phokvi, who begets, a parent, answers to bokvi, who is born, a child. Phok, the transitive, is formed normally from bok, to be born, the neuter. Both take the common transitive formative, pingko, and hence bokpingko = phokko, and, at pleasure, phokpingko, which is a double causal in the sense of to cause to be born, or a single in that of cause to beget. This tallying of transitive and causal and thus making of double causals are Dravidian traits common, like many more traits, to Vāyu and to Kiránti, not to add more of our Himal tongues

|| Sé = fruit, generic sign, as phum is for trees

¶ Laterally, rain-pelting days, or rainy season.

English.	Váyu.	English.	Váyu.
Summit, top	Wani	Summer	Jekhom núma
Snow	Liri	Storm	Kungjum
Steam	Hilili	Valley	No word
Smoke	Kulu	Vulva	Juju
Strength	Chota	Wall	Khoksu
Song	Kwom	Water	Tí
Sow	Mescho pok'	Water spring	Tí vok lung
Sun	Nomo, Numa	Drinking-water	Dakmung tí †
Sunshine	Lo-gáng	Cooking-water	Khoschyang tí
Sunrise	Nomo-loksing	Washerman	Up'vi
Sunset	Nomo-thipsing	Washing-water	Upchyang tí
Still	Bukcha pochyáng	Weight (instrument)	Pokc'hyáng
Stone	Lunphu	Weight, heaviness	No word
Stomach	Muli (the organ)	Wife	Romi
Shade, shadow	Vehi	My wife	Ang romi
Straw	Khisti	Thy wife	Ung romi
Sword	No name	His wife	Wathum romi. A' romi.
Tail	Mún		Minung romi. I'nung romi
Testicle	Chálung (egg)	Dual {	Our wife Angchi romi, excl. Ungchi romi, incl. Your wife Ungchi romi Their wife A'chi-romi § or A' or Wathum- { nakphum or Minung- { romi or I'nung-
Tiger	Bilu		
Thigh	Phekteng		
Thirst	Tidaksa		
Tooth	Lú	Plural {	Our wife    Angki romi, excl. Our wife Ungki romi, incl. Your wife Unni romi Their wife A' khata-romi. I'nung khata-romi. Wathum khata-romi or Minung khata-romi
Turmeric	Sinphi		
Toe	Lé blémen		
Toe-nail	Lé démen		
Tongue	Li		
Time	No name (Sing in composition with verbs)		
Thread	No word		
Thunder	Nómosangma *		
Thief	Khútumún		
Theft	Khutu		
Tree	Singphum † (Phum in composition)		
Tree bark	Sing kokchho (= tree leather) †	Wax	Dikphi
Uncle, paternal	Pongpong	Wheat	No name
Uncle, maternal	Kuku	Winter	Jungsa nomo
Urine	Chipi. Chepi	Wizard	Jochháng póvi
Man's urine	Singtong chipi	Witchcraft	Jochháng
Goat's urine	Che li chepi	Witch	Jochháng póvi
Vem	Vichho lom	Wealth	Penku Gosta
Vegetable, wild herbs and roots	Chokphi setung	Weaver	Jeva pungvi
Vetch, pea	No word	Weed, grass	Moksa
Village	No word (Mulung = dwelling-place, is used)	Woman	Mescho
Victuals	Játáng	Wood	Sing
Vice, sin	No word	Wool	Beli swom
Voice	Sángma	Work	No word Kam is used.
		Wound	Buma
		Wrist	Gót thulung
		Year	Thoug

\* Nomosangma, one word, literally, sky sound

† See tree's leaf, where also sing only is used. So also in branch of tree, root of tree, flower or fruit of tree. Newari is the same, si hau = sing lo. With the entire tree of all sorts phum is suffixed, as risa phum, plantain-tree = kela má, Newari

‡ Khoschyang is the instrumental and dakmung the infinitival form. See Grammar. Both these sorts of words are used as adjectives constantly. Note how nicely the more active agency of the water in cooking is discriminated

§ The possessive m, mi, is repeated or not, and given either with the pronoun or with the numeral, thus. "of them the two the child" is Wathum nakpom cho'mi or Minung nakpo cho'mi

|| Wife or wives is the same. The plural sign khata is seldom or never added to the noun when the pronoun conveys the sense, or when the verb conveys it, e g, mescho imchimen, the women sleep.

## 2 Pronouns.

English	Vāyu.	English	Vāyu
I, ego	Go	Which, What,	Hánung, subs and adj
Thou	Gón	Who, Relative,	Hánung nakpo, m. f. :
He, she, it	Wa'thi. Mi I'.	of all genders,	Hanung nayung, n. :
We two	Gonakpo	subs. or adjectival, and	Dual
incl excl.		Which? What?	Hánung hánung or
Ye two	Gonchhe *	Interrogative,	Hanung khata, Pl
They two	I'nalpo Wathinakpo *	relative, Which	m f n inter. and
	Minakpo	of several exhibited persons	relative ‡
We all	Gokháta	or things subs.	
incl. excl.		adj m. f. n.	
Ye all	Góne Gónekháta	Who?	Su. Suna, m. f. Suna
They all	Mikháta Wáthikháta		nakpo, Dual. Susu,
	I'kháta		Suna suna or sukhata,
This	I', † all three genders		Pl m. and f. : subs.
That	Wáthi, Mi, ditto		and adj.
These, dual	I' nákpo. m and f. I' náyung n	Whoever	Sunado
These, plural	I' kháta m f n	What?	Mische, n. subs. Mische náyung, Dual.
Those, dual	Wáthi nakpo A'nakpo		Mische khata. Mische mische, Pl.
	Minákpo, m f Wa'thi náyung, &c n. ‡	Whatever	Mischeda
Those, plural	Wáthikháta } all genders	Either	I' ki wathi I' ki mi
Self, selves	None	Both	Nakpo, m f. Nangmi, f § Náyung, n.
Myself, thyself, himself	None		
Own, my, thy, his own	None	Several	No word
Any, some (koi) person	Su, Suna, D. Su nákpo, Pl. Sukháta or Susu, m and f subs. and adj.	My	Ang
		Thy	Ung
Any, some (kucch) thing	Mische n subs only	His, her, its	A' }
	Mische náyung, D		Wáthim }
	Mische khata or Mische Mische, Pl.		I'nung }
Many, much	Chlunggnak m f n.		Mnung }
Few, little	Yanggnak subs and	Dual { Our	Angchi excl
How much, many	Hátha adj. and adv.	Your	Ungchi. incl
		Their	Unchi
So much, many	Mitha		I'nakpum    Minakpum Wáthim nakpum A'nakpum or A'chi
All	No word	Plural { Our	Angki, excl Ungki, incl.
The whole	Khiri Khulup in numbering	Your	Unni
		Their	A' kháta Wáthim kháta Minung kháta.
Half	Phak com gen subs. and adj. Bá, adj. only	Mine	I'nung kháta Ang mu

\* Chhe, the dual sign of 2nd pronoun, is not used with 1st and 3rd The numeral two (nakpo) is substituted

† I', this, and mi, that, have the pausing tone I sometimes represents it by doubling the vowel, i, mi

‡ E.g., Hánung gothato'pungmi mi nōmi, the hand with which I struck pains me, literally, what hand with I struck that puns. However much the Taita tongues eschew relative pronouns, they still can and do use them in this way, and Newari, which is one of the simpler Himalayan tongues, herein agrees with Vāyu, which belongs to the complex class So also you can say for "call the man who has come" Hánungdo dongmi mi khamto, or, more usually, Phra-ta khamto

§ See numerals Nakpo, m, Nangmi, f, Náyung, neuter, is no doubt the proper form. But these signs are passing out of use, and nakpo is now often used for all persons, male or female

|| I nak pum, or Inung nakpo, or Inung nakpum The possessive nung is peculiar to the demonstratives, which it distinguishes from the adverbs of time and place Inungmu or munungmu, of him Inhenu, minhemu, of here, of there Ithemu, mithenu, of, now, of then.

English.	Váyu.	English.	Váyu.
Thine	Ung mu	Ours	Anghimu. excl.
His, hers, its	A' mu. Wathim mu.	Yours	Ungchumu. incl.
	Minung mu. I'nung mu	Theirs	Unmmu
	Anghimu. excl.		Wathim khátamu. Mi
	Ungchumu. incl.		khátamu. A' kháta-
	Ungchimu.		mu * A' khátamu,
	A'chimu. Wáthim nak		or rather
	pomu. Minung nak		Minung kháta mu.
	pomu. I'nung nak		Inung kháta mu.
	pomu.		

## 3. Adjectives.

	Crude.	Affixes.
Good	Noh'ka	wo m., mi f., mu n.†
Bad	Máng noh'ka	wo m., mi f., mu n.
	Chek pángsing	wo m., mi f., mu n.
Cunning	Máng pingvi	m f.
Deceitful	Diksa hotvi	no affix
Candid	Noh'kathum gotvi	m f.
Truthful	Yángsa hávi	no affix
Malicious	Bóng havi	ditto
Benevolent	Kam povi	ditto
Industrious	Hanvi Mutvi	
Idle	Kam máng povi	
	Diksa	wo m., mi f., mu n. Diksa
True	Diksa hotvi	= truth
	Máng diksa	no affix; participial
False	Diksa máng hotvi	wo m., mi f., mu n.
	Risi bukvi	no affix
Passionate, hasty	Risi not'vi	m f. } participial
	Risi —	no affix
	Máng risi bukvi vel notvi	wo m., mi f. Risi is anger
Placid, patient	Máng risi —	m f.; no affix
	Ránvi	wo m., mi f.
Cowardly	Ram not'vi	m f.
Brave	Máng ránvi	
	Rammá not'vi	no affix
Constant-minded	Wonvi	
Unchangeable	Máng wonvi	participial
Inconstant	Hokcho	ditto
Changeable	Ho'vi	
Wasteful, profuse	Kháli	wo m., mi f
Niggardly		m f., no affix; participial
		wo m., mi f., no neuter

\* I or mung, that is the genitive sign, is vered at pleasure Nung and m, as well as m and mu (mí l'a' s' m) as genitives and in the case of Inung, of this person, m, of this place.

† Wo is a participle, and is used in the same way as the other participles. True adjectives are rare, most are participles (see on to grammar). In participles the relative pronoun inheres. They can be used as adjectives or any substantives without any affix beyond their own signs (vi ta tang). Thus hónvi, literally who obeys, is used for obedient and for the obeyer. Adjectives that are not participles, if used in the latter way, should have the wo, m, mi, mu affixes, but need them not if used in the former way—e.g., noh'ka loncho, a or the good man; but ka of noh'ka is probably formative from noh', to be good. Possessive mú also makes adjectives from substantives, as chhomu, body, from chho, the body, thummu, mental, from thum, the mind, chhiny, sweetness, chhnyu, sweet.

	<i>Crude</i>	<i>Affixes.</i>
Kind, gentle	Yānsa mānghāvi	no affix
Unkind, harsh	Yānsahāvi	no affix
Obedient	Houvi	m. f., no affix
Disobedient	Mānglyonvi	no affix
Mad, idiotic	Thumnasidumta	no affix
Licit	Pátang, n.	no affix
Illicit	Māng pátang	ditto
Bodily, physical	Chhomu	genitival, n. Chho is body;
Mental	Thummu	thúm, mind
	Suksa	wo m., m f. Suksa is hunger
Hungry	{ Suksa metvi	m. f. } participial
	{ Suksa meta	no affix
	Tidaksa	wo m., m f. Tidasksa is thirst
Thirsty	{ Tidasksa metvi	m. f. } participial
	{ Tidasksa meta	no affix
	Gunangsenti	wo m., m f., mu n.
Naked	Luphta	m f n ; no affix
Libidinous man	Loncho daksa metvi	m ; no affix
Libidinous woman	Mescho daksa metvi	f ; no affix
Gluttonous	Chhung gnakjovi	m. f. ; no affix
Drunkard, drunken *	Chhung gnaktunvi	ditto
Foul-mouthed	Jit'vi	m. and f. ; ditto
Abusive	Jisi	wo m., m f. Jisi is abuse
Alive	{ Kenki	wo m., m f., mu n.
	{ Gotvi	m. f.
Dying	Met'vi	m. and f.
Dead	Me'ta	m. and f
Sick	Met'kenvi	m. f.
Sickening	Māng phat'vi	m. f.
Sick, sickened	Met kinta	m. f.
Healthy, healthful	Phatvi	m. f. } Participial ; no
Sleepy, asleep	Ynvi. Impi yot'vi	affix of gender
Healthful	Imta. Impi yos'ta	
Wakeful, waking	Si'vi Bok'vi	
Awake, intr	Sipta. Bokta	
Awakened, tr. and	{ Sipta. Sip pingta	
causal	{ Pokta Pok pingta	
Young	Cho'mi	{ m. f. n. ; no affix †
Youthful	Ithijula (= small)	
	Bang-cho	m., cho affix †
Mature, in prime of life	{ Bang-mi	f ; m affix †
	{ Chokta	m. f. n., no affix ; participial
Old, aged	{ Choti	wo m., m f., mu n and com.
Strong	{ Choti notvi vel khotvi	m f n. ; participial
	{ Mang choti	wo m., m f., mu n.
Weak	{ Mang choti kotvi	no affix ; participial
Confined	Thikta	m. f. n., no affix
Free, freed	Teshta	m. f. n. ; no affix } particip.

\* Drunken = drunk, cannot be applied to a being any more than eaten, though beaten, seen, &c. can. The inherence of the passive sense in the past participle generally is the reason why the present participle of transitives is aoristic. Tunvi is he who drinks or drank. Tunta is what is drunk.

† Wo, yo, and mi for masculine and feminine of rationals ; mu for irrationals, but often used for all, as a sign of common gender.

‡ The words bangcho, bangmi, and bingcho, bingmi, are now commonly used as substantives, and to make them adjectives they take the forms, bangchowō, bangchomī, bingchowō, bingchomī. So also rocho, romi. The words cho'mi and i't'ja -ra'! nvesi, new, and tering, ready, are, like noh'ka, good, true adjectives, needing a case. Such addition, if made, has the same effect as that of adding wāla, wāl, to equalatives in Hindi.

	Crude.	Affixes.
Handsome	{ Bing-cho Bing-mi Bingmu	m. } rationals * f. } n. and c. ; bestials
Ugly	Mang bing-cho	mi f, mu n
Tall, high	Jongta	m f. n. } no affix
Short, low	Mang jongta	ditto } participial
Great, big	Honta	ditto }
Small, little	{ Cho'mi Ithijula	{ See note *
Fat, fattened	Lonta	ditto
Thin, thinned	Gerta	m. f. n. } no affix
Tired, weary	Jyopta	m. f. n. } no affix
Fresh, not tired	Mang jyopta	ditto
Lame	Khokhappovi	m. f. n. } all participial
Lamed	Mang khokvi	no affix
Blind, blinded	Mang yenvi	m f. n. }
Deaf	Mang thatvi	m. f. n. } i e, rationals & beasts
Dumb <sup>†</sup>	Mang hot'vi	m. f. n. }
Alone, solitary	Chhaling	cho m, mi f, mu n and com.
Companioned	Kácho gotvi	m f ; no sign
Wise	Juk'vi. Set'vi	m f ; no sign
Foolish	Mang jukvi. Mang setvi	ditto } participial
Learned	Lusta	m f ; no sign
Ignorant	Máng lista	ditto }
Rich	{ Got'vi Penkhu	{ m f ; no sign ; participial wo m, mi f, no, n.
Poor	{ Mang gotvi Mang penkhu Penkhu mang gotvi	{ no affix, participial wo m, mi f. m. f. ; participial
Noisy, talkative	{ Dávo povi † Hotvi Itvi	{ } m. f. ; no sign participial
Silent	Giwon ponvi †	m. f. ; no sign
Dirty	{ Penki Penki notvi	{ wo m., mi f, mu, n. and com. Pénki is dirt
Clean	Wota	m. f. n ; no sign ; participial
Cleansed	Penki mang notvi.	
Married	{ Ro-cho ‡ Ro-mi Ro-cho-gotvi, f. ; Romi gotvi, m. Bia pota, m. f.	{ m } or Rochowo f } Rocho mi participial
Not married, single	{ Máng rocho Máng romi Biá máng pota Ro-cho-romi máng gotvi	{ m. } f. } or Mang rochowo-mi c. }
Taxed	Phengvi	no affix
Exempt	Máng phengvi	m f. n. } participial

\* See note † on previous page

† From pako and pónche respectively See grammar

‡ Rocho and romi are so generally used substantively for man and wife that there is some hesitation about the adjectival use of them, though "cho" and "mi" as suffixes are demonstrably equivalent to wo, vo, and mi. Still, as they are somewhat obsolete, the latter are often now superadded, bing-cho-wo=pulcher, bing-cho-mi=pulchra. Other words of the same form, as bangcho, adult or an adult, are also used in the same two ways, viz, banchio, bangmi, and bangchowo, bangchomi. Compare lon-cho, a man, and mes-cho, a woman, among the substantives. Bo-chho=the white-bodied, a white man, is quite a different affair.

	<i>Crude.</i>	<i>Affixes.</i>
Old	{ Yukháng Mithong	{ wo m., mi f., mu n and c.
New	Nyesi	{ wo m., mi f., mu n and c. See note at Bangcho
Ready, prepared (clothes, food, &c.)	{ Chusta Minta	{ n., no sign, participial
Unready, not ready	{ Máng chusta Máng minta	{ wo m., mi f., mu n See note at Bangcho, p 223 wo m., mi f., mu n
Ready	Tering	
Unready	Máng tering	
Common, abundantly procurable	{ Lingtang Chlung gnák lingtáng	
Scarce, rarely procur- able	Yáng gnák lingtang	
Public, assert, revealed, patent	Khunta	m. f. n., no sign, participial
Private, secret, con- cealed, latent	Khista	
Successful	{ Hokvi *	m. f. n.
Prosperous	{ Hokta Hoktang	
Unprosperous	{ Máng hokvi	
Unsuccessful	{ Máng hokta Máng hoktang	
Saleable	Thám táng	m. f. n.
Sold	Thamta	m. f. n.
Purchaseable	Ing táng	m. f. n.
Purchased	Ingta	m. f. }
Similar	Tot'vi	m. f. n. }
Dissimilar	Máng tot'vi.	m. f. n. }
The same	{ Kwongmu †	
Different	{ Kwong nárunghmu	genitival, all genders
Another	Gegemu	
Easy	Gyetti Gyeta	see note at Bangcho
Difficult	Mang chamta, m. f. n.	past participles, no sign
Changeful	Chamta, m. f. n.	participles pr. and f., m f n.;
Changeable	Jyapvi	no sign
Changed	Jyaptang ‡	p part; no sign
Changeless	Jyapta	pr. and fut. participles; no
Unchangeable	Mang jyapvi	affix
Unchanged	Mang jyaptang	
Orderly, set in order	Mang jyapta	
Disorderly, disordered	Tophita (Tosta)	m. f. n.; participial }
Having, possessed of, tenens	Khálum khulim pota	m. f. n., participial }
Dispossessed	Got'vi. Tovi	m. f.; participial; no affix
Ousted	{ Mang got'vi	
Not having	{ Mang gota	m. f., participial; no affix
Ornamented	{ Thosta	
Plain	{ Bing chopota	m. f.; participial
	{ Máng bing chopota	

\* Hok', a neuter verb, is the source

† Kwongmu comes from kwong, one; and narungmu, from narung, form. In these, especially in the latter, the possessive sign is needed. Not so in gégé and gyéti, which are pure actives. See note at p 223

‡ These agree as being derived from intransitive verb jyapche Jyapvi, who or what changes, jyaptang, who or what is wont or liable to change

	<i>Crude.</i>	<i>Affixes.</i>
Useful	Kammu, genitival	{ Kampovi, m f. } no affix ; Kampachyang, n. } participial
Useless	{ Mang kammu Kam máng povi Kam máng páchyáng	{ negatives of Kammu ; no affix ; participial
Quick-moving, active	Plakvi	m f ; no neuter
Slow-moving, lazy, inert	Gatvi	m f. ; no neuter
Wholesome, eatable	Játáng	n.
Unwholesome, uneatable	Máng játang	n.
Manufactured-wrought	Pota	n.
Unwrought	Máng pota.	
Sharp	Ye'vi	
Sharpened	Yepta. Yeppingta.	n. (verb yep')
Blunt	Gnumvi	
Blunted	Gnuta. Gnut'pingta	n. (verb Gnum)
Grinded	Reta	
Woven	Pungta	
Spun	Chungta	
Platted	Pungta	
Spacious, wide, ample	Byengta	
Contracted, narrow	Máng byéngta	
Moving, capable of motion	Duk'vi	m f. n.
Movable, capable of being moved	Thuktáng	m f n.
Motionless, n.	Máng dukvi	m f n.
Moved, a.	Thukta	m f n.
Moved, n.	Dukta	m f n.
Immovable	Mang thúktáng	no affix ; participial
	Nárung	wo m., m f., mu n. and com. Narung is form
Figured	{ Nárung notvi Nárung má notvi	{ no affix ; participial.
Figureless	{ Máng nárung Nárung pátang	{ wo m , m f., mu n.
Figurable	{ Nárung hátang Nárung máng pátang	{ no affix ; participial
Unfigurable	{ Nárung máng hátang Dang dang mu	{ mu affix ; genitival
Luminous	Dang dang dumta	
Shining	Dang dang notvi	
Illumined	Dang dang pota	
Illuminated	Dang dang thumta	
Illuminable	Dáng dág má pátáng	
Dark, obscure	{ Kung kung mu Kung kung no'ta	{ mu affix , participial
Darkeued	{ Kung kung pota Kung kung thumta	
Flaming	Navi, candle	
Burning-self	Jotvi, fire	
Kindled-self	Náta josta	
Kindled	Náta Josta *	
Lighted	Nat' pingta	
Ignited	Jot' pingta. Dupta	

\* One great defect of this language (largely participated by the cognate tongues and even by English) is rendered peculiarly observable in its adjectives, owing to their being so very commonly the same with its participles. The defect is this, that all sorts of verbs (neuter, reflex, and transitive), and even the various forms of the same verbal root, are confounded in the participles, that is, they take identical forms as participles, though the senses be often



	<i>Crude.</i>	<i>Affixes.</i>	
Burnt, consumed by fire	{ Yemta, general Umta, a corpse	no affix ; participial	
Burning, in process of destruction by fire	Yemvi		
Extinguishing self, going out, dying (flame)	Met'vi		
Extinguished self, gone out	Me'ta		
Extinguished by other, put out	Met'pingta. Sishta		
The upper, superior	Lonkha *	cho m., mi f., mu n.	
The lower, inferior	Yonkha	cho m., mi f., mu n.	
Right	Jájá-mu	genitival Mu is the geni- tive case sign	
Left	Khánjá-mu		
Central	Mádum-mu		
Eastern	Nomo loklung-mu		
Western	Nomo thiplung-mu		
Northern	{ Liriphum-mu Lonkha-mu	no affix ; participial no affix ; infinitival negatives of two preceding no affix ; participial	
Southern	Yonkha-mu		
Passable or accessible	{ Khoktáng Khokmung		
Impassable	{ Máng khoktáng Máng khokmung		
Cultivated (soil)	Rukta Dota		
Uncultivated	Máng rukta. Máng dota	no affix ; participial	
Cultivable	Ruktang. Dotáng		
Uncultivable	{ Máng ruktang. Máng dotáng		
Fruitful, rich (soil)	Hokvi		
Barren, poor, sterile	Máng hokvi		
Sandy	No name	no affix , participial	
Clayey	Chotáng		
Calcareous	Chunmu		
Saline	Jikhommu		
Muddy	Pes-chyongmu		
Dusty	Penkimu	mu affix , genitival	
Brackish (water)	Jikhommu		
Fresh	{ Dáktáng (desirable) Chhumta (sweet)		
Flowing	Gik'vi		
Still	Máng gikvi		
Deep	Khosta †	no affix ; participial	
Shallow	Máng khosta		
Windy	{ weather		
Stormy			
	Hojumpovi		

very different. Thus nache, kindle thyself or be kindled, and náko, kindle it, and náto, kindle it for her, all alike give rávi and náta, and as there is no separate form of the agent, návi is placed in the place of the agent. These are taken by the multiplication of roots to keep the several sorts of action distinct, but the further distinctions of active, intransitive, and transitive action are lost in the participles by defects of structure in the language. Thus sishta is self-killed and killed by another, and náta is self-kindled or kindled by another, though nátpingta, the causal, may be used to express the latter sense. The defects of English aggravate those of Vāyu. Thus a lamp that has been lighted, while it burns, is a burning lamp or lighted lamp, though the last word seems to infer what is past. In Vāyu you can similarly say navi or nata tuchi, though navi (trans) be also the lighter, not the lighted. In English you cannot say the lighting lamp for the lamp that is kindled and burning. In Vāyu you cannot use the word burning, which is appropriated to destruction by fire.

\* Lonkha, yonkha, like jaya, khanja, which come next, can be used without any affix.

† See note at p. 242, and conjugations of verbs in the Grammar. Khosta, nasta, is the true form, and so rista, rotten, infra, and musta, seated, and wasta, abandoned, &c. &c.

	<i>Crude.</i>	<i>Affixes.</i>
Fine, fair	Noh'kamu vel nohka	see note at p. 224
Cold	Jungsamu	} 1, 3, genitival; 2, participial
Hot	Jeta. Jekhommu	
Cloudy	Kokohhomu. Kokchho not'vi	} 1, genitival; 2, participial
Sunshiny	{ Logángmu Logáng katvi	
	{ Nánumu	genitival
	{ Nánum tok'vi	participial
Rainy, wet	{ Nánum tok'vi	genitival. Nanum is rain
Dry, fair	{ Nánummáng tok'vi	} no affix; participial
Moist, full of vapour	{ Kowál not'vi	
Moist, sappy	{ Chhá'lángmu	genitival; mu affix
Green (wood)		genitival; mu affix
Juicy (fruit)	{ Bulummu	} participial; no affix
	{ Bulum notvi	
	{ Bulum má notvi	} no affix; genitival
Juiceless, dry	{ Sosomu	
	{ Máng bulummu	} mu affix; genitival
Wooden	Singmu	
Leathern	Kokchhomu	} no affix; participial
Stony, made of stone	Lumphumu	
Stony, stone-bearing	Lumphu notvi	} genitival; mu affix
Wet (clothes)	Ná'ta. Nasta *	
Dry	Dungta. Bo'ta. Sun'ta	} no affix; genitival
Wooded (land)	Thimthummu	
Open, naked	Lakalákamu	} no affix; participial
Coloured	Chikta. Blekta	
Colourless	{ Máng chikta	} ditto ditto
Colourable	{ Máng blekta	
Fit to be coloured	Chiktang	} wo m., mi f., mu n.
Red	Blektang	
White (thing).	Lángchhing	wo m., mi f., mu n.
White (man)	Dáwáng	wo m., mi f.
Black	Bochho	wo m., mi f., mu n.
Blue	Khakchhing	wo m., mi f., mu n.
Green	No name	
Yellow	Girung	wo m., mi f., mu n.
Sweet	Heldung	wo m., mi f., mu n.
	Chhingjumu	mi affix; genitival
Sour	{ Juta (from Juto, make sour)	} no affix; participial
Bitter	{ Kháta (from Kháto, make bitter)	
Ripe, ripened	Min'ta. Jishta	} wo m., mi f., mu n.
Ripening	Minvi. Jitvi	
Raw	Chhá'láng	} no affix; participial
Rotten	Rista. Wonta	
Sound, fresh	Mang rista. Máng wonta	} wo m., mi f., mu n.
Coarse	Hokhro	
Fine	Nápi	wo m., mi f., mu n.
Rough	Hokhro	wo m., mi f., mu n.
Smooth { to touch]	Liku	wo m., mi f., mu n.
{ to eye	Likyep	wo m., mi f., mu n.
Polished	Likyep pota	} no affix; participial
Unpolished	Likyep má pota	
Straight	Cheng-cheng	wo m., mi f., mu n.
Crooked	{ Kojuláng	wo m., mi f., mu n.
	{ Kwongghet	wo m., mi f., mu n.

\* See note (t) on previous page.

	<i>Crude.</i>	<i>Affixes.</i>	
Full, filled	{ Phul	wo m., mi f., mu n.	
Empty	{ Damta	no sign, m. f. n.	
Self-emptied	Poláng	wo m., mi f., mu n.	
Emptied by another.	Poláng no'ta vel dumta	no affix; participial	
Causal of the last	Poláng pota		
	Poláng pápingta		
Solid	Phul *	wo m., mi f., mu n.	
Hollow	Poláng	wo m., mi f., mu n.	
Heavy	Lista	no affix, participial	
Light (levís)	Oksáng	wo m., mi f., mu n.	
Great	Honta (size or rank)	no affix; participial	
Small	{ Cho'mi (size and rank)	see note at p. 223	
	{ Ithjula (young)		
Long	Phinta	n.	
Short	Máng phinta	n.	
Wide	Byengta	ditto	
Narrow	Máng byengta	ditto	
High	Jongta	all genders	
Low	{ Máng jongta	ditto	
	{ Tétre	wo m., mi f., mu n.	
Angular	No word		
Round	Teltel	wo m., mi f., mu n.	
Spherical	Kulkul	wo m., mi f., mu n.	
Pointed	Kyerkyer	wo m., mi f., mu n.	
Edged	Ye'vi. Yepta	no affix; participial	
Broken	Reta (self)		
Burst	Kheta (by other)		
Broken, long things	{ Jekta (self)	no affix; participial	
	{ Chukta (by other)		
	{ Jekta (self)		
Torn	{ Jita (by other)	no affix; participial	
Split	{ Chita †		
Entire	{ By negative prefix to all or any of the above seven words		
Porous	Jot'vi	no affix, participial	
Imporous	Máng jot'vi		
Opening	Hovi		
Open	Hota		
Shutting	Thikvi		
Shut	Thikta		
Spread	Chhyásta ‡		
Folded	Khosta		
Expanded, blown (flower)	Bo'ta		
Expanding (ditto)	Bot'vi		
Closed, shut = not ex-	{ Máng bo'ta		
panded (ditto)			
Unblown, not blowing	Máng bot'vi		
Tight	Khwásta		
Slack	Woso. Wosomu		
Loose, unsteady	{ Hokvi. Hoktang		
Shaking			
Shakable			
Fixed, firm	Dosta ‡		
Unshakable	Dot'pingta		

\* Phul, poláng, and tétre may all be used without affix, and therefore may be added to the small number of primitive qualities, also woso, slack, infra

† These six are nearly equal to Urdu and Hindi tūta, tōra; phūta, phōra; phata, phua.

‡ See on in Grammar.

	<i>Crude.</i>	<i>Affixes.</i>
Unshaking	{ Máng hoktang Máng hokvi	no affix ; participial
Cooked	Khosta	
Boiled	Tibe khosta	
Roasted	Sonta	
Grilled	Chota { Mebe khosta *	
Hairy	{ Swom gotvi Swom mu	genitival
Hairless	{ Swom má got'vi Máng swommu	1, 4, participial ; 2, 3, genitival
Feathered	{ Chinch swommu Chinch swom notvi	
Falling (on ground)	Rukvi	m. f.
Falling (from aloft)	Dukvi	m. f. n.
Fallen	Rukta. Duktá	no affix ; participial
About to fall	{ Ruktang. Duktang	
Ready to fall		
Falling (tree)	Likvi	
Fallen (tree)	Likta	
Felling (man)	Photvi	
Felled (tree)	Phosta	
About to be felled	Phostang	
Rising. Standing	I'vi. Buk'vi	
Erect. Risen	Ipta. Bukta †	
Raised. Made erect	{ Ippingta. Bukpingta. Pukta ‡	
Lifted up, aloft	Reta. Guta	
Put down	Tóta	
Sitting	Mutvi	
Seated, self	Musta (Muphta)	
Seated by other	Mut'pingta	
Lying down. Recumbent	Likvi	m. f. n.
Laid down. Reclined	Likta (self)	
Prostrated. Laid down	Likpingta (by other)	
Wakened	{ n. and a. Sipta	
Awake		
Awakened, causal	Sippingta	
Waking	Sipvi	
Wakening	Sippingvi	
Sleeping	Imvi	
Asleep	Imta	
Sleepy	Impi yot'vi	
Put to sleep	Impingta	
Foreign	Gyeti namsang	wo m., mi f., mu n. §
Home-bred, of one's own race	{ Angki namsang Angki thoko	wo m., mi f., mu n.
Written	Blekta	wo m., mi f., mu n.
Read	Listá	no affix ; all participles save those in mung, which are infinitival
Desirous	Yotvi, dakvi	
Desired	Yosta, dakta	
Desirable	{ Yostang, yot'mung	
	{ Daktang. Dakmang	

\* Mě bè khosta, literally cooked in or with fire, and ti' bè khosta, cooked in or with water

† Ipta if previously seated, bukta if lying down

‡ From neuter buk, transitive puk = bukping, and double causal pukping, formed like bukping. These are all normal traits. See on to Grammar

§ Literally of another smell, smelling differently from one's own folk. See note at p. 217.

	<i>Crude.</i>	<i>Affixes.</i>
Eaten	Jota *	no affix; all participles save those in mung, which are infinitival
Drank	Tungta	
Loving	Chhanvi	
Loved	Chhanta	
Amiable, fit to be loved	Chhantang	
Payable	Phentang. Phengmung	wo m., mi f., mu n. wo m., mi f., mu n. wo m., mi f., mu n. } see note wo m., mi f., mu n. } at p. 241 n.; mu affix; genitival m. f.; no affix; participial n.; mu affix; genitival n.; no affix; participial
Paid	Phengta	
Well odoured	Noh'ka namsang	
Stinking	Máng noh'ka namsang	
Tibetan	Chhugong	
Nepalese	Hengong	n.; mu affix; genitival m. f.; no affix; participial n.; mu affix; genitival n.; no affix; participial genitival; mi affix; adjectives or substantives n.; mu affix; genitival m. f.; no affix; participial
Of the plains of India	Gágin	
Woollen, made of wool	Beliswommu	
Woolly, wool-bearing	Beliswom notvi	
Wooden, made of wood	Singmu	
Timber-bearing, woody	Singnot'vi	n.; mu affix; genitival n.; no affix; participial genitival; mi affix; adjectives or substantives n.; mu affix; genitival m. f.; no affix; participial
Golden	Heldung-mi, f. ?	
Iron, adj. made of iron	Khakchhing-mi, f. ?	
Silver, adj. made of silver †	Dáwáng-mi, f.	
Hairy, made of hair	Swommu	
Hairy, bearing hair	Swom not'vi	

## COMPARISON OF ADJECTIVES.

As great as he	Wathim báhamu honta	
Greater than he	Wathum khen honta	
Greatest of all	{ Ini khata-† { Mini khata- } khen honta, or Sabim khen-honta	
As small as she	{ Wathim- { Minung- } báhamu cho'mi	
Smaller than she	{ Wathim- { Minung- } khen cho'mi	
Smallest of all	{ Inung khata- { Minung khata- } khen cho'mi, or Sabim khen-cho'mi	
Very great	Chhing gnák honta	
Very small	Chhing gnák cho'mi	
Very cold	Chhing gnák khimta	
Very hot	Chhing gnák jeta, or jikhommu	
Cold	Khimta	
Colder	{ Ini- { Mini- } khen khimta	
Coldest	{ Ini- { Mini- } khata khen khimta, or Sabim khen khimta'	
Hot	Jeta, Jekhommu	
Hotter	{ Ini- { Mini- } khen jeta, or jekhommu	
Hottest	{ Ini- { Mini- } kháta khen jeta or jekhommu, or Sabim khen jeta	

\* The English senses of the participles eating and drinking must be variously expressed by the participles, infinitive, and gerunds, thus, Don't hinder the eating man, Joví or Joví sungtong thá thikto By dint of eating, or by excess of eating, he will get ill, Jáhe jáhe nómi (no to be ill and to be) Eating is better than drinking, Tungmungkhen jámung noh'ka By drinking to excess he got intoxicated, Chhinggnak tungtungha vimi Drinking water, Dakmungti.

† These last three words mean literally the yellow, the black, and the shining or white Very much as in English, they are of the same form as substantives and adjectives They appear to be regarded as feminines, because they have the feminine suffix formative, or mi

‡ I' and Mi the demonstratives make mi, mung, mini, minung, for casus constructus, but as khata, the plural sign, seldom admits of inflexion, the sign of the genitive, which is required by the preposition, is attached to the pronoun in singular, sometimes to both, mung khatam Newari agrees so far that in all the construct cases it rejects the plural sign. Thus ju-ping, we, wo-ping, they, make ji-mi, wo-mi, ours, theirs.

## 4. Numerals.

SEPARATE.	MASCULINE.	FEMININE.	NEUTER AND COMMON
1. Kolu	{ Kom-pu <i>vel</i> Kwong-pu	Kwomi <i>vel</i> Kwongmi	{ Kolu
2 Ná-yung	Ná-k-pu	Náng-mi	Náyung
3 Chhu-yung	Chhu-k-pu	Chhung-mi	Chhu-yung
4 Bli-ming	Bli-k-pu	Bli-ng-mi	Bli-ning
5 U'-ning	Ung-pu?	Um-mi?	U'-ning
6 Chhu-ning	Caret	Caret	Chhu-ning

## NUMERAL COLLECTIVES.

5. Kolu got' khulup=one hand entire, or five fingers.  
 10 Náyung got' khulup=two hands entire, or ten fingers.  
 15. Náyung got' khulupha kolu got' khulup=two hands, plus one hand. Ná-yung got' khulupha bá khulup=two and a half (bá) of the whole hands.  
 20. Le got' khulup=hands and feet or fingers and toes complete.  
 20. Chholók=a score, also kolu cholok.  
 40. Náyung cholok=two score.  
 60. Chhuyung cholok=three score.  
 80. Bliung cholok=four score.  
 100. Uning cholok=five score, or Kolu got' cholok=one hand of scores.

## ORDINAL NUMBERS.

There are none such. No first, second, third, &c.

## ADVERBIAL NUMBERS.

No firstly, secondly, thirdly, &c.

Once	Kóphi	} And so on to 100 by adding "phi," a turn or bout, to the numerals — The interrogative particle "ha" can be similarly used. How many times? Há-k-phi. Phi is the crude of the verb to come, thus Kó-phi = one coming, &c.
Twice	Nakphi	
Thrice	Chhúkphi	
Four times	Bikphi	
Five times	Kolugot khulup-phi	
Ten times	Náyung got khulup phi	
Twenty times	Le got khulup phi or cholop phi	

## NUMERATION OF WEIGHTS.

1. Koti.
2. Nakti.
3. Chhukti.
4. Bhk ti.
5. Ukti or Kolu got khulup ti.

## NUMERATION OF DAYS.

1. Ko buk'.
2. Na buk'.
3. Chhu buk'.
4. Bli buk'.
5. Ubuk, or Kolu got khulup buk'.

*Remark* —The adverbials are declinable like the cardinals, and may be regarded as compound substantives, which should therefore in strictness be put in the locative case, thus, kophe phine, come ye all at once. But this nicety is little regarded, and kophinakphi la'lam is=he went once or twice. So Newári has as the equivalents of the above chha ko lang wá and chháko niko wana. In general the adverbs, when not gerundial, are subject to declension like the nouns.

## 5. Adverbs.

## ADVERBS OF TIME.

To-day	Tiri
To-morrow	Nukun
Yesterday	Tenchong
Day after to-morrow	Niha

Day before yesterday	Nithibuk
This year	Tin thong. Ythongè
Last year	Ninganung Mithongè
Year before last	Chhukthongnung
Year before that	Blkthongè
Coming year	Ningahe
Year after that	Chhukthongè
Year after that	Blkthongè
Now	Abo. Ythe Umbe } ithi-hè = in this, and mithi-he
Then	Mithe } = in that (time) *
When? When	Hákhe Hákhanung. Interrogative and relative
Since when?	Hakhanungkhen
By and by	Omop'hè. Later Omhè
Instantly	Wálga
At once	Kophe (Kophi hè)
Before, priorly	Hubong, Honko
After, in composition	Khen
Afterwards	Nungna
Since	Hakhanungkhen
Till, until	Bong
Till now	{ Umbe bong. Ytham bong. Abo bong. Abonung bong
Hitherto	
Till then	Mithanung bong. Mithong bong. Mithe bong
Till when?	Hakhe bong. Hakhanung bong
From when?	Hakhekhen Hakhanungkhen
Formerly, long ago	Mithong. Hónko
At present	{ Tiri nukún
Now-a-days	
Whilst	Not'he (in the being)
Henceforth	{ Ithekhen. Umbekhen. Abokhen Tnikhen. Ithong-
Hereafter	
Henceforth	khen
Thereafter	{ Mithekhen Mithongkhen. Mithongnunkhen
Ever	
Never	No word
Often	Hákhele
Sometimes	Giri giri
Early (shortly)	Kophi nak'phi
Soon (quickly)	{ Plak'plak'ha (literally, having hastened)
Late (slowly)	
At night, in the night	Gat'gat'tha (literally, having loitered) †
In the day	Eksahe. Eksa nung Yeksa-nung he
All day	Numa nung. Numa he
Daily	Numa khiri
At sunrise	Hátha numa
At cockcrow	Nomo loksinghe
At dawn	Khochho oksinghe
At sunset	Dángdáng dumsinghe
At dusk	Nomo thipsinghé
At nightfall	Kungkung dumsinghé
From night till morn	Eksa dumkhen
Noon	Eksakhen nomolok bong
Midnight	Khángse numa
Till noon	Khángse yeksa
At noon	khángse numa bong
To-morrow morning,	Khángse numa he
to-morrow at dawn	Nukun dǎng-dǎng dum he

\* See note (\*) at next page

† Gerunds constantly, as here exemplified supply the lack of adverbs (see on to conj. of adverbs in sequel), more rarely, nouns in the ablative or instrumental case, e.g., chotihe, forcibly.

Yesterday night  
 Yesterday at night  
 In two or three days  
 In one or two days  
 In three or four days  
 How long?  
 At once, at one time  
 Once  
 Twice  
 Thrice  
 Four times  
 How often  
 Again

Tenchong eksa  
 Tenchong eksa dum he  
 Nak buk'chhuk buk'he  
 Kwong buk'nak buk'he  
 Chhuk buk blik buk'he  
 Hákbuk'  
 Kophe  
 Kophi  
 Nakphi  
 Chhukphi  
 Blikphi  
 Hakphi  
 Gessa

Ko-phi, &c., are regarded as compound substantives in the nominative case. In the locative, kophe, &c., best agree with our idea of adverbs. But they are used in either case. All are regularly declinable. Phó, verbal root, to come, occur.

## ADVERBS OF PLACE.

Here and there  
 Hereward  
 Thereward  
 Here  
 There  
 Where?  
 Hence  
 Thence  
 Whence?  
 Which way  
 By what way?  
 By that way  
 By this way  
 This far  
 That far  
 How far  
 By that way  
 Near  
 In the near  
 From the near  
 Far  
 In the far  
 From the far  
 To, up to, the far  
 How far?  
 Thus far  
 How near?  
 This near  
 That near  
 Nearer  
 Nearest  
 Very near  
 Rather near  
 Further  
 Furthest

Íthá dokhá  
 Inrek. Inungrek. Ítha  
 Minirek. Dokhá. Minungrek. Wathimrek  
 Inhe  
 Wáthe. Minhe \*  
 Hánhe { Used also relatively, and minhe correlatively.  
           { So also the interrogative of time  
 Inkhen  
 Minikhen. Wáthimkhen. Minungkhen  
 Hánikhen. Hánungkhen  
 Hánung lom  
 Hánung lom khen  
 Wáthim lom khen  
 I lom khen  
 Inibong. Inungbong  
 Minibong Minungbong. Wathimbong  
 Hánibong Hanungbong  
 Mi † Wáthi lom khen  
 Khe'wa  
 Khe'wabe  
 Khewakhen  
 Kho'lam  
 Kho'lam be  
 Kho'lamkhen  
 Kholam bong  
 Hátha kholam  
 Inhe bong  
 Hátha khewa  
 Ítha khewa  
 Mitha khewa  
 Inkhen-khewa Minikhen-khewa  
 Minung kháta khen khewa  
 Chhung gnák khewa  
 Yang gnak khewa  
 Inkhen-kholam. Minikhen-kholam  
 Inung khátakhen-kholam. Minung khátakhen kholam

\* "In," the locative, has two forms, bé and é or hé. Wathé = wathi-he and minhe = mini-he, in that, so wanhe = wani-he, in the top. Again, in the hand, eye, head, fire, is bé, gotbe, mekbe, puchhibé, mebe. In the house is kemé, and in the tree, singphum-é. The present gerund has hé, phit-hé, also nung, phit-nung. The words for place and time, or "lung" and "sing," cannot be used with pronouns, only with verbs (mu-lung = place of sitting; lok-sing = time of rising), and hence now and then, here and there, are but in this or that. There is no real difference between the two. The inflective signs ni and nung are equally applicable to both.

† Mini or Minung lomkhen and Wathim lomkhen are the inflected phases of the term. They are as usual and more correct.



Rather far	Yang gnak kholam
Very far	Chhing gnak kholam
Down	Yonkha
Up	Lonkha
Above	Wanhe (wani-he, in the top)
Below	Huthe (huti-he, in the bottom)
From above	Wánikhen
From below	Hutikhen
From top to bottom	Wánikhen hutim bong
Under, by under way	Hutikhen. Kudi kha
Over, by the top	Wánikhen. Kha khakha
Towards	Rek
Upwards, towards the top	Wánim rek
Downwards, towards the bottom	Hutim rek
Between, in the midst	Mádumbe. Madumbe
From between	Madum khen
By the middle	Mádum na
By the midway	Mádum lom
On the right	Jájá be
On the left	Khánja be
From the right	Jájá khen
From the left	Khánjá khen
Towards the right	Jájá rek
Towards the left	Khánjá rek
Out	Tong ma
In	Bhitari
Through	{ Thekthekha (crossing)
Across	{ Kudikha (undering)
	{ Madumna (midways)
	{ Khak khakha (overtopping) *
On this side	Imba
On that side	Hómba
On both sides	Imba homba
From this to that side	Imba khen homba bong
Round	Vinvinha (literally, having rounded)
Before	Honko
Behind	Nungna
Aside, at, or on the flank	Khukbe
To the side	Khukrek
By the side	Khukken
Face to face	{ Kakpháng
Opposite	{
Abreast	Chelchelha. Kwongha
Straight	Kakpháng
Onwards	Chyeng chyeng ha
Forwards, on	Honko
Backwards, back	Nongna

## ADVERBS OF MANNER, CAUSE, QUALITY, QUANTITY, ETC.

How ?	Hágna. Hágna bá. Hánung báha
Thus, in this way	I'mhá. Inung báha
Thus, in that way	Mimhá. Minung báha
Why ?	Mischepá
How much ?	Háthá. Hayung, n.

\* All these save the third are gerunds of past time, and therefore should be Englished, having crossed, &c. A verb must succeed, as, thekthekha la'lam, he went through. Gerunds not only thus express the modes of action, but they link the several members of the sentences, replacing the conjunction "and." Intrinsically relative (conjunctive) participles make up the rest of those links, precisely as in the Dravidian languages.

How many?	Hakpu, m. f.
As much	Hátha? Háýung? Caret
So much	Mítha
As many	Hakpu, m. f.
How often?	Hátháphi Hakphi
How great?	Hátha honta
How small?	Hátha chomi. Hátha ithijila
Well, rightly	Bingchoha. Bincho báha
Ill, badly	Máng bingchoha Máng bingcho báha
Neither well nor ill	Bing chole má máng bing chole má
Wisely	Sit'sit'ha. Juk'juk'ha
Foolishly	Máng sít'sít'há. Máng jukjukhá
Hungrily	Suksa met'met'há
Thirstily	Tidaksa met'há or met-met'há
Angrily	Risihá Risi not'ha. Risibukbukha
Gladly, or	{ Bongbongha, or
Joyfully	{ Bongnibong
Willingly	Yot'yot'ha Yot'ni yot' * Thumha. Thumsengha
Unwillingly	Máng yot'yot'há Máng thumha. Máng yot ni yot. Máng thumsengha
Strongly	Chotihá
Weakly	Máng chotihá
Gently	Pomha. Pomhana
Noisily	Tamtamha. Tamnitam
Silently	Gwónha
With blows	Topnitop
Evenly, straightly	Chyengchyengha
Unevenly, crookedly	Kwónchyángving chyánggha
Much, a great deal	Chhing gnák
A little	Yáng gnák
Neither more nor less	Chhing gnák le má yánggnák le má
More	Khaphkapha
Most, very much	Chhinggnák khaphkapha
Less	Yáng yáng ha
Least, very little	Chhing gnák yáng yáng ha
Again (afresh)	Gessa
Back (the same)	Laphpha
Thoroughly	Chhinggnák
Completely	Khuluphá. See Numerals
Partially	Ithi
By halves	Phakha
Heavily	Lid'lid'ha
Lightly	Oksangha
Tightly	Khwát'khwat'ha
Slackly	Wóso-wóso-hà Woso báha
Greatly	{ Chhinggnakhà
Increasingly	{
Trivially	{ Yánggnákhà
Decreasingly	{
In cowardly way	Ramram ha
Boldly	Máng ramram ha
Modestly	Khot'khot'há
Impudently	Máng khot'khot'ha
Secretly	Khita báha. Khit'khit'ha
Openly	Khunta báha. Khun-khunhà
Hastily	Plak plakha. Waliga
Slowly	Gat'gat'ha. Pomhana.
Jestingly	Wásong pápáha. Wásong pánipá

\* Yotniyot is the iterative form of the verb, as is bongnibong, above, and tamnitam, below. Yotyotha, &c., is the ordinary gerundial form

Seriously	Diksa pápáha
Mortally	Met'bong
Skin deep	Kokchho bong
Together	Kolube * Kó'na
Separately	Gégé gégé
Singly	Kwongpu kwongpu, m.
One by one	Kolu kolu, n.
Solitarily	Chhále chhále
Afoot	Khokkhokha (literally, having walked)
On horseback, or mounted	Changchangha (literally, having mounted)
Truly	Diksa pápáha
Falsely	Máng diksa pápáha
Similarly	Tot'tot'ha. Kolu báha
Differently	Máng tot'tot'ha. Máng kolu báha
Look upwards, up	Lonkha chusto
Look downwards, down	Yonkha chusto
Look forwards	Kakphang chusto. Honko chusto
Look backwards	Nongma chusto
Look here and there	I'tha dokha chusto'

DECLENSIONAL SIGNS.

G.	Mu, ni, nung ; ni and nung to pronouns only. If two substantives come together the sign is usually omitted, and the first in the genitive					
D.	None					
Ac.	None					
Abl.	Khen, with inflexion if pronoun					
Inst.	Há, without inflexion in any case					
Loc.	Bé, hé, é. Both commonly used with ; the latter always if the governed word be a pronoun					
Soc.	Nung					
—	Up to, as far as					
—	Towards					
—	On, upon					
—	Off, under					
	<table> <tr> <td>Bong</td><td rowspan="4">} with usually ; always if pronoun</td></tr> <tr> <td>Rek</td></tr> <tr> <td>Wanhè†</td></tr> <tr> <td>Huthè</td></tr> </table>	Bong	} with usually ; always if pronoun	Rek	Wanhè†	Huthè
Bong	} with usually ; always if pronoun					
Rek						
Wanhè†						
Huthè						

6. Prepositions.

At this time	I'the (itha-hé)
At that time	Mithe (mitha-hé) Wátthe (wathi-hé)
At this place †	Inhe (ini-hé). I'tha
At that place	Mín-he (mini-hé). Dókha ‡
In this year	I'thong-he
In a little time, shortly	Omop, he
By and by, after a little more delay	Omhé
During, pending this year	I'thong not'he
Pending his coming	Wáthimáng phitbong
At home	Kém-é
At our house	Angki kemé
In the house	Kémé

\* Kolube, literally in one, means in one place. Lung, the affix of place, can be used only with verbs

† Wanhè = wani hè, in the top ; huthè = huthi hè, in the bottom See declension\* in Grammar, and where, by the way, these "signs" should have stood

‡ I'tha, dókha = idher, udher ; mhé, munhé = thán, uhán, on hither and thither, and here and there, the first with less of rest and definiteness As already noted, the words for time and place (sung and lúng) can only be used in composition with verbs, e.g., mulung, abode ; nomoloksing, morning.

In the wilderness	Ghári-bé
In my hand	Ang got bé
In, at Darjuling	Darjuling-é
Go into the house	Keme la'la or kem bhitár beklá
In me, thee, him	Angbé, ungbé, minúngbé
Come into the house	Kem bek'
Go into the house	Kem beklá *
Go into the water	Tibe beklá
Come out of the water	Tí khen lok'
Inside the house	Kemmu bhitari. Kemé
Outside the house	Kemmu tongma
Out of the house	Kem tongma
Come from the outside of the house	Kemmu tongma khen bek
Come out from the house	Kem khen tongma lok
Come out from inside or within the house	Kem bhitari khen lok
Go with me	Ang nung la'la
Sit by me	Ang be musche
Come near me	Ang khéwa phí
Sit beside me	Ang khuk be musché
Sit on my knee	Ang bimlí be musché
Sleep in his bosom	A' bimlí be imche
Put on my shoulder	Ang pháka be cho'ko (chokko)
Put in or on the fire	Me be táko
Put on (above) the fire	Mé wanhe táko
Take from off the fire	Mé wanikhen thosto
Put on, upon, the table	Mech wanhe táko
Take from off the table	Mech wanikhen thosto
Get on the horse	} Ghorabe chyánche
Mount the horse	
Get off the horse	
Dismount from the horse	} Ghora khen lische
Put on the horse (goods)	
Take from off the horse	Ghoramu wanhe (or senti be) táko
On the head	Ghora wani (or senti) khen loko
Under the feet	Puchhibe. Puchhi wanhe
Put cap on head	Le huthe
Put straw under thy feet	Puchhi be topi chupche. Puchhi wanhe topi chupche
From above the head	U'ngle huthe-khisti táko
From below the feet	Puchhi wanikhen
On the head	Le hutikhen
Under the feet	Puchhi wanhe
Above	} the head { touching
Higher	
than	
Beneath	
Under	} the feet { not touching
Lower	
than	
Above the mouth	} is
the nose	
Below the mouth	
the chin	
	Múkchhyu wanim rék cho'no; mukchhyu hutimrek kamching

\* Observe that bek is come in, beklá, go in. La thv' added to other verbs expresses fromness. Bek is enter, consequently the borrowed bhitari is superfluous.

† Lonkha and yonkha refer mainly to the course of the water in this mountain country, and to relative position on a hill slope.

To, up to, as far as	Bong
As far as him	Inung-bong
To, as far as, Nepal	Nepal bong
Towards Nepal	Nepal rek
North of Nepal	Nepal khen liriphumbe
Near Nepal	Nepal khewa
Far from Nepal	Nepal khen kholám
Towards night	Eksa dumhe
Cruel toward his children	Ang tamtawo rek yánsa povi
Sit above me	Angkhen lonkha musche
Sit below him	Minung khen yonkha * musche
Between us two	Ungchi mádumbe
On me (touching)	Ang wanhe
Under me (touching)	Ang huthe
The water comes from above and goes below	Lonkhá rek khenti yumi, yonkha rek gúklam Chháju puchhube or wanhe
On the top of the hill	
In the mid ascent of the hill	Chháju madumbe
At the base of the hill	Chháju phumbe or huthe †
From top of hill	Chháju wanikhen
From middle of hill	Chháju madumkhen
From base of hill	Chháju hutikhen
He dwells above me	Ang khen lonkha muschem
He dwells below me	Ang khen yonkha muschem
Sit on me	Ang wanhe musche
Pressed under me	Aug huthe napta
Underneath the chair	Chouki huthe
Lower than the chair (in position)	Chouki khen yonkha
Put under the table	Mech huthe or hutibe táko
Take out from under the table	Mech hutikhen thosto
Go through the door	Kámung khen lokla
Go through the hole	Hom kudikha, or Hom madumbe thekla
Go through the river (wading)	Gang thek thekha la'la
Go over the river (by boat)	Gang thek thekha la'la
Go over (by over) the couch	Khát lumlumha la'la
Go under (by under) the couch	Khát homlung khen lok'la or kudikha la'la
Come with me	Ang nung phi
Go without me	Ang má nosa la'la
Strike with force	Chotiha to'po (toppo)
Strike without force	Choti máng khot'khot'ha to'po (toppo) ‡
Sit before me	Ang honko musche
Sit behind him	Anungna musche
Before-behind the door	Kámung-honko-nungna
Opposite, in front of, vis-à-vis	Kakpháng
Sit at my side, on my flank	Ang khuk be músche
Towards the side	Khuk rek

\* See note (f) on previous page

† Púchhi lè, in the head, top = wanhe, phum bè, in the base = huthe.

‡ Literally, strength not having put forth strike, and of course the precedent term can be expressed similarly, though there the noun in the instrumental case is preferred to the gerund

Before nightfall	Eksa mādumsa
After nightfall	Eksa dumkhen. Eksa dumdumha
At nightfall	} Eksa dumhe
Just as night falls	
Since dawn	Nomoloksing khen
Since I came	Ang phit' khen
After my arrival	Ang dong khen nungna
After to-morrow	Nukun khen
By nightfall	} Eksa bong. Eksa dum bong
Up to night	
Until night	} Eksa let'he
Towards night	
Towards dawn	Dang dang dumhe
At dawn	Nomo lokhe
During the night	Eksa nung
While it was night	Eksa not'nung
By the time I arrive	Ang dongsinghe
Before my arrival	Ang dong singkhen honko
After my coming	Ang dong singkhen nungna
Round about the house	Kemmu thelm phoksit'
About the house	Kemkhukhe itha dokha
In the middle of the village	Mulungmu mādumbe
On this side the river	Gangmu imba or Gang imba
On that side the river	Gang homba
He pierced him through the body	Chho chepchepa sastum
Go by the door	Kámung lomkhen la'la
At a distance from the house	Kem khen kholám
Near to the fire	Mé khewa
Near me	Ang khewa
After that	Minung nongna
Before that	Wáthim honko. Minung honko
Instead of that	Inung let'chhing
In lieu of him	Inung jyapchhing. Minung jyapchhing
For the sake of me	Ang lisi Ang duli khen
For the love of me	Gochhan chhanha
On this side of, short of, not so far as, the house	Kem khen imba or Kemmu'itha
On that side of, or beyond, the house	Kem khen homba or Kemmu dokha
Far from the house	Kem khen kholám
With a house, i.e. having	Kem not'he or got'he. Kem not'nam. Kem not'khen
Without a house, wanting	} Kem máng not'he. Kem máng nosa. Kem máng not'khen
With me, accompanying	
Without me, leaving	Ang nung
For the purpose of, on account of, the house	Go wat'wat'ha Angmá nása
In the middle of the house	Kem lisi
Even with the table, on level with table	Kem má dumbe
Through the house	Mech nungteng tengha
Through the thigh	Kem kudikha. Kemmu mādumna or mādum khen
With a will ( <i>bon gré</i> )	Phekteng sat'sat'ha or mādumna
Without, against the will ( <i>mal gré</i> )	Bong ni bong Bongbonghá. Bonghá
Willy, nilly	Máng bongtongha Máng bongha
	Bongha máng bonghá'

In spite of her husband	Rocho máng-honhonha *
For the love of her husband	Rocho chhan-chhan'ha
After the manner of the Newars	Hengong-wo báha †
In the form of a fish	Ho nárungrmu
After the manner of the Tibetans	Chhogongwo báha `
In the guise of a Tibetan	Chhogongwo narungbe or nárunghá

7. *Conjunctions.*

And	No such word
Also, likewise	Lé Nung
Or	No word. K <sub>1</sub> is used
Nor	Máng (not)
Nor this, nor that	I <sub>1</sub> máng, mú máng (u, mui, the pausing tone)
Moreover	Mekhen
Besides	Wánikhen
In excess of	Wanhe
Than (comp.)	Khen
As	Hágnado
So	Mimha
As, so	Imha. Mimha
As well as	Hágnado noh'ka
As ill as	Hágnado máng noh'ka
But	No word
Nevertheless	} No word
Notwithstanding	
Though, yet	Mithele ‡
If	Sa. Nam, with present tense. Phen, § with preterite
If not	} Can only be used with a verb; máng nosa, if there be not, mápo nam, if he do not
Unless	
Except	} Nole má nole
Whether or not	
In the meanwhile	Ithe
Thereon, upon that	Mithe
To wit, that is to say	Id'he. It h
Because	} Mischepá
Since	
As	} Ipánung
Wherefore	
For this cause	Mipánung
Therefore	Wáthi pánung
For that cause	
Yes (assent)	} No words
No (dissent)	
Verbal negative	Máng (prefix)
Verbal prohibitive	Thá (prefix)

\* Literally, husband not having obeyed; and the next is husband loved—the usual gerundial style

† Hengong means what in India is called a banghy, and hengongwo is Indicè banghywala. In the plains every one so carries burdens, in the hills the Newar tribe only, and therefore the other hill tribes, who seldom have proper names for their neighbours, denominate the Newar tribe from that circumstance—e.g., the Khis, who call the Newaris nhól boknya, a term having the precise sense of hengongwo. Of Chhogong, just below, I could not learn the sense, but the name for a Tibetan is formed precisely like that for a Newar

‡ Passionate, yet good, or, though pishonac (he is), not harsh or cruel, risiwo mithele noh'ka or risibuk'vi mithele yássa máng povi.

§ If I come or shall come, phigunam, if I had come, phisung phen. See Grammar.

Noun primitive	Máng. Má (prefix)
Alas !	} No words
Bravo !	
Hurrah !	

## 8. Verbs.

Cause, tr.	Phú-(s)-to * Pingko (see on †)
Cause not	Thaphá-(s)-to. Thá ping
Be born, n.	Bok'
Cause him to be born, tr.	Bok ping ko. Also phoko, which see
Cause thyself to be born or to be born for thyself	Bok pingche
Cause me to be born, &c.	Bokpingsung
Beget or give birth to	Pho'ko (phok-ko, conj. xi.)
Beget or produce me or for me ‡	Phoksung
Beget or produce for thyself	Phokche
Beget for another	Phokto
Cause to beget or to be begotten or pro- duced	Phokpingko
Cause thyself to beget or to be begotten for thyself	Phok pingche
The same for another	Phokpingto
Cause me to beget or to be begotten	Phok pingsung
Be not born	Thá bok'
Cause not to be born	Bok' tká ping
Beget not or give not birth to	Thá phok'
Beget not for self	Thá phokche
Beget not for another	Thá phokto
Beget not for me	Thá phokgno
Live, n.	Gó
Live not	Thá gó
Cause him to live	Got'pháto (phasto). Got'pingko
Cause me to live	Got'pingsung. Got'phassung
Cause thyself (or for thyself) to live	Got'pingche. Got phasche.
Cause to live for him, for his sake	Gotpingto. Got phasto
Do not cause to live	Got thá phá'to Got thá ping
Do not cause thyself to live	Got thá pinche. Got thá phásche
Die, n.	Met'
Die not	Thá met'
Cause to die	Met'pingko
Enable to die	Met'phá'to (phasto, conj. vii)
Cause thyself to die	Met'pingche
Cause me to die	Met'pingsung
Cause not to die	Met' thá ping. Met' thá phá'to (phasto, conj. vii.)
Cause not thyself to die	Met' thá pinche. Met' thá phasche
Kill, tr.	Sisto. Sissung. Sische (conj. vii.)

\* The "s" is essential, as proved by the whole conjugation, which see at pages 290 ff. Nevertheless, in the imperative, as spoken, the sibilant is replaced by an abrupt tone or accent, thus represented, phá'to. As the comparative strikes the keynote to the whole conjugation, its proper form needs much care. In the Grammar I have spared no pains to be correct. To it I refer, merely noting here that in verbs of the 7th conjugation, to which phasto belongs, the abrupt tone stands for a dropped sibilant, which must be restored; and that in conj. viii. and xi. it stands for a dropped consonant, identical with the consonant of the root, and which must be similarly restored. Thus, for to'po we must write toppo, and for pho'ko, phokko, &c. &c.

† These two verbs are used to make causals. Pingko and phásto are often identical; at other times, more or less discriminated in a way that may be best appreciated by a sample. Thus, khut pingko is cause to steal, and khut phasto, make a thief of.

‡ See note at page 261.



Kill thyself or for thyself, or do thou	Sische
thyself kill, int.	
Cause to kill or be killed	Sit' pingko
Cause thyself to kill, or to be killed,	Sit' pingche
or to be killed for thyself	
Cause him to kill or be killed for another	Sit' pingto
Kill me or for me	Sissung
Kill me not or do not kill for me	Thá sit gno
Cause me to kill or be killed, or for me	Sit pingsung
Cause not, &c.	Sit thá pinggno
Be, n.	Nó
Be not	Thá nó
Cause to be	Not' pingko
Cause to be for self	Not' pingche
Cause to be for me or me to be	Not' pingsung
Cause it to be for him	Not' pingto
Do not cause to be	Not' thá ping
Do not cause me to be or it to be for me	Not' thá ping gno
Because, n	Dum
Because not	Thá dum
Cause to become	Dum pingko. Thumto
Cause to cause to become	Thum pingko
Cause me or for me to become	Thum sung
Cause thyself or for thyself to become	Thumche. Dum pingche
Be able, ac. intr	Phásche. Wonche
Enable, tr.	Phá'to. Phásto Wonto
Cause to be able or to enable	Phát pingko Won pingko
Do, perform, make, tr	Páko (conj x)
Do not	Thápo
Do for me	Pásung *
Do not for me	Thá páguo
Do for self	Pánche
Do not for self	Thá pánche
Do for him	Páto
Do not for him	Thá páto
Do me, passive	Posung *
Do self (see Grammar)	Ponche
Cause to do or to be done	Pápingko
Cause me to do or to be done to me	Pápingsung
or to do or be done for me	
Cause thyself to do or be done to or for	Pápingche
thyself	
Cause to do or to be done to, for another	Pápingto
Keep doing, intr	Pánápá nó Pápáha musche
Cease doing. Desist, intr.	Wásche
Cease doing it, tr. Desist from it	Wá' (s) to (conj vi)
Suffer, endure	{ Ronche } These two reflex verbs serve
Submit thyself } bodily	
Brace thy mind to sufferance	
Observe, take heed of, examine, think,	{ Wonche } to convey the only and very
intr.	Chusche. Chikche. vague idea of passivity.
Observe it, take heed of it, think of it, tr.	Chuphto (Chusto). Chikto
Observe me or for me	Chussang. Chiksung
Cause to observe or to observe it, or it to	Chut pingko. Chik pingko
be observed, tr.	
Cause to observe or to be observed for	Chut pingche. Chik pingche
thyself or thyself, intr.	

\* See remarks on the verbs Páko, Táko, and Jáko

Cause me to observe or me to be observed, quasi passive	Chut pingsung.	Chik pingsung
Understand, intr.	Sēsche	} conj. x.
Understand it, tr	Sēko	
Cause to understand or to be understood	Sē pháto (phasto).	
Understand me or for me *	Sēsung	
Understand thyself or for thyself, or simply understand	Sēche	
Understand it for him or on his account	Sēto	}
- Understand not	Thá sēche	
Understand it not	Thá sē	
Remember, intr.	Chíkche	
Remember it, tr. (see Observe)	Chíkto	
Remember not	Thá chíkche	}
Remember it not	Thá chíkto	
Do not cause to remember or to be remembered	Thá chik phá'to (phasto, conj. vii.)	
Forget, intr.	Mángche	}
Forget it, tr.	Mángto (conj. vi)	
Forget me or for me	Máng sung	
Forget me not	Thá máng gnó	
Forget thyself (=err)	Mángche	
Forget not thyself or do not thou forget	Thá mángche	}
Forget him or it	Mángto †	
Forget him not	Thá mángto	
Cause to forget (=deceive) or to be forgotten	Máng pingko.	
	Máng phá'to (phasto)	
Cause me to forget or to be forgotten	Máng pingsung	}
Cause thyself to forget or to be forgotten	Máng pingche	
Cause him to forget or to be forgotten on a third party's account, or cause it to be forgotten by him	Máng pingto (pingkto).	
	(Doubly objected transitive)	
Desire, n. and p.	Dak' ‡	}
Desire it or make him desire	Dakto	
Cause to desire or to be desired (per alterum, haud per se)	Dak pingko.	
Do not cause to desire or to be desired	Dak phá'to (phasto)	
Cause me to desire or be desired	Thá dak ping.	
Cause thyself to desire or be desired	Thá dak phá'to (phásto)	}
Cause him to desire or be desired on another's account, or him to desire it	Dak pingsung	
Love or love it, trans.	Dak pingche	
Love thyself or love simply, intr.	Dak pingto (pingkto)	
Love me, p.	Chhánto	}
Love him, tr	Chháńche	
Love not	Chháńsung	
Love not it or him	Chháńto	
Cause to love or to be loved	Thá chháńche	
Cause me to love or to be loved	Thá chháńto	}
Cause thyself to love or be loved	Chháń phá'to (phasto).	
	Chháń pingko	
	Chháń pingsung	
	Chháń phassung	
	Chháń pingche.	Chháń phásche

\* The word, when used in the latter sense, *with* *lisu*, on account of, is frequently put in the transitive form *ang lisu sēko*, understand it for me. The alternative results from the imperfect development of the voices.

† Compare the transitive and causal transitive. Verbs in *tó* have no form = *Sēnto*, *Páto*, &c. or the transitives in *ko*. The transitives in *pó* have this form, thus *topo* has *topto*, *ipo*, *ipito*, *pupo*, *pinto*, &c.

‡ *Dik*, like *Bot* tell is used rather as a passive than active. Its form is passive, its sense both apparently. *Dak gnóm*, I desire or am desired. *Daksungmí*, I desired or was desired. In *Khas*, *Newáí*, &c., it is much the same.

Cause him to love or be loved on another's account	Chhán pingto	Chhán phá'to (phásto)
Hate or hate it, trans.	Chekto	
Hate thyself or hate simply, intr.	Chekche	
Hate me, p.	Cheksung	
Hate him or for him (see note voce forget)	Chekto	
Cause to hate or to be hated	Chek phá'to (phasto).	Chek pingko
Cause thyself to hate or be hated	Chek pingche.	Chek phásche
Cause him or it to hate or be hated for another's sake, or him to hate it	Chek pingto.	Chek phásto
Be modest, n.	Khó	
Cause to be modest	Khót' phá'to (phasto).	Khot' pingko
Laugh, ac. intr. (ride, Latin)	Yische	
Laugh at, tr (irride, ditto)	Yisto Yissung.	Yische (conj. vii.)
Cause to laugh	Yit' phá'to (phásto)	Yit pingko
Weep, n.	Ok	
Weep for, tr.	Okto	
Cause to weep	Okphá'to (phásto).	O'k pingko
Dance, intr. and tr	Holi páche, intr.	Holi páko, tr.
Sing, intr. and tr.	Kwom páche, intr.	Kwom páko, tr.
Hope	No such word	
Fear, n.	Ram	
Fear not	Thá ram	
Frighten, tr	Ram pingko.	Kham to (Arabic kh)
Frighten not	Ram thá ping	Thá kham to
Frighten me	Ram pingsung.	Khamsung
Frighten thyself	Ram pingche	Khamche
Cause to frighten or be frightened	Kham pingko	
Cause me to frighten or to be frightened	Kham pingsung	
Cause thyself to frighten or be frightened	Kham pingche	
Cause him or it to frighten or be frightened for another's sake	Kham pingto	
Tremble, ac intr.	Hokche	
Cause to tremble by own act or make him tremble, tr.	Hokto	Hoksung. Hokche (conj. vii.)
Cause to tremble through another's agency or cause him to be made or to make to tremble	Hok pingko	
Tremble not	Thá hokche	
Make him not tremble	Thá hokto	
Cause him not to be made to tremble or to make tremble	Hok thá ping	
Be good, n.	Noh'ka dum or ponche	
Make good, tr.	Noh'ka thumto or pako *	
Make thyself good, intr	Noh'ka thumche or páche	
Be glad or gladden thyself, ac. intr.	Bongche	
Gladden, tr.	Bongto	
Gladden me	Bongsung	
Gladden thyself or cause thyself to be gladdened	Bong pingche	
Cause him to gladden or to be gladdened	Bong ping ko	
Cause him to gladden or to be gladdened on another's account	Bong ping to	
Cause me to gladden or to be gladdened	Bong pingsung	

\* Neuter dum becomes normally transitive thum Both alike can take the causative pingko, and double causals like thumpingko can be made at pleasure

Be not glad	Thá bongche
Gladden not	Thá bongto
Be sad, vexed, or sadden thyself	Thukche
Sadden, vex, tr	Thukto
Cause to sadden or to be saddened	Thuk phá'to (pásho) Thuk pingko
Cause thyself to be saddened	Thuk pingche
Cause to sadden or to be saddened in lieu of or on another's account	Thuk ping to
Cause not, &c &c.	Thuk'thá ping Thuk thá ping to
Speak, utter, n	Hot'. Dávo pánche
Utter not	Thá hot'. Dávo thá pánche
Utter thyself or for thyself, intr.	Hosche (the s like English th)
Do thou not utter for self	Thá hosche
Utter in lieu of another, or for him	Hophto (hosto)
Utter not for him	Thá hophto (hosto, conj. vii)
Cause to utter or to be uttered	Hot' pingko
Speak to, tell, narrate, talk to, tr.	Ishto. Chhusto. Dávo páko
Speak to me, tell me or for me	Ishsung Chhissung Bo'sung* (Bo'to, the transitive, is lost)
Speak to thyself or tell it for thyself	Ishche Chhische
Cause to tell or to be told	It'pingko Chhit'ping ko. Dávo pá-ping ko
Cause not to tell or not to be told	It thá ping. Chhit' thá ping. Dávo pá thá ping
Tell on his account, tell his tale	Dávo páto (conj. vi.)
Tell on my account, tell my tale	Dávo pásung
Let speech be had	Dávo ponche
Tell on your own account, tell your own tale	Dávo pánche
Cause his tale to be told for him	Dávo pá pingto
Cause thy own tale to be told	Dávo pá pinche
Cause my tale to be told	Dávo pá pingsung †
Be silent or let silence be, n.	Giwon ponche
Silence, tr.	Giwon páko
Cause to silence	Giwon pá pingko
Silence me	Giwon posung ‡
Silence thyself	Giwon pánche
Silence him on another's account or for another	Giwon pato
Call. Summon, tr.	Rángto. Khámto
Summon me or for me	Rangsung. Khamsung
Summon for thyself	Rangche. Khamche
Shout, vociferate, intr.	Tamche. Sámga-pánche
Shout to, for him	Tamto. Sámga-páko
Learn (= teach thyself), intr.	Lische
Teach or teach him, tr.	Listo } Conj. vii.
Read, intr	Lische }
Write it, tr.	Blekto (conj. vi., p. 126)
Write for thyself or write simply	Blekche
Cause to write	Blek pingko
Ask, question, tr.	Jiko
Ask for self, or ask simply, or ask thyself	Jiche } Conj. x.
Ask for me, or me	Jisung }

\* This last root, bot', to tell, is only used as a passive Bot'gnom, I am told, Bosungmi, I was told

† All these three are used actively also. Cause him to tell his tale; cause thyself to tell thine; cause me to tell mine

‡ Compare Dávo pásung This refers to the agent, do thou make speech for me, whereas Giwon posung refers to silence as governing the verb, let silence prevail for me See remarks on the verbs Páko, Táko, and Jáko They show signs of a true passive struggling into existence against the genius of the language.

Ask it for him	Jito
Ask it not, tr.	Thá jí
Ask not, intr	Thá jiche
Ask not for me or me	Thá jigno
Ask not for self	Thá jicne
Ask not for him	Thá jito
Answer or answer him, tr	Chhisto
Answer self or for self or answer simply	Chhische
Answer me or for me	Chhissung
Answer him or for him	Chhisto
Beg, intr	Biche (see Buy)
Beg it, tr.	Biko
Beg me or for me, p.	Bisung
Beg for thyself, intr.	Biche
Beg it for him, tr	Bito
Approve, like, intr.	Yosche
Approve it, like it, tr	Yophto (yosto)
Cause him to approve or to approve it, or it to be approved	Yot'phá'to (phasto). Yot'pingko
Approve not	Thá yosche
Approve it not	Thá yot'
Approve me or for me	Yossung
Approve thyself or for thyself	Yosche
Approve him or approve for him	Yophto (yosto, p. 137)
Cause me to approve or be approved	Yot'pingsung
Cause thyself to approve or to be ap- proved or cause it to be approved for thyself	Yot'pingche. Yot'phásche
Cause it to be approved or cause him to approve it	Yot pingko
Cause it to be approved for him	Yot pingto
See, intr.	Yengche. Chusche
See it, tr	Yengko * Chuphto (chusto)
See thyself or for thyself	Yengche
See for him	Yeng to
See me or see for me	Yengsung
Cause to see or be seen	Yeng phá'to (phasto). Yeng pingko
Cause thyself to see or be seen, or to be seen for thyself	Yeng pingche
Cause to see or be seen for him	Yeng pingto
Show, intr.	<i>Kh</i> unche†
Show it, tr.	<i>Kh</i> unto.
Show me or for me	<i>Kh</i> unsung
Show thyself or for thyself	<i>Kh</i> unche
Show for him	<i>Kh</i> unto
Cause to show or be shown	<i>Kh</i> un pingko. <i>Kh</i> un phá'to
Cause thyself to be shown or to show	<i>Kh</i> un pingche
Cause me to be shown or to show	<i>Kh</i> un pingsung
Hide, ac. intr.	<i>K</i> inche
Hide it, tr.	<i>Kh</i> iko. <i>Kh</i> iche. <i>Khisung</i> (conj. x)
Hide thyself (lie hid)	<i>K</i> inche
Cause thyself to lie hid	<i>K</i> in pingche
Let me hide myself	<i>K</i> in sung yu
Cause him to lie hid	<i>K</i> in pingko
Cause me to lie hid	<i>K</i> in ping sung
Cause it to be hid	<i>Kh</i> it'pingko

\* Yengko conjugated like pingko, which see in Grammar

† The underlined *Kh* has a harsh Arabic sound.

Cause thyself to be hidden or cause it to be hidden for thee	Khit'pingche
Hide me	Khísung
Cause me to be hid	Khit'pingsung
Cause it to be hid for him	Khit'pingto
Hear simply or hear thyself, intr.	Thásche
Hear it, tr.	Tháko. Tháche. Thásung (conj. x.)
Cause thyself to hear or be heard	Thát'pinche
Cause him to hear or be heard	Thát'pingko
Hear me	Thásung Ang dávo tháko
Cause me to hear or be heard	Thát'pingsung.
Hear not	Thá thasche
Hear it not	Thá thá
Hear not me	Thá thá gno
Cause me not to hear or be heard	Thá thát'ping gno
Taste, ac. intr	Homche
Taste it, tr	Hompo (conj. ix.)
Taste for thyself or thyself	Homche
Taste for him	Homto
Taste for me or taste me	Homsung
Cause to taste or to be tasted	Homping ko
Blow, apply breath, intr.	Hosche
Blow it, apply breath to it, tr.	Hosto } Conj. vii.
Smell, ac. intr.	Námche
Smell it, tr.	Nampo (conj. ix.)
Smell for thyself or thyself	Námche
Smell for him	Námto
Smell me	Námsung
Cause to smell or to be smelt	Námping ko
Cause to smell or to be smelt for him	Námping to
Smell not	Thá námche
Smell it not	Thá nám
Smell me not	Thá ná (m) mo
Cause me to smell or be smelt	Námpingsung
Cause thyself to smell or be smelt	Námpingche
Touch, ac. intr.	Dusche
Touch it, tr.	Duphto (dushto)
Cause to touch or to be touched	Dut'ping ko
Cause thyself to touch or be touched	Dut'pingche
Cause it to touch or be touched for him	Dut'ping to
Touch me or for me	Dú-s-sung (dussung, vii)
Touch me not	Thá dut'gno
Eat, ac. intr.	Jánche (see Buy) *
Eat it, tr.	Jáko (conj. x)
Eat not	Thá jánche
Eat it not	Thá jó
Eat me	Josung (see Posung)
Eat for me	Jásung
Eat for thyself or do thou thyself eat, or eat thy own share	Jánche
Eat for him or eat his share	Játo
Eat not me	Thá jogno
Eat not for me	Thá jágno
Feed, tr.	Kh'wá-s-to † (khwasto, conj. vii.)

\* Whenever the action terminates in self, or returns to self the reflex form is used; and jánche is eat, jáko, eat it. So ingche is buy, ingko, buy it. Compare the Hungarian analogous forms.

† Kā = harsh, guttural Arabic

Feed thyself, intr.	<i>Khwásche</i>
Feed not, tr.	<i>Thá Khwát'</i>
Feed thyself not	<i>Thá Khwásche</i>
Feed me	<i>Khwá-s-sung Khwassung</i>
Feed me not	<i>Thá Khwát' gno</i>
Cause to feed or to be fed	<i>Khwát' pingko</i>
Cause thyself to feed or be fed	<i>Khwát' pingche</i>
Cause it to feed or be fed for him	<i>Khwát' pingto</i>
Cause me to feed or be fed	<i>Khwát' pingsung</i>
Drink—water	<i>Ti dak'</i>
Drink not—water	<i>Ti thá dak'</i>
Cause to drink or to be drank—water	<i>Ti dak' pingko</i>
Cause not to drink or be drank—water	<i>Ti dak' thá ping</i>
Drink—beer, spirits, ac. intr.	<i>Tunche } See note at Eat and at Buy,</i>
Drink it, beer, &c., tr.	<i>Tunko } further on</i>
Drink not, beer, &c.	<i>Thá tunche</i>
Drink it not, beer, &c.	<i>Thá tun'</i>
Cause to drink or to be drank	<i>Thunto or Tunpingko *</i>
Cause to cause to drink or to be drank	<i>Thunpingko</i>
Don't cause to drink	<i>Thá thunto</i>
Don't cause to cause to drink or be drank	<i>Thun thá ping</i>
Don't cause to cause thyself to drink or to be drank	<i>Thun thá pingche</i>
Don't cause him to drink it, or it to be drank by him in lieu of another	<i>Thun thá pingko</i>
Drink me	<i>Tun sung</i>
Drink not me	<i>Thá tun gno</i>
Cause me to drink or to be drank	<i>Thunsung</i>
Cause me not to drink	<i>Thá thun gno</i>
Vomit, ac. intr.	<i>Lipche</i>
Vomit it, tr.	<i>Lipto. Li'po (lippo)</i>
Cause to vomit	<i>Lip'pingko</i>
Sleep, ac. intr.	<i>Imche</i>
Sleep not	<i>Thá imche</i>
Cause to sleep	<i>Im pingko Hémpo</i>
Cause not to sleep	<i>Im thá ping. Thá hém</i>
Cause thyself to sleep	<i>Hem che</i>
Help to put him to sleep	<i>Hem to</i>
Help to cause him to be put to sleep	<i>Hem ping to</i>
Cause thyself to be put asleep	<i>Hem ping che</i>
Wake, n.	<i>Buk'. Sipche</i>
Wake not	<i>Thá buk'. Thá sipche</i>
Awaken, tr.	<i>Po'ko (pu'kko) † { Pukko (conj. x1)</i>
	<i>Sipto { Sipto (conj. v1)</i>
Awaken not	<i>Thá puk'. Thá sipto</i>
Cause to awaken or to be awakened	<i>Puk'pingko Sip pingko</i>
Cause thyself to be awakened or to awaken	<i>Puk'pingche</i>
Cause me to be awakened or to awaken	<i>Puk'pingsung</i>
Awaken me	<i>Puk'sung</i>
Awaken me not	<i>Thá puk' gno</i>
Awaken thyself or do thou thyself awaken him	<i>Puk'che</i>

\* See note aforegone at Parent, page 219. Neuter tun makes transitive thun, as neuter ki, he hid, makes transitive khf, hide. The double causals are thunpingko and khipingko. So pukpingko infra.

† O and u, like e and i, are hardly separable.

Awaken for him	Puk'to (conj. vi.)
Awaken not for him	Thá puk'to
Dream, intr.	Amung yengche
Dream it, tr.	Amung yengko
Dream not	Amung thá yengche
Dream it not	Amung thá yeng
Cause to dream or to be dreamt	Amung yengping ko
Cause thyself to dream or be dreamt of	Amung yengping che
Fart, ac. intr.	Peshche
Fart at, tr.	Peshto
Shirt, n.	Dak'. Epidak
Shut it, upon it, tr.	Dakto. Epidakto
Piss, minge, intr. n.	Chepidak. Cheche
Piss it, on it, imminge, tr.	Chepidakto Cheto
Kiss—give or take (osculator), tr.	Chugup páko
Cause to kiss or be kissed	Chugup páping ko
Cause thyself to kiss or be kissed	Chugup páping che
Kiss me	Chugup posung
Kiss me not	Chugup thá pugno
Kiss him for me	Chugup pásung
Kiss him for him	Chugup páto
Kiss (coe), tr.	Hepto (conj. vi.)
Cause to kiss or be kissed	Hep pingko
Cause thyself to kiss or be kissed	Hep pingche
Kiss me	Hepsung
Cause me to kiss or be kissed	Hep pingsung
Kiss not	Thá hepto
Kiss me not	Thá hepmo
Sneeze, ac. intr.	Khikche
Sneeze not	Thá khikche
Sneeze at or make sneeze	Khikto. Khik'ko * (khikko)
Do not sneeze at or make sneeze	Thá khikto
Cause him to sneeze at or him to be made or to make to sneeze	Khik pingko
Cause not, &c.	Khik thá ping
Do thou make me sneeze, &c.	Khiksung
Cause me to be made to sneeze, &c.	Khik pingsung
Do not sneeze at me or do not make me sneeze	Thá khikgno
Cause thyself to be made to sneeze, &c.	Khik pingche
Cause not thyself to be made to sneeze or to sneeze or be sneezed at	Khik tháping che
Spit, ac. intr.	Tokche
Spit at, on, tr.	Tokto. To'ko * (tokko)
Cause to spit or to be spat at	Tok pingko
Cause to spit or be spat at on another's account	Tok pingto
Spit on me or make me spit	Toksung
Cause me to spit or to be spat at	Tok pingsung
Cause yourself to spit or to be spat on	Tokpingche
Belch, ac. intr.	Garat páanche
Belch at, tr.	Garat páko
Cause him to belch or to belch at or to be belched at	Garat pápingko
Belch me or for me	Garat posung

\* Khik'ko and to'ko, like li'po, vomit it, are falling out of use because of the homophones; but they are the true forms, and the others refer to a third party. See the word Exchange.



Belch him or for him	Garat páto
Cause me to belch or be belched at	Garat pápingsung
Cause him to belch or to be belched at on another's account	Garat papingto
Cough, ac. intr.	Khwen khwen páanche
Cough at, tr.	Khwen khwen páko *
Cough me, cause me to cough by own agency	Khwen khwen posung or pásung
Cause me to cough or to be coughed at through another's agency	Khwen khwen papingsung
Cause thyself to cough or to be coughed at through same	Khwen khwen pápingche
Hiccup, ac. intr.	Tukum páanche
Yawn, intr., tr.	Wakum páanche, intr Wakum páko, tr.
Cause to yawn	Wakum pápingko
Cause me to yawn	Wakum pápingsung
Cause thyself to yawn	Wakum pápingche
Do thou thyself cause me to yawn	Wakum posung Wakum thá po
Do not thou cause me to yawn	Wakum thápogno
Yawn not, intr. and tr.	Wakum thá páanche
Lick, ac. intr.	Popche
Lick it, tr.	Po'po (poppo, conj. viii)
Cause to lick or be licked	Pop pingko
Lick me or for me	Popsung
Lick thyself or for thyself	Popche
Lick it for him	Pop to
Cause me to lick or be licked	Pop pingsung
Cause thyself to lick or to be licked	Pop pingche
Cause him to lick or be licked	Poppingko
The same, on account of, or in lieu of, another	Poppingto
Suck, a. intr.	Pipche
Suck it, tr.	Pi'po (pip-po, conj. viii.)
Suck me or for me	Pipsung
Suck thyself or for thyself	Pipche
Suck it for him	Pipto
Cause to suck or to be sucked	Pip pingko
Cause me to suck or be sucked	Pip pingsung
Cause thyself to suck or be sucked	Pip pingche
Cause him to suck or be sucked	Pip pingko
Bite, tr.	Chi'ko (chik-ko, conj. xi)
Bite not	Thá chik'
Cause to bite or to be bitten	Chik pingko
Cause not to bite or be bitten	Chik thá ping
Bite me	Chik sung
Bite me not	Thá chik gno
Bite thyself	Chikehe
Bite him	Chi'ko (chikko, conj.)
Bite it for him	Chikto
Cause me to bite or be bitten	Chik pingsung
Cause me not to bite or be bitten	Thá chikping gno
Cause thyself to bite or be bitten	Chik pingche
Cause him to bite or be bitten	Chik pingko
The same on another's behalf	Chik pingto

\* Hence you can say in active intransitive, *khwen khwen pachungmi*, I coughed = I made myself cough, in the transitive, *khwen khwen pakungmi*, I coughed at him, very often used for "I made him cough," which is properly *khwen khwen páping-kungmi*, and in the passive, *khwen khwen posungmi*, I was coughed = was made to cough, which latter is more nicely expressed by *khwen khwen pasungmi*, showing also the active agency

Kick, tr.	Theshto (Eng th) Thesto
Kick not	Thá thet'
Kick me	Thé (s) sung
Kick me not	Thá thet' gno
Kick thyself or kick simply	Thesheche
Kick not thyself or do not kick	Thá thesheche
Kick him	Theshto
Kick him not	Thá thet'
Cause to kick or to be kicked	Thet' pingko
Cause me to kick or be kicked	Thet' pingsung
Cause thyself to kick or be kicked	Thet' pingche
Cause him to kick or be kicked	Thet' pingko
The same on another's behoof	Thet' pingto
Strike, tr.	To'po (top-po, conj viii)
Strike not	Thá top'
Strike thyself	Top che
Strike me	Topsung
Cause him to strike or to be stricken	Top pingko
Cause thyself, &c.	Top pingche
Scratch, tr.	Phokto
Scratch thyself	Phokche
Push, shove, tr.	Thēko Thēsung. Thēche (conj x.)
Push not	Thá thé
Pull, tr.	Khinto
Pull not	Thá khinto
Walk, ac intr.	Khokche
Walk not	Thá khokche
Walk it or cause it to walk, thou thyself	Khokto
Walk it not	Thá khokto
Cause to walk or to be walked by another's agency	Khok pingko
Walk me thyself, cause me to walk or be walked, by thy own agency	Khoksung
Cause to cause me to walk or be walked, or have me walked	Khok pingsung
Cause thyself to walk or be walked or have thyself walked	Khok pingche
Run, intr.	Lúná. Lún
Run not	Thá lúná *
Run it, cause it to run, thyself	Lunto
Cause it to be run by another	Lunpháto (phasto) Lun pingko
Cause me to run or be run	Lunphásung
Cause thyself to run or be run	Lunphasche
Run away, flee, intr.	Rulá Ru
Cause to flee	Ruto. Rut'pingko
Creep, intr.	Hobu báha khokche = walk like a snake
Jump, hop, intr	Tuche (see note at Eat, p 248)
Jump it or make it jump, tr	Tūto Tū sung. Tūche (conj vi.)
Cause to make jump	Tupingko
Leap, intr.	Hopche
Leap it, tr.	Hopto (conj vi.)
Cause to leap	Hop pingko
Fly, n.~	Bon
Cause to fly	Bonpingko (phasto)

\* Lun without the lá makes the passive lungnom, which being also the neuter form, lun lagnom, from lunla, is preferred to express the neuter sense, though lá also makes lagnom. See note at p 238 supra. Lun is run, lunla, run away, lun from me, that is, for flee is another word.

Enable to fly	Bonpháto
Swim, intr	Háñche
Swim it thyself or cause it to swim by, thy own act	Hánto (conj. vi.)
Cause it, him, to swim by other's agency, or have it swam	Hánpingko
Swim me, cause me to swim or make me swim (thyself)	Hánsung
Cause me to be made to swim by another's agency	Hánpingsung
Cause thyself to swim or be swam	Hánpingche
Wade, ac. intr.	Thekche
Dive {	} Thamche
Sink { ac intr. = sink thyself	
Sink it, make him dive, by thy own agency	Thamto (conj. vi)
Cause to make dive or sink by other's agency, or have it sunk	Thampingko
Bathe = bathe thyself, intr.	Denche
Bathe him	Dento
Cause him to bathe or to be bathed	Denpingko
Wash, intr. = wash thyself, only body	Upche
Wash him	Upto (conj. vi)
Cause him to wash or to be washed	Up pingko
Dress, ac. intr = dress thyself	Chupche. Wásche
Dress it or him	Chupto Wásto
Cause it to dress or be dressed	Chup pingko Wat'pingko
Dress me	Chupsung. Wassung
Dress thyself	Chupche. Wásche
Undress (thyself), intr.	Lusche
Undress it or him	Luphto (lusto, see Conjugation)
Undress me	Lussung
Cause it to undress or to be undressed	Lut'pingko
Don't undress it or him	Lut'thá ping
Be naked, n.	Gunang senti dum or ponche
Denude thyself, ac. intr.	Gunang senti páñche
Denude him	Gunang senti páko
Denude me	Gunang senti posung (pásung)
Denude it for another	Gunang senti páto
Cause to denude or be denuded	Gunang senti pápingko
Cause thyself to denude or be denuded	Gunang senti pápingche
Cause me to denude or to be denuded	Gunang senti pápingsung
Cause me not to denude or to be denuded	Gunang senti thá páping gno
Be hungry, n.	Suksamet'. Suksametvidum
Make him hungry or cause him to be made hungry	Suksa met'pingko not'pingko
Make me hungry or cause me to be made hungry	Suksa met'pingsung
Make thyself hungry or cause thyself to be made hungry	Suksa met'pingche
Be thirsty, n	Tidaksa met', or Tidakvi dum *
Make thirsty	Tidaksa met' pingko
Make me thirsty or enable me to make or be made thirsty	Tidaksa met' pingsung
Make thyself thirsty or cause thyself to make or be made thirsty	Tidaksa met' pingche

\* Any state of body that continues or is to come, like thirsty, sleepy, is expressed by the active participle—if it be supposed complete, like asleep, by the past or passive participle, thus impi yotvi is sleepy; impi yosta, asleep Met=die, and suksa met'=die of hunger; tidaksa met'=die of thirst, or literally, of want of water.

Be not hungry	Suksa thá met'
Make not hungry	Suksa met' thá ping
Be not thirsty	Tidaksa thá met'
Cause not to thirst	Tidaksa met' thá ping
Be sleepy = cover sleep, n.	Impi yot' or yosche Impi yotvi dum
Make sleepy	Impi yot' pháto Impi yotvi thumto
Make not sleepy	Impi yot thá pháto. Impi yotvi thá thumto
Be cold (being), n.	Jumsa met'
Be cold (thing)	Khimche
Make cold (being)	{ Jumsa met' ping
Make cold (thing)	{ Do do. pháto (phasto)
Make not cold (being)	{ Khimto
Make not cold (thing)	{ Jumsa met' thá ping
Be warm, n	{ Do. do. pháto (phasto)
Warm him or it	Thá khimto
Warm thyself	Jekhom ponche
Cause thyself to be warmed or to warm him	Jeto. Jekhom páko
Cause him to be warmed or to warm another	Jeché. Jekhom páanche
Warm me	Je pingche
Cause me to be warmed or to warm another	Je pingko
Be dirty (become), n.	Je sung
Dirty thyself, intr.	Je pingsung
Dirty it, tr.	{ Penki or Penkimu dum (become)
Dirty it for him	{ Penki or penkimu no (be)
Cause to dirty or to be dirtied	Penki or penkimu páanche
Be clean, n	Penki páko
Be not clean	Penki páto
Clean thyself, intr.	Penki papingko
Clean it, tr.	Wota dum
Clean it for him	Wota thá dum
Clean not thyself	Wota páanche and woche
Clean it not	Woto. Wota páko
Be angry, n.	Wota páto
Make angry, tr.	Thá woche
Abuse, revile, tr.	Thá woto. Wota thápo
Cause to revile	Risi bok'
Abuse thyself	Risi phokto or pho'ko (phokko, conj xi.)
Abuse me	Jishto
Quarrel, n.	Jit'pingko
Cause to quarrel	Jishche
Cause me to quarrel or be quarrelled with	Jishsung
Cause thyself to quarrel or be quarrelled with	Phwe
Cause him to quarrel or be quarrelled with	Phwet' pháto (phásto)
Be friendly	Phwet' pháto (phásto)
Be united or reconciled, intr.	Phwet' phásung
Make friendly	Phwet' phásche
Unite	{ Tosche *
Reconcile, tr.	{ Totnachhe, D. Toschine, Pl.
	{ Tophto (toshto)

\* The genius of these tongues requires such a phrase as "be reconciled" to be set down in the dual or plural. So also fight, &c.

Cause to unite or to be united	Tot' pingko
Be not united = unite not yourselves	Thá tosche Thá totnachhe, D. Thá toschine, P.
Unite not, tr.	Thá tot'
Fight, n.	Pat. Patnachhe, D. Patchine, P.
Cause to fight or to be fought	Pat pingko
Cause not to fight or to be fought	Pat thá ping
Cause me to fight or be fought with	Pat ping sung
Cause thyself to fight or be fought with	Pat ping che
Cause him to fight or to be fought	Pat ping ko
Be victorious, n.	Then
Make him victorious	Thento
Cause to make victorious	Then pingko
Make thyself victorious	Thenche
Make me victorious	Thensung
Cause me to be made victorious	Thenpingsung
Conquer him, tr.	Wonto *
Conquer thyself	Wonche
Conquer me	Wonsung
Cause him to conquer or be conquered	Wonpingko
Ask aid to conquer thyself	Wonpinche
Cause me to be conquered or to conquer	Wonpingsung
Be conquered	} Yáng. Yánglá (see note at Run)
Succumb, n.	
Cause to succumb by thy own act	Yángto
Cause to succumb through another's agency	Yáng pingko
Cause me to succumb by thy own act	Yáingsung
Cause me to succumb through another's agency	Yáng ping sung
Work, trans.	Kám páko
Work for self, do own work	Kám pánche
Work for him, do his work	Kám páto
Work for me, do my work	Kám pásung
Cause to work or be worked	Kám pápingko
Cause thyself to work or thy work to be done	Kám pápingche
Cause to work for him or his work to be done	Kám pápingto
Play = amuse thyself, intr	Hánche (s'amuser)
Make him play or do thou thyself amuse him, tr.	Hánto (amuser)
Cause him to be made to play or have him amused (per alterum)	Hánpingko
Play with me	Ang nung hánche †
Amuse me	Hánsung
Cause me to be amused	Hánpingsung
Be tired, n.	Jyop' ‡
Make tired or tire it	Jyopto
Tire thyself	Jyopche
Tire me	Jyopsung

\* The comparison of the roots then and won will show how these tongues attempt to fend off the equivokes resulting from imperfectly developed grammar. Wonto is used as a neuter with transitives, and phasche (not wonche) replaces it with neuters, Top won tungmi, I can strike, Im phaschungmi, I can sleep.

† Literally, amuse thyself with me, along with me. The sense is quite different from that of hánsung, in which I am solely the amused party.

‡ From Jyop comes the Newari jyápu, a labourer, though one tongue has lost the noun, the other the verb! See Twist.

Cause me to be tired or to tire	Jyop pingsung
Cause thyself to be tired or to tire	Jyop pingche
Cause him to be tired or to tire	Jyop pingko
Be rested, take rest, rest thyself	Nekche
Rest it, give rest	Ne'ko (nek-ko, conj. xi.)
Cause to give it rest	Nek'pingto
Cause thyself to have rest	Nekpingche
Do thou give me rest	Neksung
Cause me to have rest	Nek pingsung
Take not rest	Thá nekche
Give not rest	Thá nek'
Move, n.	Duk'
Move it, trans.	Thukto. Duk pingko *
Cause it to be moved or have it moved	Thukpingko
Be still, move not	Thá duk'
Make still, move it not	Thá thukto
Be quick, ac. intr. = quicken thyself	Plakche
Quicken, tr.	Plakto
Cause to quicken or to be quick	Plakpingko
Do thou quicken me	Plaksung
Cause me to be quickened	Plakpingsung
Cause thyself to be quickened	Plakpingche
Be slow, be dilatory, delay, n.	Gá
Cause to be slow or delay it	Gát'pingko
Stay, stop, stop thyself, intr.	Thikche
Stay him, stop him, tr.	Thikto
Cause him to be stopped or to stop him	Thik pingko
Let him depart	Lat'pingko
Be intoxicated, n.	Vi
Intoxicate, tr.	Vit'pháto (phasto). Vit'pingko
Tell the truth	Diksa hot, n. Diksa ishto, tr.
Cause to speak truth	Diksa hotpingko. Diksa itpingko
Tell falsehood	{ Mang diksa hot'
	{ Mang diksa ishto
	{ Budhia háto
Cause to lie	Budhia hánpingko
Believe, obey, tr.	Honko
Cause to believe or obey, or to be obeyed	Honpingko
Disbelieve, disobey	Thá hon
Forbid, tr.	Dávohá thukto (literally, stay by speech)
Prevent, tr.	Thikto
Present, offer, tr.	Cho'-ko (chokko, conj. xi)
Offer not	Thá chok'
Accept, intr.	Doche { Dōko, dōche, dōsung (conj.
Accept it, tr.	Doko { x)
Accept it for self	Doche {
Accept it for him	Doto
Accept not or refuse	Thá doche
Accept it not or refuse it	Thá dó
Choose, select, tr.	Lu'ko. Lukko. Luksung. Lukche.
	Lukto
Cherish, protect, tr.	Tunko
Cherish thyself or thy own	Tunche
Cherish me	Tunsung
Cause me to be cherished or to cherish	Tunpingsung
Abandon, neglect, leave, tr.	Wá'to (wásto, conj. vii.)

\* Neuter duk makes normally transitive thuk=duk pingko, and double causal thuk pingko. Elsewhere the aspirate of the transitive is omitted in a seemingly identical word.

Confine, imprison tr.	Thikto
Set at liberty, tr.	Testo Tesche. Tesung (conj. vu)
Have, intr.	Gosche * Ungbe penku nó or dum
Have not, want	Thá gosche Ungbe penku thá nó or thá dum
Cause him to have	Got pingko Wáthim bepenku-thumto
Cause not to have	Thá got ping Wáthim be penku thá thumto
Give, trans	Háto. Mumto
Give me or to me	Hásung Mumsung
Give to or for thyself	Hínche † Múnche
Give to him or for him	Háto Mumto, vi
Give not	Thá háto Thá mumto
Cause to give or to be given	Hápingko Mumpungko
Cause not to give or not to be given	Há thá ping or Thá há ping
Give it back, return it to him	Lipto (see Take back)
Cause to return or to be returned	Lip pingko
Give again (more)	Gessa háto
Take, intr.	Lasche Doche †
Take it, tr.	Lasto Doho (Dōko, see Accept)
Take for thyself, i.e., appropriate	Lasche Doche
Take it for him	Lashro Doto
Cause to take or be taken	Lakpingko Dot pingko
Take it back, quasi, return it to self	Lipche (see Give back)
Save, preserve, cure, him (life)	Cholko
Save, cure thyself	Cnolche
Save me	Chol-ung
Destroy (life)	Sishto (see Kill)
Keep, preserve (thing)	Táko (see Keep)
Spoil (thing)	Nasi páko
Be handsome	Bingcho dum § Bingmi dum
Make handsome	Bingcho thumto. Bingmi thumto
Adorn	Bingcho páko
Adorn thyself	Bingcho pínche
Adorn him	Bingcho páko
Adorn it for him	Bingcho páto
Adorn her	Bingmi páko
Grow, animal plant, n.	Jongche Hon (khon) Liche
Grow it or cause to grow, tr	Jongto. Houto. Lito
Decay, n.	Ri. Ríla
Decay it or cause to decay	Rito. Ripingko
Be adult or mature	Bangcho dum. Bangmi dum §
Make mature	Bangho páko
Steal, tr	Khūko (conj x)
Steal for thyself	Khūche
Steal for him, for another	Khūto
Cause to steal or be stolen	Khū pingko
Steal not	Thá khu

\* Ung bè penku nó, dum, thoce in wealth be, become

† Compare "Take" The pronominalisation of the Vayu verbs prevents a good deal of that difficulty which the Turanians generally experience in furnishing simple equivalents for the words "give" and "take," because the genius of the languages exacts on all occasions a rigid attention to the results of action, the objective as well as subjective results. Different roots, or different modifications of the same roots, must necessarily convey the idea involved in each case

‡ See remark at Buy The result of taking is appropriation by self Hence the intr. verb

§ Final cho and mi are proper to the sexes See Adjectives

|| Khū phá'to (phasto), make a thief of him

Cause not to steal or be stolen	Khū thá ping
Deceive, cheat, tr.	Mángpingko (see Forget)
Deceive thyself	Mángpingche
Deceive not	Thá mángping
Deceive me	Máng pingsung
Cause me to be deceived	Máng pá pingsung
Accompany, intr.	Ko'na la'la. Minung khokche
Leave, quit, tr	Wás'to
Remain with, intr	Ko'na musche
Sit = seat thyself, intr.	Musche (S'asseoir)
Seat, tr.	Muphto (Mushto, conj. vii)
Cause to seat or to be seated	Mut'pingko
Cause thyself to be seated	Mut'pingche
Sit not	Thá musche
Seat not	Thá mut'
Cause not, do not cause, to sit or be seated	Mut'thá ping or Thá mut'ping
Stand, intr	Ipche = erect thyself
Make stand	I'po (ippo) = erect it or him (conj. viii)
Make stand for another	Ipto = erect it for him
Cause to make stand, to be erect	Ippingko
Stoop, intr.	Khungche
Make stoop, tr	Khungto
Cause to make stoop	Khung pingko
Lie down, intr.	Likche. Likla. Lik
Lay down, make lie down	Li'ko (Lik-ko, conj. xi)
Cause to be laid down or to lay down	Lik pingko
Get up, if recumbent	Buk' (see Wake)
Get up, if sitting	Ipche (see Stand)
Remain standing, intr.	Ippha musche
Fall, on ground, n	Ruk'. Ruk'la.
Cause to fall, ditto	Ruk'pingko
Fall from aloft, n	Duk'. Duk'la
Make fall or throw down or let fall	Tu'ko (Tukko), tuksung, tukche, tukto.
	Duk pingko *
Do not make fall	Thá tuk'. Duk' thá ping
Get on, mount, n.	Chángche
Mount him, cause to mount	Changto
Get off, dismount	Lische, n. Listo, tr
Put down. Place. Put, tr.	Táko
Put down or place for me	Tásung
Ditto, ditto, for self	Táche
Ditto, ditto for him	Táto
Lift up, raise† from ground, tr.	Rēko (conj. x), without force. G'uko, gukko (conj. xi. ‡), with force.
Lift up for self	Reche Gukche
Ditto, ditto, for him	Reto. Gukto

\* Neuter duk makes normally transitive and causal tuk. See and compare Bahing, in the sequel. Both tongues alike make double causals in the same way. Compare "Move," p 412, ante.

† Raise on the ground is r'po = erect it or him, as ipche is erect thyself = sit up or stand up. ‡ get up, to a sleeping man, you say apche, to a sitting man, ipche, to one lying down, buk'. Rise, as respects beings, is ipche or buk' therefore, but as respects the heavenly bodies, the equivalent term is lok = appear. Specialisation is the soul and body of these tongues, which remedy defects of grammar by multiplication of terms, so as to fend off mistakes in the best way available (see note on Kuko). Quadral falling, ruk' and duk' apply to beings only. The word for things is lik'.

‡ Rēko, like dōko and chūkō, belongs to the tenth conjugation, which has the pausing tone; gu'ko, recte gukko, to the eleventh, with an abrupt tone.



Lift up for me	Resung. Guksung
Throw, tr.	Jupto, jupsung jupche
Catch with open hand or spread cloth, tr.	Dōko (conj. x.)
Catch with open hand for self	Dōche
Ditto, ditto, for him	Doto
Catch by grasp, tr	Chhūko (conj. x.)
Ditto, ditto, for self	Chhūche
Ditto, ditto, for him	Chhūto
Keep, tr.	Táko (see Put)
Snatch from, tr.	Láto, lásung, lánche (conj. vi.)
Throw away, tr. Squander, tr.	Hopto
Squander your own	Hopche
Be near, n.	Khewa nó Khewá pónche
Approximate thyself	Khewa pánche
Approximate it	Khewa páko
Be distant, intr.	Khosche Khólándum
Distance him, tr.	Khot'pháto. Khólám thúnto
Distance thyself	Khot'phasche
Bring, trans.	Pishto
Bring me or for me	Pishsung
Bring thyself or for thyself	Pishche
Bring him or for him	Pishto
Fetch, comp.	Bálá (= to bring go)
Fetch it	Pishto (bálá has no trans.)
Fetch it for me or fetch me	Básung
Fetch for thyself or do thou thyself fetch	Bánche
Fetch for him	Báto ?? (obsolete trans.)
Cause to fetch or be fetched	Bá pingko
Take away, tr.	Lakto (conj. vi.)
Take yourself off or take it away for thyself	Lakche
Cause to take away or to be taken away	Lak pingko
Send, tr.	Pingko (conj. x.)
Send it for thyself	} Pingche
Do thou thyself send or send thy own	
Send it for him or on his account, or send his things	Pingto
Send me or for me	Pingsung
Send him or it	Pingko
Cause to send or be sent	Ping pingko. Ping phato (phasto)
Carry, bear, trans	Kūko* (conj. x.)
Carry it for thyself	Kūnche
Carry it for him	Kūto
Carry it for me or me	Kūsung
Cause him, it, to carry or to be carried	Kūpingko
Cross over, act. intr. or ref.	Lumche †
Cross it over, tr.	Lumto
Cross under	Kudikhalala
Cross it under	Kudikha latpingko
Hold, take in hand, tr.	Kuko (see Carry)
Grasp, tr	Chhūko, chhūche, chhūto (conj. x.)

\* Kūko, like all transitives of its class, gives both the active and passive of 3d person, preterite, thus, kukum, he carried or was carried. But what we must call the passive has no imperative. From yu, to descend, you can indeed form kuyu, let thyself or him be carried. In the causal form of the verb both senses of the imperative are conveyed, and hence the causal form is often to be regarded as the only representative in these tongues of the passive; as, for example, in Newári.

† Lumche is cross yourself over, as lakcha (below, voce depart) is take yourself off.

Hold up, support, tr.	Dōko (see Catch)
Let it fall or let it be fallen	Liklayu
Fall, n. (things only)	Lik'la Lik
Throw down, tr.	Li'ko (hikko), liksung, likche, likto
Enter, n	Bek'
Cause to enter	Phekto, pheksung, phekche
Admit. Insert, ti.	Bek pingko
Issue, n.	Lok'
Cause to issue, expel, drive out	Lokto, loksung, lokche. Lokpingko
Ascend, go up, n.	Bek'
Ascend, come up, n	Jok'
Descend, go down, n	Yonkha la'la. Yu lá
Descend, come down, n.	Yu'
Cause to ascend or to be ascended	Bek'pingko Jok'pingko
Cause to descend or to be descended	Yonkha lat pingko. Yut' pingko
Arrive, n, here, there	Dong Dongla *
Cause to arrive, tr.	Thongto
Depart, n.	Lakche † (see Take away)
Precede, n.	Honko ponche
Follow, n	Nongna ponche
Attend on, n.	Ko'na ponche
Appear = show thyself, n.	Khunché
Make it, him, appear	Khunto (conj vi)
Cause to make appear	Khunpingko
Disappear, n. = hide thyself, or lie hid	Kniche
Make disappear, make hid, or make lie	Khiko Khiche. Khisung (conj. x)
hid	Kinpingko
Cause to make disappear	Khit'pingko
Make disappear thy own person or goods	Khische
Make disappear for another	Khisto
Make me disappear	Khissung
Be lost	} Damla. Dam
Lose, n.	
Lose it, tr.	Thámpto, thamsung, thámche, thámpto
Cause to lose it	Thampingko
Lose it not	Thá thám
Cause it not to be lost or cause him not to lose it	Thám tháping
Search, tr.	Hōko.
Search not	Thá hō
Search me or for me	Hōsung
Search for thy own or for thyself, or do thou thyself search	} Conj. x
Search for him, for his, on his account	
Search not for him	
Find, tr	Hoche
Find not	Hoto
Cause to find or to be found	Thá hōt
Find me or for me	Lénko (see conj. of pingko)
Find for thyself or thy own	Thá leng
Find for him	Leng pingko
Cause to find for me or me to be found	Leng sung
Cause to find for self or thyself to be found	Leng che
Cause to find for him or him to be found	Leng to
	Leng pingsung
	Leng pingche
	Leng ping to

\* Dong is arrive here, donglu, arrive there Lá added implies fromness So yú is descend here, yulá, descend there Neuter dong makes transitive thong, as bek makes puek and (at p 256, voce "move") duk, thuk

† Lakche = va-t-en in French. Lá, to go, is the root.

Begin, n.	Tesche
Begin it, ti.	Testo (conj. vii.)
Cause it to begin or be begun	Tet pingko
	{ The root is repeated with the substantive verb to show continued action, as gik nagik nomi, it is flowing and flowing. Topna top nognom, I am striking
Continue	
End, n.	Chusche
End it	Chuphto (chusto)
Cause it to end or be ended	Chut pingko
Come, n.	Phi (see On)
Cause him, it, to come or to be come	Phit'pingko
Cause me to come or to be come	Phit'pingsung
Cause thyself to come or be come	Phit'pingche
Cause him to come or to be come	Phit pingko
Cause him to come on another's account	Phit pingto
Come not	Thá phi
Cause not to come	Phit thá ping
Go, n	La'la (iterated root)
Cause to go	Lat'ping ko
Go not	Thá la'la
Do not cause to go	Lat thá ping
Get out of the way	Khikche
Clear the way. Make get out of the way	Khikto
Clear the way for me	Khiksung
Wait, ac intr.	Rimche
Wait for, expect, tr.	Rumto
Wait for me	Rumsung
Wait for him	Rumto
Cause to wait	Rumpingko
Arrive, (1) here, (2) there	(1) Dong (2) Dongla *
Cause to arrive	Dong pingko. Thongto †
Depart, n.	Lokla
Dismiss, tr.	Lokto
Return, intr.	Lishche
Make return, ti	Lishto
Increase in height, n. = grow	Jongche. Jongta dum
Heighten it	Jongto
Heighten me. Make me grow	Jongsung
Increase, in bulk, n, or	{ Honta dum Honche ‡ Honto (hard h), or Honta thumto
Increase thyself = grow	
Increase it, tr., in bulk, tr.	
Increase me in bulk	Honsung
Increase in length, n.	Phinche. Phinta dum
Lengthen it	Phinto Phinta páko
Lengthen me	Phunsung
Decrease of all sorts, n.	Yáng Yánglá
Decrease it	Yáng pingko
Add to, tr.	Khapto, khapche, khapsung
Deduct from, tr.	Yángto, yángche, yángsung
Cultivate (land), tr.	Vik ye' ko § (Yekko, conj xi.)
Cultivate it for me or my land	Vik yeksung

\* So also Bek' = enter, is come in, and Bek'la is go in

† Thongto gives normally the double causal thongpingko

‡ Italic H is a guttural The two phrases are synonymous

§ This word means "clear the jungle," and alone suffices to show the state of the country and of the people

Cultivate it for him or his land	Vĭk yekto
Cultivate for self	Vĭk yekche
Dig, tr.	Dūko (conj. x.)
Dig for self	} Dūnche
Dig thy own	
Dig for him, dig his field	Dūtō (conj. vi.)
Dig me, for me, my field	Dūsung
Cause to dig or be dug	Dū pingko
Cause thyself to dig or cause thy own field to be dug	Dū pingche
Cause him to dig for another, or another's field to be dug for him	Dū pingto
Cause me to dig or my field to be dug, or (if the field spoke) me to be dug	Dū pingsung
Dig not	Thá dū
Cause not to dig	Dū thá ping or Thá dū ping
Plough, tr.	Ru'ko (Ruk-ko, conj. xi)
Plough for self	Rukche
Plough for him	Rukto
Plough for me, or (if the field spoke) plough me	Ruksung
Plough not	Thá ruk'
Plough not for self or plough not thy own field	Thá rukche
Cause not to plough or be ploughed	Thá ruk' ping
Sow, tr.	Chho'ko (chhok-ko) chhoksung, chhokche, chhokto (conj. xi.)
Cause to sow or be sown	Chhok'pingko
Cause not to sow, or be sown	Chhok'thápung
Sow for me or sow me *	Chhok'sung
Sow me not or sow not for me	Thá chhok'gno
Transplant, tr.	Luphto (Lusto) lussung, lusche (conj. vii)
Transplant not	Thá lut'
Cause to transplant or to be transplanted	Lut'pingko
Reap, tr.	Peshto, pessung, pesche
Reap not	Thá pet'
Cause to reap or to be reaped	Pet'ping ko
Cause not to reap or be reaped	Pet'thápung
Gather, pluck (flowers), not greens, tr.	Tūko, tūsung, tūnche, tuto
Gather not	Thá tū
Gather (cotton) } tr.	} tūko and sēko are of conj. x.
Pluck (fruit)	
Gather not (cotton)	Seko, sēsung, sēnche, seto
Gather (greens), tr.	Thá sē
Pluck up by roots, tr.	Peshto (see reap)
Eradicate not	Photo phosung, phonche
Fell—tree, tr.	Thá photo
Fell not—tree	Phōko, phōsung phōche (conj. x)
Breed cattle, tr.	Thápō
Breed not	Tunko, tunsung, tunche, tunto
Slaughter cattle, tr.	Thátun
Graz <sup>tr.</sup> and ti.	Sisto (kall). Yukto (cut)
Flay or decorticate, tr.	Gupche, intr. Gupto, tr.
	Tá'ko (takko), taksung, takche, takto (conj. xi)

\* Sow me (what the seed would say) is the true grammatical sense. But the other is widely, nay alone, in use, the constructio ad sensum still overruling the grammar.

Flay not	Thá <sup>4</sup> ak'
Peel fruit	Keko, kesung, keche, keto (conj. x.)
Shear, tr.	Ye'ko (yekko), yeksung, yekche, yekto (conj. xi.)
Shear not	Thá yek'
Buy, ac. intr.	Ingeche*
Buy it, tr.	Ingko, ingsung, ingche, ingto
Cause to buy or be bought	Ing pingke
Buy it not	Thá ing
Buy not for him	Thá ingto
Buy me or for me†	Ingsung
Do thou thyself buy it or buy it for thyself	Ingeche
Buy it for him	Ingto (Ingkto)‡
Buy it	Ingko
Sell, tr.	Thamto
Cause to sell or to be sold	Thampingko
Sell me or for me	Thamsung
Sell thyself or for thyself, or thy own	Thamche
Sell him, it, or for him or his	Thamto
Sell not	Thá thamto
Exchange or change, ac. intr.	Jyapche (see Buy)
Exchange it	Jya'po (Jyap po, conj. viii)
Exchange me or it for me	Jyap'sung
Exchange it for him	Jyap'to ‡
Exchange not	Thá jyap'che
Exchange it not	Thá jyap'
Exchange it not for him	Thá jyap'to
Exchange me not or not for me	Thá jyapmo
Lend, tr	Pénku háto, hásung, háche
Borrow, intr	Pénku lasche (see Buy), lassung, lasto
Pay debt, tr.	Thengko, phengsung, phengche, phengto
Pay not	Thá pheng
Count, tr.	Hito, hisung, hinche, hito (conj. vi)
Count not	Thá hito
Measure or weight, tr.	Po'ko (pokko), poksung, pokche, pokto
Weigh not	Thá pok'
Plaster, tr.	Súto, súsung, súnche. Súto (conj. vi)
Make house, tr.	Kem páko
Make clothes, tr.	Jéwa piko, pisung, pinche, pito
Make not clothes	Jéwa thá pi
Make clothes for me	Jéwa pisung
Make for self	Jéwa pinche
Make for him	Jéwa pito
Spin, tr.	Chingko, chungsung, chingche, chingto§
Spin not	Thá ching

\* See Eat and Take, and Exchange and Drink, &c. In every act, of which the result returns to self, this form is preferred to the transitive. The French tongue affords a good clue.

† I have already said that buy me seems to be the truer sense, whence the passive ingsungmi, I was bought. But in the class of transitives to which ingko belongs, ingsungmi is also the present and future tense of the active voice, viz., I buy it or will buy it. Ingeche, the intransitive, gives ingchung mi in both tenses, I buy (i.e., will buy) and I bought.

‡ This form solves the difficulty as to two transitive signs following a verbal root, and enables me often to reach the primitive monosyllabic type of words—a thing of the highest import to special and general philology. [This note should stand, if at all, as a mere query.]

§ Chingko and pungko are conjugated like pingko, which see in the sequel.

Weave, tr.	Pungko, pungsung, pungche, pungto *
Weave not	Thápung
Sew, tr.	Piko
Sew not	Thá pí { (conj. x)
Grind, tr.	Réko, résung, rénche, íto
Work mine, tr.	Kháni dúko (dig)
Work iron, tr.	Khakchingto'po (beat) topsung, topche, topto
Work wood, tr.	Sing chu'ko (chukko) (plane) chyuk-sung, chukeche, chukto
Work clay, tr.	Kō chyáko (knead) chyásung, chyásche, chyáto (conj. x)
Cook, tr.	Khōko, khōsung, khosche, khōto (conj. x)
Be cooked = be ripe, be prepared, n.	Min, minko, minche, minto
Boil, tr (see Cook)	Khóko
Boil not	Thá khó
Roast, tr.	Súnko. Like pingko
Ditto for me	Súnsung
Ditto for self	Súnche
Ditto for another	Súnto
Gril, fry, tr.	Chūko, chūsung, chūnche, chūto (conj. x)
Cut, tr	Yukto (conj. vi)
Cut not	Thá yukto
Cut me or for me	Yuksung
Cut thyself or for thyself	Yukche
Perforate, tr.	Sasto, sasche, sassung (conj. vii)
Pierce (being), tr	Chhepto, chhepche, chhepsung
Tear, tr	Jito, jisung, jinche, jito (conj. vi.)
Tear thy own, tear for thyself, tear thyself	Jinche
Split, tr.	Hakto. Chi'to chisung, chiche, hak-sung, hakeche, hakto
Break, tear (long things), tr	Chi'ko (chik'-ko), chuksung, chikche, chikto
Break it, in pieces	} K'heto, khesung, khenche (conj. vi.)
Burst it (round things), tr.	
Be broken or be burst, n.	Jik'. Jiklá Kélá or Ré
Brew, tr.	Swe pophto, possung, posche, posto
Distil, tr.	Bukchápkó
Filtrate. Dedicte, tr.	Chi'po (chippo), chipsung, chipche, chiphto
Be sharp, n	Yep
Sharpen, tr.	Yep'pingko Chho'po. Chho'ppo gives chhopsung, chhopche, chhopto
Be blunt, n	Gnun
Blunten. Make blunt, tr.	Gnúto, gnúsung gnúnche (conj. vi.)
Shake, tr.	Hokto, Hoksung, hokche (conj. vi.)
Move, n.	Duk'
Move it, tr.	Thukto, thuksung, thukeche (conj. vi.)
Be still, ~1 (= move not)	Thá duk'
Make still, tr.	Thá thukto
Contain or hold (= Be contained and contain it)	Vek, vekche, n. Vekto, tr.

\* Chingko and pungko are conjugated like pingko

Make contain or cause to be contained	Vek'pingko	
Retain, sustain, tr.	Dōkō. Doche. Dosung (conj x.)	
Retain, intr.	Donche	
Cause to retain	Dot'pingko	
Ooze out, n	Jot'	
Make ooze out	Jot'pingko	
Stop it oozing out	Rúto, rúsung, rúnche (conj. vi)	
Be full—belly (fill own belly), intr	Tamche	
Fill it—belly, tr.	Tamto, tamsung, tamche, tamto	
Be full—vessel	Chínche. Dam Phul dum	
Fill it—vessel	Damto, dampungko, Phul páko, Chunko	
Be empty, n.	Póláng dum	
Empty it, tr	Póláng páko	
Shine, as sun, n.	Kák' Chok'	
Flow, as water	Gikla Dengla. Gik' Deng *	
Cause to flow	Gik pingko Deng pingko	
Blow, as wind, intr	Hujum ponche	
Grow, as tree, ac. intr.	Liche	
Cause to grow, or grow it	Lito, lisung, liche, lito	
Decay, rot, n.	Rila Méla	
Make decay	Rit' pingko. Met' pingko	
Flower, n.	But'	
Cause to flower	But' pingko	
Fruit, n	Sé	
Cause to fruit	Set'phá'to (phasto), vel pingko	
Be ripe, n.	Min	
Ripen, tr	Munko, miusung, minche, minto	
Ripen it for him	Munto	
Be raw, n	Chhálang-no-dum †	
Make raw, tr	Chhálang páko, posung, páñche, páto	
Be cold (things only), intr.	Khimche	
Make cold, ti	Khimto, khimsung, khimche, khumto	
Be hot, intr., n.	Jéche. Jekhomdum oi ponche	
Heat it, tr	Jéto. Jekhom páko Jeto gives jesung, jenche, jeto (conj vi)	
Be luminous, n.	Dang dang dum or ponche	
Make luminous	Dang dang páko	
Be dark, n.	Kung kung dum or ponche	
Darken it, tr	Kung kung páko	
Light it (candle), ti	Náko, násung, náche, náto	
Light, intr. (Be lighted)	Náche	
Kindle it (fire), ti	Du'po (duppo), dupsung, dupche (conj vii), dupto. Josto, jossung, josche, josto	
Kindle	} n. or } ac. } intr.	} Josche. Dupche
Be kindled		
Kindle thyself		
Burn, i. e., destroy by fire, ti.		Yemto, yemsung, yemche, yemto
Be burnt (= go burnt), n.		Yemla
Burn thyself or burn it for self, ac. intr.		Yemche
Burn, corpse, tr.		Umto, umsung, umche, umto (conj vi.)
Bury, corpse, ti.		Kkumpo, khumsung, khumche, khumto
Melt, n.		Yekla (see Run)
Melt it, tr.		Ye'ko (yekko, see Cultivate, conj. xi.)
Cause to melt		Yek pingko

La added merely conveys the additional motion of fromness  
† No=be Dum=become

Congéal, n.	Ningla.* Nengla
Congéal it, tr.	Ningto. Nengto
Congéal thyself	Nengche
Congéal me	Nengsung
Cause to congéal	Ningpingko
Share out, apportion, tr.	Pleko, plesung, pleche (conj. x.), plecto
Bring together, collect, tr.	Ko'na páko. Hupto
Collect for thyself, intr.	Hupche
Collect for me or me, p.	Hupsung
Separate, tr.	Gégé páko
Divide, tr.	Thúto, thusung, thunché
Scatter, tr.	Hampo
Join, what broken, tr.	Thuphto (Thusto) thusung, thusche (conj. vi.)
Disjoin, undo, tr.	Chháko, chhásung, chháche, chháto (conj. x)
Mix, tr.	Khunto, khunsung, khunché
Unmix, tr.	Thoto, thosung, thonché
Save (money), tr.	Hupto, hupsung, hupche } conj. vi.
Squander, tr.	Hopto, hopsung, hopche
Spread, ti.	Poko, posung, poche Hámpo, hámsung, háanche
Fold, tr	Khóko, khósung, khóche
Be shut, intr., or shut thyself	Thukche
Shut it, tr.	Thukto (conj. vi.)
Be open, open for thyself, intr	Honche†
Open it, tr.	Hongko, like pingko
Press, squeeze, compress it, tr.	Napto
Compressed be, or compress thyself or compress with own hand	Napche
Depress, tr.	Phimto
Be depressed, depress for thyself	Phimche
Express, tr.	Pelto
Be expressed, intr.	Pelche
Turn over carefully, tr.	Lo'ko (Lok-ko), Loksung, Lok-che, Lok-to
Turn topsy-turvy. Put in disorder	Khálum, khulim, páko
Spread in sun to dry (grain), tr.	Blen to or Bento, blensung, blenche
Roll up, tr.	Ku'ko (Kukko), kunksung, kukche, kukto (conj. xi)
Unroll, tr.	Chháko, chhasung, chhache, chhato (conj. x)
Be loose, be slack, n.	Woso dum. Woso ponche
Loosen, slacken, tr.	Woso páko, posung, pánche, páto
Be tight	Khwa, s., ta dum
Tighten thy own or for thyself	Khwasche
Tighten, tr.	Khwa, s., to khwassung, khwasche (conj. vi.)
Cause to tighten	Khwat'pingko
Gird thy loins, a. intr.	Kikche
Bind, tr.	Pángto, pánsung, pánche. Wampo, wamsung, wanche, wamto
Unbind, tr.	Chháko (see Unroll)
Pack, tr.	Khuli páko
Unpack, tr.	Khuli chháko
Load, tr.	Ku pingko
Unload, tr.	Khuli táko, tosung, tánche (conj. x), táto

\* E and i, like o and u, are constantly commuted

† Thukche and honche, shut thyself, and open thyself, addressed to the door



Put on, tr.	Cho'ho (chokko), choksung, chokche, chōkto (conj. xi.)
Take off, tr.	Luko, lusung, luche, luto (conj. x)
Take off (from fire)	Yo'po, yoppo, yopsung, yopche, yopto (conj. viii.)
Put in, insert, tr.	Kheko, khesung, kheche, kheto (conj. x)
Take out, tr.	Thophto (thosto), thossung, thosche (conj. vii.)
Pour in, tr.	{ Kheko, khesung, kheche, kheto (conj. x) { Chosto, chhossung, chhosche (conj. vii.)
Catch as poured in, tr.	Doko, dosung, doche (conj. x.)
Pour out on ground, tr.	Lukto
Suspend, tr.	Chisto, chissung, chische. Veko, vesung, veche, veto
Take down what suspended, tr.	Luko, lusung, luche, luto (conj. x.)
Take hold of, tr.	Chhuko, chhusung, chhusche, chhuto (conj. x.)
Quit hold of, tr.	Teshito, tesche, tessung (conj. vii.)
Throw, tr.	Jupto, jupsung, jupche
Catch as thrown, tr.	Doko, dosung, doche, doto
Stay, stop, intr.	Thikche
Stay it, stop it, ti.	Thikto
Stop me	Thiksung
Let go, tr.	Lat'pingko
Enable to go, tr.	Lat'phāto (phasto)
Be clean, n.	Wóta dum Wóche
Make clean, tr.	Wóta, wósung, wóche (conj. vi.)
Wash—things only, tr.	Chhunko
Wash thy own, intr.	Chhunche
Wash me or mine, p.	Chhunsung
Rub or rub it, tr.	Khisto
Rub thy own or rub simply, intr.	Khische
Rub me or mine	Khissung
Be polished	Liku ponche
Polish it, tr.	Liku páko
Polish it for thyself	Liku páche
Cover, tr.	Rumto. Supto
Cover thyself	Rumche. Supche
Cover me	Rumsung. Supsung
Uncover, tr.	Honko, hongsung, honche, hongto
Uncover thyself or thy own	Hongche
Shoot, with arrow, gun, tr.	Wo'po (wop-po). Wopsung, wopche (conj. viii.)
Shoot me or for me	Wopsung
Shoot thyself or for thyself	Wopche
Shoot it for him, tr.	Wopto
Stone, hit with stone, tr.	Chásto, chassung, chasche
Wring its neck, tr.	Khípo (khippo), khipsung, khipche, khipto
Wring not its neck	Thá khip'
Wring clothes, tr.	Pelto, pelsung, pelche
Wring not clothes	Thá pelto
Twist rope, tr.	Khí'po * (Khippo, conj. viii.)
Untwist rope, tr.	Chháko (see Loosen)
Resemble, be like	Tosche. Totvi dum

\* In Newari Khípo is used only substantively, a rope. Just so the root kai means the hand and to grasp in Telegu and Tamil, but to grasp only in Newari. Whosoever will thus search may discover the true extent, quoad words, of Turanian affinities, not otherwise. See Tire.

Cause to resemble or liken simpl <sup>r</sup>	Toph <sup>to</sup> to (tosto). Totvi páko
Cause to cause to resemble, or cause to liken	Tot'pingko
Be unlike	Máng totvi dum
Make unlike	Máng totvi páko . . .
Be white, n (things, animals)	Dáwáng dum. Dáwáng ponche
Be white (rationals only)	Bochho dum, ponche
Whiten it, ti	Dáwáng páko
Whiten him, tr.	Bochho páko
Whiten me	Dáwáng, or bochho, posung
Whiten thyself or it for thyself, or do thou thyself whiten him or it	Dáwáng, or bochho, pánche
Whiten it for him	Dáwáng páto
Be ripe (fruits)	Ji
Make ripe (ditto)	Jito, jisung, jínche
Be ripe (grains)	Min
Make ripe (ditto)	Minko, minsung, minche, minto
Be wet or wet thyself	Ná'-che (nasche) (conj vii)
Wet it	Ná'to, nasto, nassung, nasche (conj. vii)
Cause it to be wetted	Nat'pingko
Be dry (things only)	Dung
Dry it	Dung pingkó
Dry it in sun	Boko or bloko, * blosung, blosche, blosto
Dry it at fire	Sungko, sungsung, sungche, sungto
Be flavoursome	Chhumche
Flavour it, ti.	Chhumto, chhumsung, chhumche
Be sweet, n.	Chhinji,† dum or ponche
Sweeten it, tr.	Chhinji, thumto or páko
Be sour	Jusche
Make sour	Justo
Be bitter	Khásche
Make bitter	Khásto, khasto, khasung, khasche
Be knotted, intr.	(conj. vii.)
	Rupche
Knot it, tr.	Rupto
Be great, n.	Hon (Khon)
Make great, tr.	Honto Honta thumto
Be heavy, intr	Lishche. Lishtadum
Make heavy, tr.	Lishto. Lit pháto
Be light (levis)	Oksáng dum
Make light, ti.	Oksáng páko
Be hard, intr.	Chamche
Harden it, tr	Chamto, chamsung, chamche
Cause to harden or to be hardened	Champingko
Be soft	Nalcho dum
Soften it, tr.	Nalcho páko
Be crooked	Khokche. Khokta dum
	{ Kho'ko. Khokko, khoksung, khokche
	{ khokto
Crook it, tr.	{ Khokta thumto

9 *Adverbs and Prepositions compared.*

Come, <del>vi</del> .	Phi'
Come in	Bhūtari phi'. Bek'

\* Every initial labial followed by a vowel admits ad libitum of an interposed liquid, thus boko vel bloko and so beкто vel blekto = write I may here add that v and y are constantly used both to keep apart concurring vowels and to facilitate the utterance of initial vowels  
† For chhinji, sweetness, read chhinjumu, sweet

Come out	Tong <sup>3</sup> naphi'. Lok'
Come back, to rear	Nongaa phi' or ponche
Come on, to front	Hanko phi'. Honko ponche
Come up	Lonkha or Wanhe phi'. Jok'
Come down	Yonkha or Huthe phi'. Yu' *
Come back=return	Khálip phi' or Lische
Come again	Gessa phi
Come once	Kophi phi
Come twice	Nakphi phi
Come thrice	Chhukphi phi
Come four times	Blipphi phi
Come at once or in one place or together	Kolube phi
Come at once, at one time	Kophe phi
Come near	Khewa phi
Come close	Ko'na phi
Come apart	Gege phi
Come far away	Kholám phi
Come with	Ko'na phi
Come with me	Ang nung phi
Come alone	Chhále phi
Come without me—thee—him	Angmá nosa phi'. Ungmá nosa phi'. Amá nosa phi
Come towards me—thee—him	Ang rek phi'. Ung rek phi'. Wathim rek phi
Come up to me, as far as my position	Ang bong phi
Come as far as this—that	Inung bong phi. Minung bong phi'
Come quickly	Wálga phi
Come slowly	Pomba or Pomhana phi'
Come by and by, after awhile	Omophe phi'
Come silently	Gíwongha phi'
Come noisily	Tamnitam phi'
Come early	Honko phi'
Come at sunrise	Nomoloksinge phi'
Come at sunset	Nomo thip singhe phi'
Come late	Nongna phi'
Come loiteringly	Gá'gát'ha phi'
Come over—by top	Wani phi' Wanun khen phi' Khak- khakha phi'
Come under—by under way	Hutti phi' Hutim khen phi'
Come through, between	Mádumna phi
Come across	Thekhe phi † or Thek thekha phi
Come to this—that side	Imba phi Homba phi
Come constantly	Phina phi ponche
Come sometimes	Kophi nakphi phi
Come ever	No such phrase
Come never	Hákhele ‡ tháphi'
Never come again	Hákhele gessa tháphi
Come by this side	Inikhen phi
Come by that side	Mini—wathim—khenphi]
Come to the right	Jájábe phi
Come by the left	Khánja khen phi
Come from the west	Nomothip lung khen phi
Come to the east	Nomolok lung be phi
Come towards the east	Nomolok lung rekphi

\* The words yū, jok', lok', bek, carry the sense of the adverbs, and would always be used I have retained phi' to force the expression of separate adverbs as far as possible

† Equal "to cross and come," that is, crossing come=having crossed come, thek thekha phi The gerund of present time, thekhe, is never used on such occasions

‡ Hákhele can only be used with the negative, like jamais in French.

Come towards the west	Nomothi lung rekphi
Go towards the plains	Gágin mulungrek la'la
Go as far as Nepal	Nepal bong lá'lá
Give a little	Yánggnák háto
Give much	Chhinggnaák háto
Give secretly	Khunta báha háto
Give openly	Khunta báha háto
Give gladly	Yot'yot'ha or bong ni bong or bong-bongha háto
Give sulkily	Máng yot'yot'ha-háto
Give to-day	Tiri háto
Give mutually	Háhá, pánachhe, pochhe, Duals
Give continually	Hánabá páko
Strike forcibly	Chottha to'po
Strike gently	Pom hana to'po
A house	Kem
Of a house	Kemmu
To a house	Kem
A house	Kem (no dat. or acc. sign)
In a house	Kem be
From the house	Kem khen
By (inst) the house	Kem ha
Inside } the house	Kem bhitari
Into }	
Outside }	
Out of }	Kem tongma
As far as house	Kem bong
Towards the house	Kem rek
Before the house	Kem honko
Opposite, in front of, the house	Kem kakphang Kemmu bimli be *
Behind the house	
To the rear of house	} Kem nongna. Kem senti be
On, upon, the house	Kem wáni be
Above the house	Kem khen lonkha
From upon house	Kem wáni khen
Beneath house	Kem hutti be
Below the house	Kem khen yonkha
From under house	Kem hutti khen
Near the house	Kem khewa
Far from house	Kem khen kholám
At the house	Kem be
On account of house	Kem mu lisi
In lieu of a house	Kem mu let'chhing
Through the house	Kem mu mádumna
Beyond the house	Kem wathe or kem homba
To right of house	Kem mu jájá
To left of house	Kem mu khánja
On this side the house	Kem mu imba or kem imba
On that side the house	Kem mu or kem homba
From this side the house	Kem mikhen. Kem imbam khen
From that side the house	Kem wathi khen Kem muni khen.
	Kem hombam khen
With (having) a house	Kem not'he. Kem got'he
Without (wanting) a house	Kem má not'he. Kem má got'he

\* Kem mu bimli be=house of front in, kem senti be=house-back in.

B.—VĀYU GRAMMAR.\*

1. Declension of Pronouns.

PERSONALS. SINGULAR.

N.	I, Go.	
G.	of me, Ang, conjunct = my.†	Angmu, disjunct, = mine
D.	to me	} Gó. No sign
Ac.	to	
L.	{ in, at	} Ang be
	{ into, me	
Ab.	from me, Ang khen	
Ins.	by me, G'há (go-ha)	
Soc.	with me, Angnung	
Priv.	without me, Ang má nosa‡	

DUAL.

N.	Gó nakpu, m f. Gó náyung, n §	Or Gó nakpu, m. Go nangmi, f. Go náyung, r.
----	-------------------------------	--

CONJUNCT.

G.	Angchi, excl. Ungchi, incl.
----	-----------------------------

DISJUNCT.

G.	Angchimu, excl. Ungchimu, incl.
D Acc.	Gonakpu, m f. Gonargung, n.
L.	Angchi, be, excl. Ungchi be, incl.
Ab.	Angchi khen, excl. Ungchi khen, incl.
Ins.	Gó nakpu ha or or Ghá nakpu ha
Soc.	Angchi nung, excl. Ungchi nung, incl.

PLURAL

N.	Gó kháta
----	----------

CONJUNCT.

G	Angki, excl. Ungki, incl
---	--------------------------

DISJUNCT.

G.	Angkimu, excl. Ungkimu, incl.
D. Ac.	Gó kháta No sign
L	Angki be excl Ungki be, incl.
Ab	Angki khen, excl Ungki khen, incl.
Ins.	Go khata ha or gha khata ha
Soc.	Angkinung, excl. Ungkinung, incl.

\* Observe that this examination of the Vayu tongue, like the following one of the Báhing tongue, is divided into (I) a vocabulary and (II) a grammatical portion, but that both are so constructed as to complement each other in illustrating the structure of the languages in question

† Ang, the constructive form of gó, means my before a substantive or qualitative used substantively, but before a transitive participle it means me or of me, e.g., ang tovi, who beats me or the beater of me Yet ang topehyang is my club, topehyang being the neuter form of tovi, used as a noun

‡ There is no proper privative participle nor consequently, case Ang má nosa or gó má nosa = I I be not, I not being, or my not being (present) In Khas, man na bhai, in Newari, ja ma d'isa

§ Nakpu, náyung is the second numeral which is gendered when used apart, but doubtfully I think, and still more so when used as a dual sign. I find, however, nakpu, nangmi, náyung, for the three genders Also hic et hæc nakpu.

## SECOND PERSON.

N.	Gon.
G	Ung, conjunct., = thy. Ungmu, disjunct., = thine
D. Acc.	Gon. No sign
L.	Ung be
Ab	Ung khen
Ins.	Gon ha
S.	Ung nung

## DUAL.

N.	Gonchhe
G.	Ungchhi, conj. Ungchhimu, disj.
D. Acc.	Gonchhe. No sign
L.	Ungchhi be
Ab	Ungchhi khen
Ins.	Gonchhe ha
Soc.	Ungchhi nung

## THIRD PERSONAL.

N.	Wathi. All three genders
G.	Wathim, conj Wathimmu, disj.
D. Acc.	Wathi. No sign
L.	Wathim be
Ab.	Wathim khen
Ins.	Wathi ha
Soc.	Wathim nung

## DUAL.

N.	Wathi nakpu, m Wathi nangmi, f. Wathi nayung, n. c. See note aforegone
G.	Wathim nakpum, conj. } m.
	Wathim nakpumu, disj. } m.
	Wathim nangmim, conj. } f.
	Wathim nangmimu, disj. } f.
	Wathim nayung, conj } n. and c.
	Wathim nayungmu, disj } n. and c.
D Acc.	Wathi nakpu, m Wathi nangmi, f. Wathi nayung, n. and c
Loc.	Wathim nakpumbe, m. Wathim nangmi be, f. Wathim nayung be, n. and c.
Ab.	Wathim nakpum khen, m. Wathim nangmim khen, f. Wathim nayung khen, n and c.
Ins.	Wathi nakpu ha, m Wathi nangmi ha, f. Wathi nayung ha, n and f.
Soc.	Wathim nakpum nung, m. Wathim nangmim nung, f. Wathim nayung nung, n. and c.

## PLURAL.

N.	Wathi kháta, m. f. n.
G.	Wathim khatam, conj. Wathim khatamu, disj.
D Ac.	Wathi khata.
Loc.	Wathim khata be.
Ab.	Wathim khata khen.
Ins.	Wathi khata ha.
Soc.	Wathim khata nung

## NEAR DEMONSTRATIVE.

N.	I* All three genders.
G.	Inung, conj. Inungmu, disj.

\* I, this, and mí, that, have the pausing tone which I sometimes represent by doubling the vowel, i i, m i i. The abrupt, as well as the pausing tone, is well developed in Váyú, and also in Kiranti, notwithstanding the pronominalised, euphonic, and compounding character of the languages.

D. Ac.	I'. No sign.
Loc.	Inung be.
Ab.	Inung khen.
Ins.	I'ha.
Soc.	Inung nung.

## DUAL.

N.	Inakpu, m. Inangmi, f. Inayung, n. and c.
	Inakpum, conj. } m.
	Inakpumu, disj. }
G.	Inangmim, conj. } f.
	Inangmimu, disj. }
	Inayung, conj. } n. and c.
	Inayungmu, disj. }
D. Ac.	Inakpu, m. Inangmi, f. Inayung, n
L.	Inung nakpumbe, m. Inung nangmimbe, f. Inung nayung be, n.
Ab.	Inung nakpum khen, m. Inung nangmim khen, f. Inung nayung khen, n. c.
Ins.	Inak poha, m. Inangmi ha, f. Inayung ha, n. and c.
Soc.	Inung nakpum nung, m. Inung nangmim nung, f. Inung nayung nung, n. c.

## PLURAL.

N.	I'khata. All genders.
G.	Inung khatam, conj. Inung khatamu, disj.
D. Ac.	I'khata.
Loc.	Inung khata be.
Abl.	Inung khata khen.
Ins.	I'khata há.
Soc.	Inung khata nung.

## REMOTE DEMONSTRATIVE.

N.	Mi.* All genders.
G.	Minung, conj. Minungmu, disj., &c., as in the last Interrogative and distributive pronoun, m. f. Who? Any one. Some person. Su or Suna. Subs. and adj.
N.	Sú. Suna.
G.	Súm. Súám, conj. Sumu. Sunamu, disj.
D. Ac.	Sú Suna.
Loc.	Súbe, Sunabe.
Abl.	Súkhen, Sunakhen.
Ins.	Suha, Sunaha
Soc.	Sunung, Sunanung.

## DUAL.

N.	Su or Suna nakpu, m. Su or Suna nangmi, f., &c., as before.
----	---

## PLURAL.

N.	Sú or Sunakhata, as before.
	Interrogative and distributive pronoun, n. What? Any or some- thing.
N.	Mische.
G.	Mischem, conj. Mischemu, disj., &c.

## DUAL

N.	Mische nayung, &c.
----	--------------------

## PLURAL.

N.	Mische khata, &c.
	Relative, interrogative, and distributive pronoun and pronominal adject- ive which, what, who.

\* See note (\*) on previous page.

N.	Hánung, m. f. n.
G.	Hánung,* conj. Hánungmu, disj, &c.

## DUAL.

N.	Hanung nakpo, m. Hanung nangmī, f. Hanung navung, n.
	Hanung nakpum, m. } conj.
	Hanung nangmim, f. }
G.	Hanung nayung, n. } disj.
	Hanung nakpumu, }
	Hanung nangmimu, }
	Hanung nayungmu, }

And so on, like wathi, except that hanung has no inflexional shape (itself being inflexional). Hence it has hanung nakpo and hanung khata where wathi has wathim nakpo and wathim khata. And this is likewise the case with the possessive pronouns, all of which, though but genitives of the personals, are regarded as independent, and declined like the personals.

Thus also are declined the interrogative and relative of number and quantity, with its correlative, or Hāthá, Mitha = how much or many? and so much or many. Thus also the adverbs of time and place, Inbe, here, Wathe and Minhe, there; Hanhe, where? Ithe or Umbe or Abo, now; Mithe, then; Hákhe, when? with all the rest of the adverbs that are not gerunds.

Observe that these adverbs are derived from the demonstratives in the locative case. But where Y, Mī, and Wathi, the pronouns, take the inflexional m, or nung (whence come inungmu and wathimmu = his), the corresponding adverbs have no inflexional mark, but remain immutable, only adding the declensional signs m or mu, be, khen, &c.; and thus we have ithamu and inhemu, of here, and ithakhen, inhekhen, from here, and abomu, of now, abokhen from now, not abommu, abomkhen.

Observe also that the conjunct possessives (genitives of the personals) are indeclinable, but that the disjunct are declinable like the personals. Ang, ung, wathim inung, minung, are inflexional forms merely, therefore angkhen = from me. But angmu is a possessive pronoun proper, whence angmukhen-be-ha = from mine, in mine, by mine.

## 2. Declension of Nouns (Substantive).

## I. SUBSTANTIVES PROPER.

Lóncho, a man, m.

N.	Lóncho
G.	Lóncho, conj.† Lónchomu, disj.
D. Ac.	Lóncho
L.	Lónchobe
Ab.	Lónchokhen
Ins.	Lónchoha
Soc.	Lónchonung

## DUAL.

N.	Lóncho nakpo ‡
----	----------------

\* The conjunct form of the genitive of this pronoun has no sign, being marked by position alone, as when two substantives meet is always admissible. Hánung is itself a genitive = of whom, of which, e.g., hanung got ha = of which (and which) hand, hanungmu = whose, apart, or in reply, hanungmī got = the hand of whom, hanung got = which hand.

† The first of the substantives is by position alone a genitive, as loncho got, the man's hand. But apart, it must have the sign, as lonchomu, the man's.

‡ Generally in the Himalayan languages, the dual and plural signs are eschewed in regard to substantives proper, except where ambiguity would arise from omitting them. In regard to appellatives and qualities used substantively, as all may be, these signs are always annexed, and also those of gender, because such words (and pronouns of the third person also, to which the same rule applies), unlike the former, tell nothing of themselves on these points. Vāyu, however, freely applies its dual and plural signs and its sex signs, where it has any, to all nouns and pronouns, though the structure of its verb renders such use of the dual and plural signs superfluous, e.g., bel imchmem, the sheep are sleeping. Newari, though void of such help, lacks a dual and plural of neutrals.



G.	Lóncho nak pum,* conj. Lóncho nak pumu, disj.
D. Ac.	Lóncho nakpo
Loc.	Lónchonak pube
Abl.	Lóncho nakpukhen
Ins.	Lóncho nakpuhá
Soc.	Lóncho nakpu nung

FLURAL.

N.	Lónchokhata †
G.	Lónchokhatam,* conj. Lóncho khatamu, disj.
D. Ac.	Lóncho khata
L.	Lóncho khabe
Abl.	Lóncho khata khen
Soc.	Lóncho khata nung

Thus also is declined the feminine noun *mescho*, a woman ; the epicine noun *singtong*, mankind ; and all such without reference to gender. Neuters also are similarly declined. But I add a specimen—

Sing, wood, a neuter.

N.	Sing
G.	Sing, conj. Singmu, disj , &c

DUAL.

N.	Náng sing (náng is a contraction of Náyung), or Sing nayung
G.	Nang sing, conj. Nang singmu, disj , &c

FLURAL.

N.	Sing khata
G.	Sing khata, conj Sing khatamu, disj , &c.

2d Participles used substantively (*Remark.*—When they are used adjectively, which they all are to a great extent, they precede the noun, and are immutable like all other adjectives )

Tó'vi, he or she who beats, the beater, m. and f.

N.	Tó'vi, m f.
G.	Tó'vi, conj To'vimu, disj.
D. Ac.	Tó'vi, &c

DUAL.

N.	Tó'vi nakpu, m. Tó'vi nangmi, f.
G.	Tó'vi nakpu, m conj Tó'vi nangmi, f conj Tó'vi nakpumu, m disj. Tó'vi nangmimu, f disj , &c. as before

FLURAL.

N.	Tó'vi khata, m. f.
G.	Tó'vi khata, conj To'vi khatamu, disj , &c , as before Topchyáng, neuter of the above, what one strikes with, as club, stick, &c.
N.	Topchyáng
G.	Topchyáng, conj Topchyángmu, disj , &c.

DUAL.

N.	Nang topchyáng.
G.	Nang topchyáng, conj Nang topchyángmu, disj., &c.

FLURAL

N	Topchyáng khata
G.	Topchyáng khata, conj Topchyáng khatamu, disj , &c.

\* We should rather read *nakpu* and *khata* for the reason given in a prior note Yet my informants, though they never apply the genitive to the conjunct form of this case in the singular, do so in the dual and plural.

† See note (1) on previous page.

So also Topta, who or what has been beaten, m. f. n., with the requisite adaptation of nakpu, nangmi or n̄ng (náyung) in the dual.

- 3d. Qualitives used substantively, *e.g.*,  
 Khakchhing-wo, m.  
 Khakchhing-mi, f.  
 Khakchhing-mu, n and c  
 } = the black one, being or thing.

This and all the like are declined as above. And so also are the qualitives which substitute the formative "cho" for "wo" in the masculine, as bang-cho, a mature man; bing-cho, a handsome man, &c. The feminines of these are in "mi," as in the last. They have no neuters in this form, but they can superadd the usual m f n signs, as bang-cho-wo, a mature man; bang-cho mi, a mature woman; bang-cho-mu, a mature thing; and then of course they have the complete hic, hæc, hoc of gender.

4th. The numerals, inclusive of the adverbial ones

5th. Derivative qualitives formed from abstracts, as Daksa-wo, the covetous man; daksa-mi, the covetous woman, from daksa, covetousness. Choti-wo, the strong man; choti-mi, the strong woman; choti-mu, the strong thing, from choti, strength. Suksa-wo, the hungry man; suksa-mi, the hungry woman, from suksa, hunger, and all such.

6th. Nominal as well as pronominal genitives, which, with the m or mu formative, are all treated as distinct substantives, *e.g.*, singmumu, the wooden one (*Remark*—The cacophonous iteration of the mu (though often truncated in the second syllable, sungmum), owing to the coincidence of the genitival and formative signs, makes the use of such words rare when a possessive case meaning must be assigned to them. They are used, however, freely in all other cases)

7th. Simple or compound words indicating one's country, profession, or avocation, and the like, and which are not expressed participially,\* form yet another class of substantives, as Chhugong-wo=a Bhotia, or native of Tibet; Chhugong-mi, a Bhotmi, or female of Tibet; Héngong-wo (m.); Héngong-mi (f), a male and female of Nepal proper; Gyétimnamsang-wo-mi, a male and female stranger or foreigner; Rukcho-wo-mi, a male and female ploughman; Bóchhó-wo-mi, a male and female European (white-body); Gáginmulung-wo-mi, a male and female of the plains. In short, nouns of whatever sort (and the above enumeration has been made here, though not strictly german to declension, expressly to show the various sorts of nouns and their mode of construction), and pronouns also, wherever used substantively or disjunctly, and therefore declinable, all follow the above single form of declension. And, on the other hand, every noun and pronoun when used conjunctly, that is, preceding a substantive which is thereby qualified, is always indeclinable, and, for the most part, altogether unchangeable, having no expressed grammatical affections whatever, the signs of genders being neglected in use even where they exist. Indeed, qualifying and qualified words seem to be as much as possible regarded as constituting a single compound term; and, the more effectually to ensure this, one of the two elements (the one that goes first in the compound) is customarily truncated, thus rísa, a plantain, and singphum, a tree, make rísaphum, and topmung, to strike, and rárum, I fear, make toprárum. And so also the inflexional forms of the personal pronouns which are used as qualifying or adjectival words, are to be regarded as quasi agglutinated and perfectly immutable prefixes of the substantive, entirely distinct from the correspondent pronouns of the possessive kind, which latter stand apart and are liable to declensional changes after the above model, like all other qualitives used substantively or disjunctly.

\* The participles (in vi, ta, and tang), being inherently relative, assume a substantival character without the necessity of affixing the usual appellative formatives in wo vel cho and mi, though these may be superadded, if to mark the sex of the agent be specially required. Thus to'vi, the striker, the he or she who strikes, is not only an adjective, as to'vi ta'wo, the beating boy, but an independent noun, the beater. Nevertheless, would you specify the sex, you can say to'vi-wo, the male striker, and to'vi-mi, the female striker.

VAYU VERBS.

*First*.—Conjugation of neuters, conjugated from the sheer root.

Verb *Phu*, to come.

INFINITIVE MOOD.

Affirmative —Phit'mung, to come or to have come, aoristic.\*

Negative.—Máng phit'mung, not to come, &c.

GERUNDS.

Phit'ha } Present. Coming { Phit'he, with verbs in present tense.  
 Phit'nung } { Phit'nung, with verbs in preterite.  
 Phit'hephit'he, or Phit'nung phit'nung, continuative present.  
 Phit'phit'ha. Past, having come.  
 Phit'singhe. Present or Future, when coming.  
 Phit'khen. Past, after coming, after having come.

PARTICIPLES.

Phit'vi. Present and future, who or what comes or will come. Also the comer substantival.

Phis'ta. Past, who or what has come or came.

Phit'táng,  
 Verbal nouns, } These forms, expressing respectively *passive* futurity or fitness  
 Phit'chyang, } or habit, and instrumentality, locality, and time, are hardly  
 Phit'lung, } or not at all useable, save with verbs more or less transitive.  
 Phit'sing, } See on to them in sequel.

N B.—The medial t' and s' are merely enunciative, not formative.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Phi	Phíchhe	Phíne
	<i>Negative.</i>	
Thá phi	Thá phíchhe	Thá phíne

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Phignom	{ Phi chhokmi, excl. Phi chhikmi, incl.	Phíkokmi, excl. Phíkem, incl.
2. Phími	Phi chhikmi	Phínem
3. Phimi	Phi chhikmi	Phímem
	<i>Preterite tense.</i>	
1. Phisungmi	{ Phi chhongmi, excl. Phi chhingmi, incl.	Phi kíkóngmi, excl. Phi kíkengmi, incl.
2. Phími	Phi chhem	Phínem
3. Phími	Phi chhem	Phímem

SUBJUNCTIVE MOOD.

	<i>Present tense.</i>	
1. Phigno { nam or sa	{ Phi chhoknam, excl. Phi chhiknam, incl.	Phi koknam, excl. Phi kenam, incl.
2. Phi-nam-sa	Phi chhiknam	Phíne nam
3. Phi-nam-sa	Phi chhiknam	Phíne nam

\* The infinitive is also used adjectively, and is nearly the same as the participle in "tang," e.g. phitmunglom or khokmunglom. a way to go by, an accessible road, khoktanglom, a walkable road, a road fit for walking.

	<i>Preterite</i>	
1. Phisung phen	{ Phí chlong phen, excl.	Phí kí kóng phen, excl.
2 Phí phen	{ Phí chhing phen, incl.	Phí kí keng phen, incl.
3 Phí phen	Phí chhe phen	Phí ne phen
	Phí chhe phen	Phí me phen

## INTERROGATIVE MOOD

*Present tense.*

<i>Singular.</i>	
1. Phigno kí má	{ And so on, as in the subjunctive; that is, the terminal m or m <sub>1</sub> is dropped, and kí má, = or not, is added in lieu of the subjunctive signs, nam or sa and phen.
2 Phí kí má	
3 Phí kí má	

## NEGATIVE MOOD.

There is no separate negative verb.

The affirmative verb is conjugated with má, the particle of negation, before it, Má phi gnom, Má phi sungmi, &c.

## POTENTIAL MOOD.

<i>Singular.</i>	
1. Phit' phas chungmi	{ For all tenses, phasche being aoristic except in dual and plural. Phasche, the reflex form of the verb phá, is conjugated with the root phi to express power For phasche see im'che in sequel, or 5th conjugation.
2 Phit' phas chem	
3 Phit' phas chem	

## PRECATIVE MOOD.

<i>Singular</i>		
<i>Present</i>	<i>Preterite</i>	
1. Phi guó yu	Phisung yu	} Drops the final m or m <sub>1</sub> of the ordinary verb, and substitutes for it the immutable verbal participle yú.
2. Phi yu	Phi yu	
3. Phi yu	Phi yu	

Another form of the precative mood, equivalent to that which is usually joined with the imperative in English (let me come, come thou, let him come, &c.), is formed by compounding the infinitive of the main verb with the verb to give, used as an auxiliary, thus (omitting the 2d person, or imperative proper, which never can be mixed with any other mood).

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
1. Phimsung hásung	Phimung háchgong	Phimung hátukong
3 Phimung háto	Phimung hátotchhe	Phimung hátome

The first ordinary form of the precative may be best rendered in English by O' that I may or might come, &c; this, by, let me come, let him come, &c, literally, give me to come, give him to come, and so on for the dual and plural according to the model of transitives in "to" in sequel.

## OPTATIVE MOOD

<i>Singular.</i>		
1. Phit' dakgnom	Phit' daksungmi	} And so on throughout the verb dak, to desire or want, which see in sequel The root of the primary verb is prefixed.
2. Phit' dakmi	Phit' dāngmi	
3. Phit' dakmi	Phit' dāngmi	

*Remark.*—Duty, necessity, and propriety, as well as desire, are expressed by this mood, often in the impersonal form, mihí oporet vel decet, thus, go phit dakmi, I must, I ought to, come, it is necessary or proper for me to come; you can also sã, go phitmung noh'ka, it is good for me to come.

## INCHOATIVE MOOD.

<i>Singular.</i>	
1. Phit' teschungmi	{ And so on, according to the paradigm of intransitives in che; this mood being constructed from the root of the main verb and the reflex form of the verb to begin.
2. Phit' teschem	
3. Phit' teschem	

FINITIVE MOOD.

*Singular.*

- |                      |   |   |
|----------------------|---|---|
| 1. Phit' chuschungmi | } | And so on, as before noted, chusche being the reflex form of the verb to end. |
| 2. Phit' chuschem    |   |   |
| 3. Phit' chuschem    |   |   |

CAUSAL MOOD.

*Present.*

*Preterite.*

- |                     |                   |   |  |
|---------------------|-------------------|---|--|
| 1. Phit' pingsungmi | Phit' ping kungmi | } | And so on, for dual and plural, throughout the verb pingxo, which see. The root of the primary verb is prefixed. |
| 2. Phit' pingmi     | Phit' ping kum    |   |  |
| 3. Phit' pingmi     | Phit' ping kum    |   |  |

CONTINUATIVE MOOD.

*Present tense.*

*Singular.*

*Dual.*

*Plural.*

- |                      |   |                     |                    |
|----------------------|---|---------------------|--------------------|
| 1. Phina phit'nognom | } | Phina phit'nohhokmi | Phina phit'nokokmi |
| 2. Phina phit'nonum  |   | Phina phit'nohhikmi | Phina phit'nokem   |
| 3. Phina phit'nomi   |   | Phina phit'nohhikmi | Phina phit'nonem   |

*Preterite*

- |                        |   |                      |                       |
|------------------------|---|----------------------|-----------------------|
| 1. Phina phit'nosungmi | } | Phina phit'nohhongmi | Phina phit'nokikongmi |
| 2. Phina phit'nonum    |   | Phina phit'nohhungmi | Phina phit'nokikengmi |
| 3. Phina phit'nomi     |   | Phina phit'nohhem    | Phina phit'nonem      |

RECIPROCAL MOOD.

*Present tense.*

- |                              |   |                        |                       |
|------------------------------|---|------------------------|-----------------------|
| 1. Phina phit'páchung-<br>mi | } | Phina phit'pánachhokmi | Phina phit'páchikokmi |
| 2. Phina phit'páchem         |   | Phina phit'pánachhikmi | Phina phit'páchikem   |
| 3. Phina phit'páchem         |   | Phina phit'pánachhikmi | Phina phit'páchinem   |

*Preterite.*

- |                              |   |                         |                        |
|------------------------------|---|-------------------------|------------------------|
| 1. Phina phit'páchung-<br>mi | } | Phina phit'pánachhongmi | Phina phit'páchikongmi |
| 2. Phina phit'páchem         |   | Phina phit'pánachhingmi | Phina phit'páchikengmi |
| 3. Phina phit'páchem         |   | Phina phit'pánachhem    | Phina phit'páchinem    |

*Remark*—Of the above two the first mood is formed by the root repeated with intervening reflex sign, and the substantive verb nó, to be. The second is formed by the same treatment of the root and the reflex form of the verb pá, to do, for which see conjugation V. The second, or reciprocal mood, is hardly useable in the singular number.

According to this paradigm of the neuter verb to come, are conjugated also the verbs gá, to be dilatory; jí, to ripen (fruit), rí, to rot; sé, to fruit; gó, to live; yú, to descend; ví, to be intoxicated; phwé, to quarrel; and, in a word, all words presenting a sheer root in the imperative, and which are all neuters. Essentially the same is the conjugation of neuters having added to the sheer root a conjunct and now (quoad force or meaning) obsolete consonant,\* which consonant, however, according as it is labial, guttural, or dental, occasions some slight variations in the form of conjugation. Nasal endings make no change (*e g*, dong gnom, dongmi dongmi). I subjoin a sample of each variety.

*Second.*—Conjugation of neuters with a conjunct guttural, dak', to desire (da-k).

\* Compare the so-called "euphonic additions" to the root in the cultivated Dravidian tongues

## INFINITIVE MOOD.

Affirmative.		Dakmung,	} ut supra.
Negative.		Máng dakmung,	
	<i>Gerunds.</i>		<i>Participles.</i>
Dak he	} ut supra.	Dakvi	} ut supra.
Dak nung		Dakta	
Dak he dak he		Daktang	
Dak dak ha		Verbal nouns	
Dak sing he		Dak chyang	
Dak khen		Dak lung	} useable.
		Dak sing	

The negative of all is formed as in the infinitive, máng dak he, máng dak vi, &c.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Dak'	Dakchhe	Dángne
	<i>Negative Imperative.</i>	
Thá dak	Thá dakchhe	Thá dúngne

## INDICATIVE MOOD.

*Present Tense.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Dak gnom	{ Dak chhokmi, excl. Dak chhikmi, incl.	{ Dak kokmi, excl. Dak kem, incl.
2. Dakmi	Dak chhikmi	Daknem
3. Dakmi	Dak chhikmi	Dakmem
	<i>Preterite.</i>	
1. Daksungmi	{ Dak chhongmi Dak chhungmi	{ Dak'ki kongmi, or Dáki kongmi Dak'ki kengmi, or Dáki- kengmi
2. Dángmi	Dak chhem	Dak nem or Dángnem
3. Dángmi	Dak chhem	Dakmem

This conjugation changes the radical *k* into *ng*, and lengthens the vowel.

The other moods as before.

Thus are conjugated buk', to get up; bok', to be born; bek', to enter; lok', to issue, to appear; gik', to flow; kák', to shine (sun), chok', to glow (sun); jik', to be broken; jok', to come up; duk', to fall from aloft; ruk', to fall on ground; ok', to weep; hok', to be prosperous; juk', to be wise, and all such words, as also the compounds épidak, cacare, chépi dák, mingere, tidak, to be thirsty.

*Third.*—Conjugation of neuters with a conjunct labial (m or p): I. in m. Dam to be full and to be lost, or to fill and to lose in the intransitive senses.\*

Infinitive and participles as before.

## IMPERATIVE.

Affirmative	Dam	Damche	Damne
Negative	Thá dam	Thá damchhe	Thá damne

\* The Vāyu neuter and passive conjugations coincide, and the expressions often tally with the equivalent English ones, as dāmi, it is lost, and it is filled or full—that is, self-lost and self-filled. But the Vāyu reflex verb, like the French, can express the latter meaning otherwise, viz., by damchem, which is equivalent to dāmi, used neutrally. Dam la lam is another equivalent form, answering literally to khogayá in Urdu, though Vāyu never forms its passives like Urdu.

INDICATIVE MOOD.

*Present Tense.*

1. Dámum (Dam- mum)	{ Dam chhokmi, excl. Dam chhikmi, incl.	{ Dámpopmi Dámpem
2. Dámi	Dam chhikmi	Dámmem
3. Dámi	Dam chhikmi	Dámmem

*Preterite.*

1. Dam sungmi	{ Dam chhongmi, excl. Dam chhingmi, incl.	{ Dámpí kongmi Dámpí kengmi
2. Dámi	Dam chhem	Dámmem
3. Dámi	Dam chhem	Dámmem

This conjugation changes gnóm into num and kokmi, kem into popmi, pem, besides lengthening the vowel.

The other moods as before. In subjunctive, dámonam, damnam, damnam.  
Thus also conjugate ram, to be afraid, dum, to become, &c.

II. in p. Jyóp, to be tired.

IMPERATIVE.

Aff Jyóp'	Jyop'chhe	Jyómne
Neg. Thá jyop	Thá jyop'chhe	Thá jyóp'ne

INDICATIVE.

*Present.*

1. Jyop' mum	{ Jyop chhokmi, excl. Jyop chhikmi, incl.	{ Jyoppopmi Jyoppem
2. Jyop'mi	Jyop chhikmi	Jyopnem
3. Jyop'mi	Jyop chhikmi	Jyopmem
1. Jyop sungmi	{ Jyop chhongmi Jyop chhingmi	{ Jyópí kongmi Jyópí kengmi
2. Jyómi	Jyop chhem	Jyómmem
3. Jyómi	Jyop chhem	Jyómmem

This conjugation changes p into m and lengthens the vowel. As in the last kokmi, kem becomes popmi, pem.

Other moods as before. Subjunctive has jyop'monam, jyop'nam, jyopnam, jyopsung phen, jyóm phen, jyóm phen.

Thus also conjugate thíp, to set (sun), yép, to be sharp-edged, &c.

*Fourth* —Conjugation of neuters with conjunct dental (t).

Hot', to utter, talk.

Infinitive and participles and gerunds as before.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
Aff. Hot'	Hoschhe	Hóne
Neg. Thá hot'	Thá hoschhe	Thá hóne

*Indicative Present.*

1. Hot' gnóm	{ Hoschhokmi, excl. Hoschhikmi, incl.	{ Hot'kokmi Hot'kem
2. Hot'mi	Hoschhikmi	Hot'nem
3. Hot'mi	Hoschhikmi	Hot'mem

*Preterite.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hosungmi	{ Hoschhongmi Hoschhingmi	{ Hotí kong mi Hotíkeng mi
2. Hónmi	Hoschhem	Hónem
3. Hónmi	Hoschhem	Hónmem

This conjugation changes the t into n, and retains the t before the plural kokmi kem, which are unchanged. It lengthens the vowel as usual.

Thus conjugate pat', to fight; met', to die; but', to flower, &c

*Remark.*—The verbs dung, to be dry; dong, to arrive; then, to win; yáng, to

lose or decrease; min, to be ripe; hon, to be big; bon, to fly; lun, to run, and all others ending in a nasal (n or ng) follow without change the sheer root paradigm or phi aforesaid.

5th—Conjugation of reflex or active intransitive (including also some neuters) verbs in che, that is, which have this (the only) reflex sign added to their root in the imperative, which always strikes the keynote to the several conjugations, always having the formative affix whenever there is one.

Im, to sleep

#### INFINITIVE MOOD

Aff	Immung	To sleep or to have slept	} aoristic
Neg.	Máng immung	Not to sleep, &c	

Remark—Y-mung is as often used as immung, so that í may possibly be the root, not im

<i>Gerunds.</i>		<i>Participles.</i>	
Im he	} ut supra	Imvi (inví)	} not useable } ut supra
Im nung		Imta	
Im im há		Imtáng	
Im sing hé		Verbal nouns	
Im khea		Imchyáng	
	Imlung		
		Imsing	

Negatives as in infinitive; that is, by prefixing máng.

#### IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Imche	Im náchhé	Imchiné
Neg. Thá imche	Thá imnáchhé	Thá imchiné
<i>Indicative Present.</i>		
1. Imchungmi	{ Imnachhokmi	Imchikokmi
	{ Imnachhikmi	Imchikem
2. Imchem	Imnachikmi	Imchinem
3. Imchem	Imnachikmi	Imchimem
<i>Preterite.</i>		
1. Imchungmi	{ Imnachongmi	Imchikongmi
	{ Imnachungmi	Imchikengmi
2. Imchem	Imnachhem	Imchinem
3. Imchem	Imnachhem	Imchimem

Thus are conjugated all reflex verbs whatever having the che sign, whether they be primitive or derivative (and all transitives can be so\* commuted), as chikche, to remember; mángche, to forget; lische, to learn; musche, to sit; ipche, to get up; khokche, to walk; pipche, to suck, sipche, to wake; lipche, to vomit; popche, to lick; kinche, to lie hid, lunche, to run; déache, to bathe; upche, to wash oneself; tesche, to begin; chusche, to end; khwénkhwén páche, to cough, khikche, to sneeze; liche, to grow (plant only); gosche, to be rich; vekche, to contain; dosche, to sustain or hold up, dunche, to dig for

\* Consequently every transitive has a reflex form or middle voice as well as an active and passive, but as the middle voice in transitives always tallies with the above paradigm, which includes many verbs originally, and some that are solely intransitive, with some neuters even, it must suffice to give it here once for all. The verbs enumerated will show that this conjugation "chi" is very comprehensive, and admits of many fine shades of meaning. Thus, lische, to learn, means to teach thyself, opposed to listo, to teach another. Again, not only functional action, but any of which the effort returns to the agent, as in buying and taking, must be primarily expressed in this form, e g, ingche, is buy, ingko, buy it—a Hungarian trait



oneself; phasche, to be able, wónche,\* to master oneself, be patient or firm, bongche,\* to be happy; giwón pónche, to keep silence; rusche, to flee away, kwom-pánche, to sing, yángche, to decrease or lose; jonche, to grow or increase (animal only); yukche, to cut oneself; sische, to kill oneself, táanche, to put for oneself, senche, to know oneself or to know simply, háanche, to give to oneself; phokche, to beget or give birth to for oneself; ingche, to buy, jyápche, to exchange, khwásche, to tighten oneself, khwásche,† to feed oneself, túnche, to drink; jáúche, to eat; chénache,‡ to piss, topche, to beat oneself; yosche. to like, &c. &c

*Remark*—These verbs are aoristic in fact, though in the dual and plural they are obliged to accommodate themselves to the inflexible forms of those numbers; and such (by and by will be seen) is the case also with the aoristic transitives in “to.” The reflex duals and plurals, however, always retain their own special signs, or na and chi, which are interchangeable for the sake of euphony, na being preferred to chi in the dual to prevent cacophonous repetition of the ch.

6th.—Conjugation of transitives in “to” not having a precedent sibilant.

The verb Há, to give.

#### INFINITIVE AFFIRMATIVE

Hámung, to give or to have given, aoristic

#### INFINITIVE NEGATIVE

Máng hámung, not to give, &c.

#### GERUNDS

Há he	{	Present, giving	{	With main verb in present or future With main verb in preterite
Hámung§				
Háhe háhe	{	Continuative present, continually giving		
Hámung hámung				
Háhá ha				
Há singhe		Past, having given		
Há khen		Present or future, when giving		
		Past, after having given, after giving		

#### PARTICIPLES

Hávi	Who gives or gave or will give, aoristic	The giver
Háta	Past (passive), who or what has been given	The given
Hátáng	Future passive, what will be given, what customarily given, what fit to be given	

#### VERBAL NOUNS.

Háchyáng	{	Expresses the instrument, as háchyáng gót, the hand that gives. It is also used substantively in a neuter sense, thus, topchyang, a hammer. Hammerer is to'vi
Hálung		
Hásing		Expresses the place; hálung, the place of giving
		Expresses the time, hásing, the time of giving

The negative of gerunds, participles, and verbal nouns is expressed, as in the infinitive, by the prefix máng, máng háhe, máng hávi, &c.

#### IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
Aff Háto	Háchhe	Háne
Neg Thá háto	Thá háchhe	Thá háne

\* Tesche gives teshto, set free, wonche gives wonto, in composition only be able See note (\*) p 285

† Kh is the Arabic guttural

‡ Chénche of this sort from chént

§ E g, háhe lagnom, I go giving, hámung la' sungmi, I went giving Having given, I went, is háhaha la' sungmi

|| Here, when the occurrence of the first transitive gives occasion to note the thing, let us

*Dual and Plural of Object.*

- \* { Dual. Hátóchhé } Give to them two  
 { Plural. Hátomé } Give to them all  
 Negative. Thá hátochhé, D. Thá hátome, P.

## INDICATIVE MOOD.

*Present or future.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Hátungmī	{ + Háchhokmi, excl. + Háchhikmi, incl.	Hátikokmi, excl. Hátikem, incl

*Dual and Plural of Object.*

- \* { 1. Hátungchhem } I give to them two  
 { 1. Hátungmem } I give to them all  
 2. Hátum } + Háchhikmi } + Hánem  
 \* { 2. + Hátóchhem } Thou givest to them two  
 { 2. + Hátomem } Thou givest to them all  
 3. + Hátum } Hátóchhem } + Hátomem  
 \* { 3. + Hátóchhem } He gives to them two  
 { 3. + Hátomem } He gives to them all

*Preterite.*

1. Hátungmī	{ Háchhongmi, excl. Háchhungmi, incl.	Hátikongmi, excl. Hátikengmi, incl.
-------------	--	--

*Dual and Plural of Object.*

- \* { 1. Hátungchhem } I gave to them two  
 { 1. Hátungmem } I gave to them all  
 2. Hátum } + Háchhem } + Hánem  
 \* { 2. Hátóchem } Thou gavest to them two  
 { 2. Hátomem } Thou gavest to them all  
 3. + Hátum } + Hátóchhem } + Hátomem  
 \* { 3. + Hátóchhem } He gave to them two  
 { 3. + Hátomem } He gave to them all

## NEGATIVE MOOD.

*Singular Indicative Present.*

1. Má hátungmī  
 2. Má hátum  
 3. Má hátum
- { Dual and plural in like manner, merely by prefixing the negative particle má. *N.B.*—Háto and all other transitives of its class are essentially aoristic. See remark aforegone.

## INTERROGATIVE MOOD.

*Singular Indicative Present.*

1. Hátung ki má  
 2. Hátó ki má  
 3. Hátó ki má
- { Dual and plural in like manner, and all the rest of the verb also; that is, cut off the final mī or m and substitute ki má.

observe, once for all, that the singular, dual, and plural, coming first in the conjugation, denote the agents, the dual and plural coming afterwards, the objects. In Vāyu, as in Bahing, the complete fusion of all agents and objects with the action is the chief peculiarity of these tongues, indicating their close affinity with the Ho, Sontal, and Munda tongues. In the passive voice the position of agents and objects is reversed, if not necessarily, at least usually (see on to p 286). Owing to the inseparability of actors and action, it results, first, that in the ordinary conjugation many forms are common to the active and passive voices, second, that certain special forms are needed (see p 287) to eke out all the varieties of conjugation.

\* The starred and bracketed portions express the peculiar forms of this language.

The mark + before any form signifies that it belongs also to the passive, which see. The difference is expressed in such cases by the use of the separate prefixed pronouns in the instrumental case for the active; in the objective or accusative case for the passive, or g'ha, gonba, wathiha, and go, gon, wathi for the three persons singular, and so on for dual and plural.

## POTENTIAL MOOD.

*Singular Indicative Present*

- |                 |   |  |
|-----------------|---|--|
| 1. Há wóntungmi | { | and so on through the rest of the verb; wónto, to can, being conjugated like háto, the root of which is prefixed merely (wónto is used with transitives, and phásche with intransitives) |
| 2. Há wóntum    |   |  |
| 3. Há wóntum    |   |  |

## OPTATIVE MOOD

*Singular Indicative Present.*

- |              |   |   |
|--------------|---|---|
| 1. Há daknom | { | and so on through the rest of the verb dak, to wish or want, as before given. The root of the main verb is prefixed as before |
| 2. Há dakmi  |   |   |
| 3. Há dakmi  |   |   |

## PRECATIVE MOOD.

That I may give

*Singular Indicative Present*

- |              |   |   |
|--------------|---|---|
| 1. Hátung yu | { | and so on, after the manner of the interrogative mood as to the main verb, to which is added the immutable verbal root expressive of wish in the nature of prayer, hatung yu=o! si mihi accedat dare. |
| 2. Háto yu   |   |   |
| 3. Háto yu   |   |   |

*Remark* —The solicitive form, let me give, let him give, há hásung, há háto, is seldom used owing to the iteration of the same root in two different senses.

## SUBJUNCTIVE MOOD

*Present.**Preterite.*

- |               |              |   |                               |
|---------------|--------------|---|-------------------------------|
| 1. Hátung nam | Hátung phen, | { | and so on for dual and plural |
| 2. Háto nam   | Háto phen    |   |                               |
| 3. Háto nam   | Hato phen    |   |                               |

## CONTINUATIVE MOOD.

- |                      |   |                                       |
|----------------------|---|---------------------------------------|
| 1. Há na há nógnom,* | { | and so on, as in the neuter verb phi. |
| 2. Há na há nónum,   |   |                                       |
| 3. Há na há nómi,    |   |                                       |

## RECIPROCAL MOOD

- |                           |   |  |
|---------------------------|---|--|
| 1. Há na há pánychungmi,† | { | and so on as before, with reflex of the root pá, to make, conjugated like im-che |
| 2. Há na há pánychem,     |   |  |
| 3. Há na há pánychem,     |   |  |

## CAUSAL MOOD.

*Imperative.*

<i>Singular</i>	<i>Dual</i>	<i>Plural.</i>
Aff. Há pingko	Há pingchhe	Há pingne
Neg. Há thá ping	Há thá pingche	Há thá pingne

*Indicative Present.*

- |                  |   |   |
|------------------|---|---|
| 1. Há píngsúngmi | { | and so on, according to the form of conjugating the transitive verb pingko, which see in sequel, and to which the root of the main verb is prefixed when causation is expressed ‡ |
| 2. Há píngmi     |   |   |
| 3. Há píngmi     |   |   |

\* The reflex form of the verb mu, to sit, imperative musche, is often used in this sense, há na há muschungmi, muschem, muschern, &c., like imche. So Newári has biye chona = I sit giving, I remain giving.

† The transitive form of pi, to do, is sometimes preferred to the reflex, Háhá pángmi, pómi, pómí, &c. See conjugation x.

‡ Causal verbs have all the complete forms of conjugation proper to primary verbs, and,

## PASSIVE VOICE.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.*</i>
Aff Hásung	Háchhong	Há kí kóng
Give thou me †	Give thou us two	Give thou us all
Neg Thá háugno	Thá háchhok	Thá há kók

*Dual and Plural of Agent.*

{ Hásung chhé	Do ye two give me
* { Hásung né.	Do ye all give me
{ Thá hásung chhé	The negative forms
{ Thá hásung né	

## INDICATIVE MOOD.†

<i>Singular.</i>	<i>Present.</i>	<i>Plural.</i>
I Hágno = gives to me	<i>Dual</i> { + Háchhokmi, excl. + Háchhikmi, incl. = gives us two	{ Há kókmi, excl. Há kékmi, incl. = gives us all (sub- audi ille vel iste)

*Dual and Plural of Agent.*

* { 1 Hágnochhem	Give me they two (or ye two)	
{ 1. Hágnohem	Give me they all	
2 Hámi	+ Háchhikmi	+ Hámém
* { 2 Hámi	Give thee they two	
{ 2. Hámi	Give thee they all	
3 + Hátum	+ Hátóchhem	+ Hátomém ‡
* { 3. + Hátóchhem	Give to him they two	
{ 3 + Hátomém	Give to him they all	

<i>Singular.</i>	<i>Preterite</i>	<i>Plural.</i>
I. Hásungmi	<i>Dual</i> { Háchhongmi, excl. Háchhungmi, incl.	{ Há kóngmi, excl. Há kékngmi, incl.

*Dual and Plural of Agent.*

* { 1. Hasungchhem	Gave to me they two (or ye two)	
{ 1. Hasungmem	Gave to me they all (any)	
2. Hámi	+ Háchem	+ Hámém
* { 2. Hámi	Gave to thee they two	
{ 2. + Hámi	Gave to thee they all	
3. + Hátum	+ Hátóchhem	+ Hátomém

as they are constituted by transitives, they take, like transitives, the reflex and passive and double objective forms, being conjugated from *parche* and *pingsung* and *pung* (k) to, as well as *pungko*. The reflex of *hato* is *h' h' che, c' h' che* like *imche*, the quasi passive is *hasung*, for which see On. *Hato* has no doubly objected form. Itself expresses give it to him or give him.

\* These are all of the object, those of the agent coming afterwards. See note II, p 283. Gives me (not to me) = I am given, &c

† Observe that in the passive I, the speaker, am the object (therefore me is better than to me), in the active intransitive or middle voice, self, the spoken to, in the active transitive, he, she, it, the spoken of. Hence *ha-sung*, *há-n-che*, *ha-to*, as the bases of the whole system of conjugation.

‡ The forms marked with a cross precedent (+) are common to both voices. See Active. There is no infinitive of this quasi passive. The causal transitive which carries a passive as well as active sense has it: thus *hámung*, to give, *hápungmung*, to be given, more properly, to cause to give. So *Newari* has *biye*, to give, *biyeke* (ke the causal sign) to be given or cause to give. *Newari* has no other semblance even of a passive. *Vayu*, with its suffixed objective forms of the pronoun, has, as above seen. But this again is weakened by the special restriction of the suffixes, thus *bánung*, gives or gave to thee, *I only* and no other.

\* The star and bracket as before explained.

- \* { 3. + Hátochhem Gave to him they two  
3. + Hátomem Gave to him they all

A second passive may be formed by the passive participle and substantive verb, of clear meaning, but eschewed owing to the relative sense inherent in the participles.

*Indicative Present Singular.*

1. Háta nógnom } And so on through the verb Nó, to be, an irregular verb  
2. Háta nónum } which is given in the sequel. *Remark.*—To this  
3. Háta nómi } responds hávi nógnom of the active voice.

*Passive potential.*

(I can be given)

*Present singular.*

1. Há wóngnom  
2. Há wónnum  
3. Há wónnum

*Preterite.*

1. Há wónsungmi  
2. Há wónmi  
3. Há wónnum

*Passive Precative.*

(That I may be given).

*Present Singular.*

1. Hágnoyu  
2. Háyu  
3. Hátoyu

*Preterite.*

1. Hásungyu  
2. Háyu  
3. Hátoyu

And so on through dual and plural, the passive of wónto being conjugated like that of háto.

And so on through dual and plural, according to the passive forms of háto less the final mi or m, which is dropped, and the immutable verbal particle yá subjoined.

*Remark*—Observe that in the potential mood, as in the causal below, the expression of the passivity is transferred from the truncated main verb, which shows only its crude root, to the secondary verb.

*Passive Causal.*

(I cause to be given, or to give).

1. Há pinggnom }  
2. Há pingnum } Present.  
3. Há pingmi }  
1. Há pingsungmi }  
2. Há pingmi } Preterite  
3. Há pingnum }

And so on through dual and plural, following the conjugational forms of the passive voice of the verb pingko, to send, which see.

*Passive Subjunctive.*

If I be given.

1. Há gno nam }  
2. Há nam } Present  
3. Háto nam }  
1. Hásungphen }  
2. Há pheu } Preterite  
3. Háto phen }

Like the precative, only substituting the subjunctive participles for the single precative one. And the interrogative mood of the passive merely substitutes the participle of interrogation or kimá, hágnoki má, &c.

*Special Forms.*

Active or passive=agents objective.

1st.—I to thee.

- Hánun }  
Hánochhem } Give or gave to thee I only  
Hánonem } Give or gave you two I only  
Give or gave to you all I only } aoristic

2d.—Thou to me.

- γHágnom }  
γHagnochem } Give to me thou (or he)  
Hagnomen } Give to me ye two (or they two)  
Give to me ye all only } Present tense\*

\* The forms preceded by the mark γ are not special, but are repeated here to illustrate such as are special. Compare the whole with those of the Peruvian language of America apud Markham, p. 397. There are slight differences indicating diverse degrees of decomposition, but the resemblance in substance and principle is wonderful. I commend it to those who so dogmatically tell us it is not legitimate philology to heed such coincidences.

γHásungmi	Gavest to me thou	} Preterite
γHásungchhem	Gave to me ye two	
Hásungnem	Gave to me ye all	

Thus are conjugated all transitives in "tó" that have the root only precedent, as wóto, to cleanse; láto, to snatch away; chíto, to split; jito, to tear; phóto, to eradicate; chéto, immingere, rito, to cause to rot or rot it, lito, to cause to grow, or grow it; hito, to count; jeto, to heat, kheto, to break; sító, to plaster; gnúto, to blunt; ruto, to staunch, thuto, to divide; wóto, to cleanse; &c. The verbs with a "p" before the sign, as lipito, to vomit; upto, to wash; hopto, to squander; jupto, to throw; naptó, to compress—change the p into m in the plural imperative and in the second person plural preterite, as namne, do ye all compress, and namnem, ve all compressed. Those with a "k" before the sign, as thiktó, to shut; khikto, to cause to sneeze—change the k into ng, as thingne, do ye all shut, and thungnem, ye all shut it. No other precedent letter makes any change, save the sibilant to, which we shall next proceed, as forming a different conjugation. Meanwhile conjugate as above. hanto, to cause to swim; thunto, to drink, thumto, to sink; dento, to bathe, another (not self); yangto, to make yield, khunto, to reveal, lumto, to transport; khungto, to make stoop, yángto, to decrease, bongto, to please, mangto, to cause to forget or to forget him; phumto, to depress, khámto, to sunnion, khamto, to frighten, thento, to cause to win, yemto, to burn; umto, to burn corpse, wónto, to win, to be able\* péto, to wring or extract juice, tamto, to cry out; damto, to fill, &c, &c.

Seventh conjugation of verbs in "to" having a precedent sibilant (always palpably felt in the reflex, sometimes not so in the transitive, wherein something like an abrupt tone, however, indicates in such cases its latent presence, or else a sound like English th or ph, as phá'to, múpho, hóthto for phásto, músto and hósto. But observe, there is no true tone as in the eighth and eleventh conjugations (to'po and pho'ko), and the real euphonic intercalary letter is the sibilant s)

The verb *Sí*, to kill.

#### INFINITIVE.

Aff. <i>Sit'mung</i> , to kill, to have killed	} aoristic
Neg. <i>Máng sit'mung</i> , not to kill	

{ *Gerunds.*

*Participles.*

<i>Sit'he</i>	} ut supra	<i>Sit'vi</i>	} ut supra
<i>Sit'nung</i>		<i>Sista</i>	
<i>Sit'he sit'he</i>		<i>Sistang</i>	
<i>Sit' sit'ha</i>			
<i>Sis' singhe</i>			
<i>Sit' khen</i>			

#### VERBAL NOUNS.

<i>Sischyáng</i>	} ut supra
<i>Sitláng</i>	
<i>Sitsing</i>	

Their negatives are formed by prefixing *máng*—*mángsit'he*, *mángsit'vi*, &c.

#### IMPERATIVE.

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. <i>Sisto</i>	<i>Sischhe</i>	<i>Sitne</i>
Neg. <i>Thasit</i>	<i>Tha sischhe</i>	<i>Tha sitne</i>

#### *Dual and Plural of Object.*

* Aff. { <i>Sistochhé</i>	Do thou kill them two
{ <i>Sistome</i>	Do thou kill them all
* Neg { <i>Thá sit'chhik</i>	Kill not them two
{ <i>Thá sit'me</i>	Kill not them all

\* This neuter sense of *wonto* is restricted to its use as a compound, and it is so used only with transitives. With intransitives the reflex form of *paa*, to be able, is emplo, ed, *top wontum*, he can beat, *imphaschem*, he can sleep.

INDICATIVE PRESENT.

<i>Singular.</i>	<i>Dual</i>	<i>Plural</i>
1. Sinmi *	+ { Sischohomi, excl. <sup>1</sup> + { Sischohomi, incl.	+ { Sitkokmi, excl. + { Sitkem, incl.

*Dual and Plural of Object.*

* { 1 Sinchhem	I kill them two	
{ 1 Sinmem	I kill them all	
2 + Sitmi	+ Sischohomi	+ Sitnem
* { 2 Sischohomi	Thou killest them two	
2. Sitmem	Thou killest them all	
3. + Sitmi †	+ Sischohomi	+ Sitmem

*Dual and Plural of Object.*

* { 3. + Sischohomi	He kills them two
{ 3. + Sitmem	He kills them all

*Preterite*

1. Sistungmi	+ { Sischohomi, excl. + { Sischohomi, incl.	+ Sistikohomi, excl. + Sistikohomi, incl.
--------------	--	--

*Dual and Plural of Object.*

* { 1. Sistunghem	I killed them two	
{ 1. Sistungmem	I killed them all	
2 Sistung	+ Sischohem	+ Sénom ? Sitenem †
* { 2 Sistunghem	Thou killedst them two	
2 Sistungmem	Thou killedst them all	
3 + Sistung	+ Sischohem	+ Sistungmem
* { 3 + Sistunghem	He killed them two	
{ 3 + Sistungmem	He killed them all	

NEGATIVE MOOD.

*Present*

- 1 Má sinmi  
2 Má sitmi  
3 Má sitmi  
&c.

*Of the Indicative Singular.*

*Preterite.*

1. Má sistungmi  
2 Má sistung  
3. Má sistung  
&c.

INTERROGATIVE MOOD.

*Present*

- 1 Sinki má  
2 Sitki má  
3 Sitki má

*Preterite.*

1. Sistung ki má  
2 Sistung ki má  
3 Sistung ki má

\* Another form = sinmi, sitmi, sitmi, is sitvi nognom, sitvi nonum, sitvi nomi, and so on, formed by active participle and substantive verb

† Compare with sinmi, sitmi, sitmi, the correspondent syána, syata, syáta of Newari. The root (s, sa vel syá) and the augments (n and t) are alike and alike disposed, that is, the augment following the root. So also in both tongues the augment of the second and third person, or t, constitutes the passive in all three persons, si-t-gnom, si-t-mi, si-t-mi = Newari sya-ta, syá-ta, syá-ta. The si-t of the one is precisely the sya-t or sha-t of the other, the t being that mark of action, apart from one's own, whereby the passive (with the help of the separate prefixed objective pronoun in both tongues alike) is denoted. And yet these two languages have all the superficial marks of wide contrast and opposition. In the vocabulary I have pointed attention to identical roots or words used verbally in one of these tongues, substantively in the other, or of which the one has the primitive, the other the derivative. What I would imply is that identical roots and constructive principles may be found in this family of tongues where one would least expect to find them.

‡ S nem, like sene in the imperative, must be an error, though insisted on to me. Seko, to know, gives sénom and sene regularly, as sisto, to kill, gives sitnem and sitne. In the intransitives we have respectively seneche and sischo

## POTENTIAL MOOD.

*Aoristic.*

- |                  |   |
|------------------|---|
| 1. Sit wóntongmi | } And so on, like háto, which also is aoristic in singular, though in dual and plural it is tensed and also in the passive voice. |
| 2. Sit wóntum    |   |
| 3. Sit + wóntum  |   |

## OPTATIVE MOOD.

*Present.*

1. Sit + daksngom
2. Sit + dakmi
3. Sit + dakmi

*Preterite.*

1. Sit + daksngmi
2. Sit + dāngmi
3. Sit + dāngmi

&amp;c., like dak aforegone

## PRECATIVE MOOD.

That I may kill.

*Present.*

1. Sin yu
2. Sit yu
3. Sit yu

*Preterite.*

1. Sistung yu
2. Sisto yu
3. Sisto yu

&amp;c., as in the uncompounded verb

## SUBJUNCTIVE MOOD.

*Present.*

1. Sinnam
2. Sitnam
3. Sitnam

*Preterite.*

1. Sistungphen
2. Sistophen
3. Sistophen

and so on, as in the uncompounded verb

## CONTINUATIVE MOOD.

*Present.*

1. Sit'nasit' nógnom
2. Sit'nasit' nónum
3. Sit'nasit' nómi

*Preterite.*

1. Sit'nasit' nósungmi
2. Sit'nasit' nónum
3. Sit'nasit' nómi

and so on, conjugating the auxiliary after the model of phi.

## RECIPROCAL MOOD.

1. Sit'nasit' pánhúngmi
2. Sit'nasit' pánhem
3. Sit'nasit' pánhem

&amp;c., after the model of imche, which, like all intransitives in che, is aoristic

## CAUSAL VERB.

As before in all respects.

See Háto.

## PASSIVE VERB.

## IMPERATIVE MOOD.

*Singular.*

- Aff Sissúng  
Neg. Thá sitgnó

*Dual.*

- Sischhóng  
Thá sischhók

*Plural.*

- Sisti kóng  
Thá sit kók

*Dual and Plural of Agent.*

- |      |   |                |                       |
|------|---|----------------|-----------------------|
| *Aff | { | Sissungché     | Do ye two kill me     |
|      |   | Sissungné      | Do ye all kill me     |
|      |   | Thá sitgnochhé | Do ye two not kill me |
|      |   | Thá sitgnoné   | Do ye all not kill me |

## INDICATIVE PRESENT.

*Singular.*

1. Sit gnom  
= kills me (sub-  
audi ille vel iste)

*Dual.*

- + Sischhokmi, excl.  
+ Sischhikmi, incl.  
= kills us two

*Plural.*

- + Sit kókmi, excl.  
+ Sit kém, incl.  
= kills us all



*Dual and Plural of Agent*

- |                     |                                |           |
|---------------------|--------------------------------|-----------|
| * { 1. Sit gnochhem | Kill me they two (or ye two)   |           |
| 1. Sit gnomem       | Kill me they all               | + Sit'nem |
| 2. + Sitmi          | + Sisichhikmi                  |           |
| * { 2. Sitmi        | Kill thee they two (or we two) |           |
| 2. Sitmi            | Kill thee they all (or we all) | + Sitnem  |
| 3. + Sitmi          | + Sisichhikmi                  |           |

*Dual and Plural of Agent*

- |                      |                               |
|----------------------|-------------------------------|
| * { 3. + Sisichhikmi | Kill him they two (or ye two) |
| { 3 + Sitmem.        | Kill him they all             |

*Preterite.*

- |              |                         |                      |
|--------------|-------------------------|----------------------|
| 1. Sissungmi | { + Sisichhóngmi, excl. | + Sistakóngmi, excl. |
|              | { + Sisichhíngmi, incl. | + Sistikéngmi, incl. |

*Dual and Plural of Agent.*

- |                     |                                  |               |
|---------------------|----------------------------------|---------------|
| * { 1. Sissungchhém | Killed me they two (or ye two)   |               |
| 1. Sissungmém       | Killed me they all               | Senem? Sitnem |
| 2. Sinmi            | Sisichhem                        |               |
| * { 2. Sinmi        | Killed thee they two (or we two) |               |
| 2. Sinmi            | Killed thee they all (or we all) | Sistomem      |
| 3. Sistum           | Sistochhem                       |               |
| * { 3. Sistochhem   | Killed him they two              |               |
| { 3. Sistomem       | Killed him they all              |               |

The negative mood prefixes *má* as in active voice

The interrogative mood drops the final *m* or *mi*, and substitutes *kí má*, as in active voice.

The potential mood is conjugated by the passive form of the secondary verb *wónto*.

*Present and Future.**Preterite.*

- |                |                  |  |
|----------------|------------------|--|
| 1. Sit'wóngnom | 1. Sit'wónsúngmi | } and so only conjugating like passive of Hátó |
| 2. Sit'wónmi   | 2. Sit'wónmi     |  |
| 3. Sit'wóntum  | 3. Sit'wóntum    |  |

Optative mood precisely as in the active voice, *dakgnom*, meaning I desire and I am desired, and the passive expression being removed from the truncated main verb.

## PRECATIVE MOOD.

*Present.**Preterite*

- |                |               |  |
|----------------|---------------|--|
| 1. Sit' gno yu | 1. Sissung yu | } and so on, by dropping final <i>m</i> or <i>mi</i> of the passive, and substituting immutable precative particle <i>yu</i> |
| 2. Sit' yu     | 2. Sin yu     |  |
| 3. Sit' yu     | 3. Sisto yu   |  |

The subjunctive mood resembles the above, taking only its own signs in lieu of *yu*, the precative sign.

## CAUSAL.

*Present.**Preterite.*

- |                  |                   |   |
|------------------|-------------------|---|
| 1. Sit ping gnom | 1. Sit pingsungmi | } and so all through the passive forms of the verb <i>pingke</i> , which see at p 304 |
| 2. Sit pingmi    | 2. Sit pingmi     |   |
| 3. Sit pingmi    | 3. Sit pingkum    |   |

According to the above paradigm of *sisto*, conjugate also *pisto*, to bring; *khisto*, to rub, † *khwasto*, to feed; *phasto*, to enable (*pha'to*), *chásto*, to hit with stone (*chá'to*), *khwásto* (*khwá'to*), to tighten, *dosto*, to sustain for another (*dophto*), *jisto*, to revile; *musto*, to seat (*muphto*), *testo*, to set at liberty or cause to begin (*teth'to*); *thesto*, to kick (*theth'to*), *chusto*, to finish it (*chuphto*); *chisto*, to suspend,

\* Brackets and stars before the repeated numbers (answering to three persons of verb), and the crosse, (+), as before explained

† Kh of *khisto* is a very peculiar sound, verging upon a vague th or hard h or Sanscrit ksh, *kh* is hard Arabic, without the least vagueness, as in *khwasto*, to tighten

isto, to tell; risto, to rot it; josto (jopto), to kindle; chhisto, to relate (chhi'to); wásto, to abandon; yosto, to approve, like; násto, to wet (ná'to); lusto (luphto), to transplant; tho'sto (thophto), to take out; tosto (tophto), to reconcile, to unite; lis'to, to teach and to return; pes'to, to reap, lás'to (lah'to), to take for another; &c., &c. *NB*—The intercalary sibilant varies to sh, ph, and English th. It is least obscure with the vowel i, most so with the vowels á, u, and ó

## SECOND FORM OF THE PASSIVE

## INFINITIVE MOOD.

Aff.	Sista	{	nót'mung, to be		killed
			dúmung, to become		
Neg	Sista	{	máng not'mung	not to be	
			máng dúmung	not to become	killed

*Gerunds.*

Sista	nót'he, dúmhe	}	ut supra
Sista	not'nung, dumnung		
Sista	not'not'há, dumdumha		
Sista	not'singhe, dumsinghe		
Sista	not'khen, dumkhen		

*Participles.*

Sista	not'vi or dumvi	}	ut supra
Sista	no'ta or dumta		
Sista	no'táng, dumtáng		

*Verbal Nouns*

Sista not' or dum-chyang	} ut supra
Sista not' or dum-lung	
Sista not' or dum-sing	
Negatives by máng prefixed.	

## IMPERATIVE PRESENT

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
Aff.	Sista { nó	Sista { nóche	Sista { nóne
	{ dum	{ dumche	{ dúmne
Neg	By prefixed particle thá.		

## INDICATIVE PRESENT.

1	Sista	{	nógnom	}	And so on according to the paradigms phi and dam
			dúmum		
2	Sista	{	nónum		
			dúmi		
3	Sista	{	nómi		
			dúmi		

*Remark*—This form of the passive has a correspondent active form, sit'vi, nógnom vel dúmum, and both are singularly free from doubt as to the sense, and singularly correspondent with our English idiom, I am killing, I am killed, the phrases being in effect, I am the killer and I am the killed.

But, owing to the inherence of the relative sense in the participles, these forms are eschewed. The following correspondent forms in Khás and Newári are equally available in those languages, and equally eschewed for the same reason.

## KHAS

<i>Active.</i>	<i>Passive.</i>
1. Hányña hún	Hányako hún
2. Hányña hós	Hányako hós
3. Hányña hó	Hányako hó

## NEWARI

1. Ji syáhmakhá, or jú	Syánahmakhá	} kha or júlo *
2. Chha syáhmakha, or jú	Syánahmakha	
3. Wó syáhmakha, or jú	Syánahmakha	

\* Kha and jú are substantive verbs in Newári, whereof the former is immutable, and the latter becomes júlo in the präterite

SPECIAL FORMS OF ACTION BETWEEN THE TWO FIRST PERSONS.

*First form, I to thee.*

<i>S.</i>	Sit'num	Kill or killed or will kill thee (I only)
<i>D.</i>	Sit'nochhem	Kill or killed or will kill you two (I only)
<i>P.</i>	Sit'nonem	Kill or killed or will kill you all (I only)

*Second form, Thou to me.*

<i>S.</i>	γSit'gnom	Killedst or wilt kill me thou (or he)	} Present and Future
<i>D.</i>	γSit'gnochhem	Kill or will kill me ye two (or, they two)	
<i>P.</i>	Sit'gnonem	Kill or will kill me ye all only	
<i>S.</i>	γSit'sungmi	Killedst me thou (or he)	} Preterite
<i>D.</i>	γSit'sungchhem	Killed me ye two (or they two)	
<i>P.</i>	Sit'sungnem	Killed me ye all only	

8th. Conjugation of transitives in po not having a nasal (n. ng. m.) before it.

The verb Top', to strike (potius, tó).\*

INFINITIVE MOOD.

Aff.	To'mung	} aoristic
Neg.	Máng to'mung	

<i>Gerunds.</i>		<i>Participles.</i>		
Top'he	} ut supra	To'vı	} ut supra	
Topnung		Topta		
Toptopha		Toptang		
Topsinghe		<i>Verbal Nouns.</i>		
Topkhen		Topchyáng		
	Toplung			
	Topsing			

Negatives of all by prefixed máng.

IMPERATIVE.

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
Aff.	To'pa (toppo)	Topchhe	Tomne
Neg.	Tha top	Tha topehe	Tha tomne
<i>Dual and Plural of Object.</i>			
*Aff.	} To'pochhe To'pome	Do thou strike them two	
		Do thou strike them all	

<i>Negatives.</i>			
*Neg.	} Thá topchhik Thá top'me	Kill not them two	
		Kill not them all	

INDICATIVE PRESENT.

I. To'mi †	{ + Topchhokmi, excl.		+ To' popmi, excl.
	{ + Topchbikmi, incl.		+ To' pem, incl.

\* The root is properly tó, equal to tá vel dá of Chinese, Newári, Sontal, and tha, the same aspirated, of Kuswar. The crude root may be tó, but the whole conjugation proves that we must here write top' and toppo for the imperative, whence dual top-chhe and plural tom-ne. The substitution, in speaking, of an abrupt tone for the reduplicated consonant in this conjugation recurs in conj. xı, p. 242, while conj. x has the pausing accent.

† It is very noticeable that the verbs in po have no mark of the first person singular of present tense, so generally contradistinguished from the second and third, or all other persons. Even Newari preserves this distinction—dáyə, dayu, dáyú (in the past, dáyá, dálá, dálá).

*Dual and Plural of Object.*

* { 1. Tomchhem	I strike them two	
* { 1. To'mem	I strike them all	
2. To'mi	+ Topchhikmi	+ Topnem
* { 2. Topchhikmi	Thou strikest them two	
* { 2. To'mem	Thou strikest them all	
3. + To'mi *	+ Topchhikmi	+ To'mem
* { 3. + To'pohhikmi	He strikes them two	
* { 3. + To'mem	He strikes them all	

*Preterite.*

1. To'pungmi	{ + Topchhongmi, excl	+ To'pikongmi, excl.
	{ + Topchhingmi, incl.	+ To'pikengmi, incl.

*Dual and Plural of Object.*

* { 1. To'pungchhem	I struck them two	
* { 1. To'pungmem	I struck them all	
2. To'pum	+ Topchhem	+ Tomnem
* { 2. To'pochhem	Thou struckest them two	
* { 2. To'pomem	Thou struckest them all	
3. + To'pum	+ To'pochhem	+ To'pomem
* { 3. + To'pochhem	He struck them two	
* { 3. + To'pomem	He struck them all	

## Negative by prefixed má

Optative mood by conjugating the verb to desire suffixed to the unchanging form top' of the main verb.

## INTERROGATIVE MOOD.

<i>Present</i>	<i>Preterite</i>	
1. Tom' ki má	To'pung ki má	} &c., by dropping the mi or m final and substituting ki má
2. + Top' ki má	To'po ki má	
3. + Top' ki má	+ To'po ki má	

Subjunctive by substituting nam in present, and phen in past, for the interrogative ki má.

## POTENTIAL MOOD.

*Present and Past (aoristic).*

1. Top wontungmi	} &c., as in Háto and Sishto potentials
2. Top wontum	
3. + Top wontum	

## PRECATIVE MOOD.

<i>Present.</i>	<i>Past.</i>	
1. Tom yu	1. To' pungyu	} &c. &c.
2. + Top yu	2. To' poyu	
3. + Top yu	3. + To' poyu	

## CONTINUATIVE MOOD.

*Present Tense.*

1. Top ná top nognom †	} and so on, conjugating the auxiliary verb nó after the manner of phi, in dual and plural.
2. Top ná top nonum	
3. Top ná top nomi	

\* Tomi with the prolonged tone, instead of the abrupt one, means he places, whereas to'mi is he hits. The former comes from tako = place, the latter from to'po = hit.

† Top ná top muschungmi (from musche, to sit) may also be used = dáya chona of Newári. So also the reciprocal can be expressed by top ná top pangmi, or the transitive, which, moreover, is apt to blend in sense with the continuative. So also you can express the habitual present tense by to' vi nognom, literally, I am the striker.

## RECIPROCAL MOOD.

*Present.*

- |                          |   |   |
|--------------------------|---|---|
| 1. Top ná top pánchungmi | } | and so on, conjugating pánche after the model of imche. |
| 2. Top ná top pánchem    |   |   |
| 3. Top ná top pánchem    |   |   |

## CAUSAL VERB.

As before in all respects See prior samples.  
Cause to strike, top'pingko (see trans. in ko, p. 304).

## PASSIVE VERB.

## IMPERATIVE MOOD.

	<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
Aff	Top sung = Hit me	Top chhong = Hit us two	To'pi kong = Hit us all
Neg	Tha topmo	Tha topchhok	Tha to'pok
<i>Dual and Plural of Agent.</i>			
*Aff.	{ Top sungchhe { Top sungue	Hit me ye two Hit me ye all	
<i>Negatives.</i>			
*Neg	{ Thá topmochhe { Thá topmone	Hit me not ye two Hit me not ye all	

## INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual</i>	<i>Plural.</i>
1.	To' mun = hits me (sub- and, he)	{ + Top chhokmi, excl. + Top chhikmi, incl. = hits us two	+ To' pupmi, excl. + To' pem, incl. = hits us all
<i>Dual and Plural of Agent.</i>			
* { 1.	To' moohem	They two (and ye two) hit me	
1.	To' momem	They all hit me	
2	+ To' mi	+ Top chhikmi	+ top nem
* { 2.	To' mi	They two (and we two) hit thee	
2.	To' mi	They all (and we all) hit thee	
3.	+ To' mi	+ Top chhikmi	+ Topmem
* { 3.	+ Top chhikmi	They two (and ye two) hit him	
3.	+ Top' mem,	They all hit him	

*Preterite.*

	<i>Singular.</i>	<i>Dual</i>	<i>Plural</i>
	Topsungmi	+ { Top chhongmi, excl. + To'p chhungmi, incl	+ { To'pi kong mi, excl. + To'pi keng mi, incl
<i>Dual and Plural of Agent</i>			
* { 1.	Top sung chhem	They two (or ye two) struck me	
1.	Top sung mem	They all struck me	
2.	To' mi	+ Top chhem	+ Tom nem
{ 2.	To' mi	They two (or we two) struck thee	
2.	To' mi	They all struck thee	
3	+ To' pum	+ To' pochhem	+ To' pomem
+ { 3.	To' pochhem	They two struck him	
3	To' pomem	They all struck him	

\* The brackets and the initial crosses (+) refer, as before explained, to forms of the verb scarcely reconcilable with our ideas of conjugation, and yet not easily separable from such as are so, and to forms common to the active and passive voices, see further on for another view of the subject

The optative mood is precisely similar to the optative active. The negative mood is formed, as before, by merely prefixing the particle of negation, *oi má*.

## INTERROGATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>	
1. To' mo ki má	Topsung ki má	} Dual and plural by dropping <i>m</i> or <i>mi</i> final and substituting the interrogative form
2. + Top ki má	Tom ki má	
3. + Top ki má	+ To'po ki má	

Subjunctive mood by substituting *nam* and *phen* for *ki má*, according to tense.

## POTENTIAL MOOD.

<i>Present (or Future)</i>	<i>Preterite.</i>	
1. Top wongnom	1. Top wonsungmi,	} and so on, conjugating with the passive of <i>wonto</i> like the passive of <i>hato</i>
2. Top wonmi	2. Top wonmi,	
3. + Top wontum	3. + Top wontum,	

## PRECATIVE MOOD.

<i>Present.</i>	<i>Preterite</i>	
1. To'mo yu	1. Top sung yu	} Dual and plural as in the indicative, substituting <i>yu</i> for the final <i>m</i> or <i>mi</i>
2. + Top yu	2. Tom yu	
3. + Top yu	3. + To'po yu	

## CAUSAL VERB.

Formed as before with the passive of *pingko* \* added to *top'*. *Top'pingnom*, &c., *top'pingsungmi*, &c. Like the above paradigm of roots in *'po* are conjugated also *chi'po*, to defecate; *wo'po*, to shoot; *i'po*, to raise (make get up), *du'po*, to kindle; *khi'po*, to make rope, *pi'po*, to suck; *po'po*, to lick, *yo'po*, to take off; *chho'po*, to sharpen, and all others having no consonant but an abrupt tone (standing for truncated *p*) before the transitive sign †.

A second form of passive is constructed from the past participle and the auxiliary verb, as aforementioned, thus—

- |                   |   |
|-------------------|---|
| 1. Topta nognom ‡ | } &c., according to the model of sheer neuters (see <i>phi</i> ). |
| 2. Topta nonum    |   |
| 3. Topta nomi     |   |

## SPECIAL FORMS.

## I.—I and thou.

S. Top num	I (only) strike or will strike thee	} Aoristic.
D. Topnochhem	I (only) strike or struck you two	
P. Top nonem	I (only) strike or struck you all	

## II—Thou and I.

S.γ Top'mum	Thou strikest or wilt strike me	} Present and future
D.γ Top' mochhem	Ye two strike or will strike me	
P. Top' monem	Ye all strike or will strike me	
S.γ Top sungmi	Thou struckest me	} Preterite.
D. Top sungchhem	Ye two struck me	
P. Top sungnem	Ye all struck me	

*Ninth.*—Conjugation of transitives in *po* having a nasal (*m. n. ng*) before it.

The verb *Hom*, to taste.

## INFINITIVE MOOD.

Aff. *Hommung*, to taste or to have tasted. § Aoristic.

\* For conjugation to *pingko*, see pp. 304 f.

† As already remarked at p. 293, this merged consonant must be restored before the conjugation can proceed.

‡ See prior verb at p. 292. Here we have for Váyú active and passive *to'vi nognom* and *topta nognom* = Khas *kutnya ho* and *kutyako ho* and *dahma kha*, *daya'hma kha*, of Newári.

§ Also used quite like an adjective *hommung ti*, drinking or palatable water, water fit for tasting or being tasted.

Neg Máng hommung, not to taste or to have tasted.

GERUND.

Hom he	{ Present. Tasting }	{ With main verb in present or future.
Hom nung		
Hom hom há	Past Having tasted	{ With main verb in preterite
Hom sing he	Future or present	When tasting.
Hom khi	Past After tasting.	After having tasted.

PARTICIPLES.

Honvi or homvi	Who tastes, did or will taste	Aoristic.
Honta or hompta	What is or has been tasted.	Past and passive.
Homtáng or homptáng	What will be tasted, what is usually tasted, what fit to be tasted	Future passive.

VERBAL NOUNS

Hom chyang	{ Expresses the instrument as homchyáng li, the tasting tongue. It is also used substantively hom chyang, the taster (organ, not man)
Hom lung	expresses the locality, external to self.
Hom sing	expresses the time of tasting

The negative forms of all the above are made by prefixing the privitive particle máng.

IMPERATIVE MOOD.

<i>Singular.</i>		<i>Dual</i>	<i>Plural</i>
Aff	Hompo	Homchhe	Homne
Neg	Thá hom	Thá homchhe	Thá homne
<i>Dual and Plural of Object</i>			
* Aff	{ Hompochhe	Do thou taste those two	
	{ Hompome	Do thou taste them all.	
<i>Negatives of the above.</i>			
* Neg	{ Thá homchhik	Do not taste those two	
	{ Thá homne	Do not taste them all	

INDICATIVE MOOD.

*Present Tense*

1. Hom sungmi	{ + Hom chhokmi, excl	{ + Hom popmi, excl.
	{ + Hom chhikmi, incl	{ + Hom pem, incl.

*Dual and Plural of Object*

{ 1. Hom sungchhem	I taste them two.	
{ 1 Hom sungmem	I taste them all.	
2 + Hom mi	+ Hom chhikmi.	+ Homnem.
+ { 2. Hom chhikmi	Thou tastest them two.	
{ 2. Hom mem	Thou tastest them all.	
3. + Hom mi	+ Homchhikmi.	+ Homnem.
+ { 3 + Homchhikmi	He tastes them two	
{ 3 + Hommem	He tastes them all	

*Preterite.*

1 Hom pungmi	{ + Hom chhongmi, excl.	+ Hompi kongmi, excl
	{ + Hom chhingmi, incl.	+ Hompi kengmi, incl.

*Dual and Plural of Object.*

*	{	1. Hom pungehmem	I tasted them two	
		1. Hom pungmem	I tasted them all	
		2 Hom pum	+ Hom chhem	+ Hom nem
*	{	2. Hom pochhem	Thou tastedst them two	
		2. Hom pomem	Thou tastedst them all	
		3. + Hom pum	+ Hom pochhem	+ Hom pomem
*	{	3. + Hom pochhem	He tasted them two	
		3. + Hom pomem	He tasted them all	

Negative mood by prefixed má

Optative mood by conjugation of the verb dák suffixed to the root (hom) of the main verb, hom dák gnom, &c.

Interrogative mood by dropping final m or n and substituting the interrogation form ki má, thus—

*Present.*

1. Hom sung ki má
2. + Hom kimá
3. + Hom kimá

*Preterite*

- Hom pung ki má
- Hom po ki má
- + Hom po ki má

Subjunctive mood by substituting nam in the present and phen in the past for ki má, thus, hom sung nam, if I taste; hom pung phen, if I had tasted, &c.

Potential mood by conjugating the aoristic transitive wonto after the root hom.

## PRECATIVE MOOD.

*Present.*

1. Hom sung yu
2. + Hom yu
3. + Hom yu

*Preterite.*

- Hom pung yu
- Hom po yu
- + Hom po yu

} thus merely substituting the  
precativ particle for the  
interrogative

## CONTINUATIVE MOOD

Hom na hom negnom }  
Hom na hom nonum }  
Hom na hom nomi }

&c., as before

## RECIPROCAL MOOD.

Hom na hom pánchungmi }  
Hom na hom pánchem }  
Hom na hom pánchem }

&c., as before

## CAUSAL.

By conjugating the root hom with the causal verb pingko, as before

## PASSIVE.

## IMPERATIVE MOOD.

*Singular.*

Aff. Hom sung  
Neg. Thá hommo

*Dual.*

Homchhong  
Thá homchhok

*Plural.*

Hom pi kong  
Thá hom pok

*Dual and Plural of Agent.*

*	{	Aff. Hom sungchhe	Do ye two taste me
		Aff. Hom sungne	Do ye all taste me
		Neg. Thá hommochhe	Do ye two taste me not
		Neg. Thá hommone	Do ye all taste me not

## INDICATIVE MOOD.

*Singular.*

1. Hom mum

*Dual*

{ + Hom chhokmi, excl.  
+ Hom chhikmi, incl.

*Plural.*

+ Hom popmi, excl.  
+ Hom pem, incl.

*Dual and Plural of Agent.*

*	{	1. Hom mochhem	They two (or ye two) taste me
		1. Hom momem	They all taste me



<i>Singular</i>		<i>Dual</i>	<i>Plural.</i>
2.	+ Hommi	+ Hom chhikmi	+ Homnem
<i>Dual and Plural of Agent</i>			
* {	2. Hommi	They two (and we two) taste thee	
	2. Hommi	They all (and we two) taste thee	
	3 + Hommi	+ Hom chhikmi	+ Hommem
* {	3 + Hom chhikmi	They two (and ye) taste him	
	3. + Hom mem	They all taste him	
<i>Preterite.</i>			
1.	Hom sungmi	{ + Hom chhong mi, excl	+ Hompi kongmi, excl.
		{ + Hom chhung m', incl.	+ Hompi kengmi, incl.
<i>Dual and Plural of Agent</i>			
* {	1. Hom sungchhem	They two (or ye two) tasted me	
	1. Hom sungmem	They all tasted me	
	2. Hommi	+ Homchhem	+ Homnem
* {	2 Hommi	They two (or we two) tasted thee	
	2. Hommi	They all (or we two) tasted thee	
	3 + Hompum	+ Hom pochhem	+ Hom pomem
* {	3. + Hom pochem	They two tasted him	
	3. + Hom pomem	They all tasted him	

NEGATIVE MOOD.

Is formed, as in active voice, merely by prefixing the privative particle má

OPTATIVE MOOD.

Concurs with the same in the active voice, dák having an active and passive sense, and the neuter form dakgnom being also the passive form dakgnom, I desire or am desired; the latter sense transferred to root With the synonymous verb yot', to like, the voices can be distinguished, yosto being the active transitive and yosung the passive, hence we have as optative active and passive

<i>Active Voice</i>		<i>Passive Voice</i>	
1. Hom yonmi	} Present tense	1 Hom yotgnom	} Present tense
2 Hom yotmi		2 Hom yonmi	
3 Hom yotmi		3 Hom yostum	
1. Hom yostungmi	} Preterite	1. Hom yossungmi	} Preterite
2. Hom yostum		2 Hom yonmi	
3 Hom yostum		3 Hom yostum	

INTERROGATIVE MOOD.

Simply by dropping m or mi final and substituting k1 má

SUBJUNCTIVE MOOD

Simply by dropping the m1 or m and substituting nam for present and phen for past tense: hommonam, homsungphen, &c.

POTENTIAL MOOD.

By conjugating the passive of wonto, as before, added to the root hom.

PRECATIVE MOOD.

By dropping the final m or mi, and substituting yu · hommo yu, homsung yu, &c.

CAUSAL MOOD.

As before, by pingko added to the root

Thus are conjugated námpo to smell; thampo, to lose, lhumpo, to bury, hempo, to cause to sleep; hámpo, to spread, and all similar words. So also are conjugated all transitives in ko having a nasal before them (n or ng), as pingko, to send; chinko,

to spin and to fill; punko, to weave, hónko, to uncover; honko, to obey, chhunko, to cleanse, túnko, to drink spirits and to cherish; sunko, to dry at fire; lenko, to find—only that the terminations dependent on the transitive change with that sign, and as hompo makes hompopmi ho'npem, so pingko makes pingkokmi pingkem. See pingko conjugated at p. 304.

*N B.*—The nasal is n or ng, *e g.*, lenko vel lengko, to find and see.

## SECOND FORM OF THE PASSIVE.

Hompta nognom	} &c, as before, throughout the auxiliary verb
Hompta nonum	
Hompta nomi	

## SPECIAL FORMS.

## I—I and thou

S Homnum	I (only) taste or will taste or did taste thee	} Aoristic
D Hom nochem	I (only) taste or tasted you two	
P Hom nouem	I (only) taste or tasted you all	

## II.—Thou and I.

S γ Homnum	Thou (or he) tastest or wilt taste me	} Present and Future
D γ Hom mochem	Ye two (or they two) taste, &c, or will taste me	
P Hom monem	Ye all taste or will taste me	

*Preterite.*

S γ Hom sungmi *	Thou (or he) tastedest me	} Preterite
D γ Hom sungchem	Ye two (or they two) tasted me	
P Hom sungnem	Ye all (only) tasted me	

*Tenth.*—Conjugation of transitives in ko not having any consonant nor any abrupt tone between the sign and the root.†

The verb Tá, to place.

## INFINITIVE MOOD.

Aff. Táung	} Aoristic.
Neg. Máng táung	

<i>Gerunds.</i>	
Táhe	} ut supra.
Táung	
Tátáhá	
Tásinghe	
Tákhen	

	<i>Participles.</i>	
Tovi	}	ut supra.
Totá		
Totáng		
	<i>Verbal Nouns</i>	
Táchyáng	}	ut supra.
Tálung		
Tásing		

Negatives of all by máng prefixed.

## IMPERATIVE MOOD

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Táko	Táchhe	Táne
Neg. Thá to	Thá tochhe	Thá tone

\* The mark γ placed before some of these forms indicates that they are included in the more ordinary forms of conjugation. They are repeated here for illustration. The change of sense in dual and plural of preterite shows, in conjunction with the whole system of conjugation, how restrictive the language is under these trammels.

† There is not only no abrupt accent or tone, but there is an equally forcible pausing tone. Conj. viii and xi have the abrupt tone, not to add also conj. vii. The present conjugation only has the pausing tone. Both tones need close attention for sense sometimes as well as grammar, *e g.*, to'vi and to'mi, with the abrupt tone, mean the striker and he strikes; with the pausing tone to'ovi, to'ome, as here, they mean the placer and he places. Perhaps I ought to have so written the latter.

*Dual and Plural of Object.*

Aff.	{ Tákoohhe	Put down them two
	{ Takome	Put down them all
* Neg.	{ Tá tochhik	Put not down them two
	{ Tá tome	Put not down them all

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tángmi *	{ Tá chhokmi, excl.	Tákokmi
	{ Tá chhikmi, incl.	Tákem

*Dual and Plural of Object.*

* { 1. Tángchhem	I put down them two	
	I put down them all	
2. + Tomi	+ Tochhikmi	+ Tonem
* { 2. Tochhikmi	Thou putest down them two	
	Thou putest down them all	
3. + Tomi	+ Tochhikmi	+ Tomem
* { 3. + Tochhikmi	He puts down them two	
	He puts down them all	

*Preterite.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tákungmi	{ Tá chhongmi	Tákikongmi
	{ Tá chhungmi	Tákikengmi

*Dual and Plural of Object.*

* { 1. Tákungchhem	I placed them two	
	I placed them all	
2. Táikum	Táchhem	Tánem
* { 2. Tákoohhem	Thou puttest down them two	
	Thou puttest down them all	
3. + Táikum	+ Tákoohhem	+ Tákomem
* { 3. + Tákoohhem	He put down them two	
	He put down them all	

Negative mood by prefixed má.

Optative mood by dak conjugated after the tá root, as before given.

Interrogative mood by cutting off final mi or m and substituting the querying formula ki má

Subjunctive mood by like truncation, and substitution of nam for present and phen for past tense.

Potential mood by conjugating wonto after the root tá

Precative by the immutable particle yu substituted for final mi, m.

Causal by conjugating pingko added to root.

CONTINUATIVE MOOD

1. Tá nátá nognom	{ and so on, conjugating the substantive verb nó, to be, after the model of phi, to come, and prefixing the iterated root with na interposed
2. Tá nátá nonum	
3. Tá nátá nomi	

RECIPROCAL MOOD

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Tá nátá páunchungmi	{ Tá nátá páunchhokmi	Tá nátá páchikokmi
	{ Tá nátá páunchhikmi	Tá nátá páchikem
2. Tá nátá pánychem	Tá nátá pánachhikmi	Tá nátá páchinem
3. Tá nátá pánychem	Tá nátá páuachhikmi	Tá nátá páchimem

And so on, for the preterite, after the model of imche and all reflex verbs in che.

\* Also tovi nognom, as elsewhere explained.

This is formed by the reflex of the verb pá, to do, which is pánche added to the iterated root as before. The construction ad sensum, which is the chief rule of this tongue, restricts the reciprocal mood in use to the dual and plural.

PASSIVE VOICE.

IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Tosung	Tochhong	Tokikong
Neg	Thá tognó	Thá tochhok	Thá tokok

*Dual and Plural of Agent.*

* Aff.	{ Tosungchhe Tosungne	Do ye two place me Do ye all place me
* Neg.	{ Thá tosungchhe Thá tosungne	{ Place me not, ye two, ye all

INDICATIVE MOOD.

	<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
1.	Tognom	{ Tochohokmí Tochhikmí	Tokokmí, excl. Tokem, incl.

*Dual and Plural of Agent*

* { 1.	Tognochhem	They (or ye) two place me	
* { 1.	Tognomem	They all place me	
2.	+ Tomí	+ Tochohikmí	+ Tonem
* { 2.	Tomí	They two (and we) place thee	
* { 2.	Tomí	They all (and we) place thee	
3.	+ Tomí	+ Tochohikmí	+ Tomem
* { 3.	+ Tochohikmí	They two (and ye) place him	
* { 3.	+ Tomem	They all place him	

*Preterite.*

1.	Tosungmí	{ Tochohongmí Tochhingmí	Tokikongmí, excl. Tokikengmí, incl.
----	----------	-----------------------------	--

*Dual and Plural of Agent.*

* { 1.	Tosungchhem	They two (or ye) placed me	
* { 1.	Tosungmem	They all placed me	
2.	Tomí	Tochhem	Tonem
* { 2.	Tomí	They two (or we) placed thee	
* { 2.	Tomí	They all (or we) placed thee	
3.	+ Takum	+ Takochhem	+ Takomem
* { 3	+ Tákoohhem	They two (or ye) placed him	
* { 3.	+ Takomem	They all placed him	

NEGATIVE MOOD

By prefixing má merely.

OPTATIVE MOOD.

Tá dakgnom, &c, as in active voice.

Tá ping dakgnom (the last as a neuter) seems to be more correct, but is eschewed; though dakgnom, if allowed to be a passive, could hardly, one would suppose, create the passive sense in the main verb in either form of this mood.

INTERROGATIVE MOOD.

Togno kí má	Tosung kí má	{ and so on, dropping the final m, mí, and substituting the interrogative kí má
To kí má	To kí má	
+ To kí má	+ Táko kí má	

SUBJUNCTIVE MOOD.

As in the interrogative, but substituting *nam* in present and *phen* in past tense for the interrogatory form.

POTENTIAL MOOD

Tá won gnom	{	&c., like the passive of <i>háto</i> aforegone. Here also the passive sense lost in the truncated root is transferred to the secondary verb. Taping <i>wonchungmi</i> , I am able to be put down, is also admissible
Tá won mi		
+ Tá wontum		

CAUSAL MOOD

Tá ping chungmi	Tá ping gnom	{	&c, by the reflex or passive causal of <i>pingko</i> , conjugated like <i>imche</i> and <i>hom-po</i> respectively
Tá ping chem	Tá ping mi		
Tá ping chem	Tá ping mi		
I am put down by my own will, &c.	I am set down by another's will, &c		

CONTINUATIVE MOOD.

Tá natá pognom	{	&c., the iterated root conjugated with the passive of the verb <i>pá</i> , to do, which agrees with <i>tá</i> , to place
Tá natá pomi		
Tá natá pomi		

Thus are conjugated *jáko*, to eat; *páko*, to make; *tháko*, to hear, *náko*, to kindle, *chháko*, to loosen; *\*chhuko*, to seize, *doko*, to catch, *khiko*, to hide, *dúko*, to dig, *seko*, to understand: *ieko* and *guko*,\* to lift up, *khoko* to cook, *boko*, to dry; and all others having a nude root before the *ko* sign. But observe that *táko*, *jáko*, and *páko* change their *á* into *ó*, as in the aforegone paradigm, whereas the rest suffer no such alteration. All alike take a half nasal before the intransitive sign *che*. It has already been remarked that transitives in "ko" having a nasal before the sign, as *pingko*, to send, are conjugated like transitives in *po* with a similarly-placed nasal, but as *pingko* is the great former of causatives, I gave it before closing the conjugations, observing by the way that the root *ping*, which is merely nasalised *pi*, seems to explain the Diavian causative sign.

Second Form of the Passive.

1. Tota nognom	{	&c., as before.
2. Tota nonum		
3. Tota nomi		

SPECIAL FORMS

I.—I to thee.

S. Tonum	I (only) placed or will place thee	{	Aoristic
D. Tonochhem	I (only) placed or will place you two		
P. Tononem	I (only) placed or will place you all		

II.—Thou to me

S γ Tognom	Thou (or he) placest, &c, me	{	Present and Future
D γ Tognochhem	Ye two (or they two) place me		
P Tognohem	Ye all (only) place me		

Preterite.

S γ Tosungmi	Thou (or he) placed me	{	Preterite
D γ Tosungchhem	Ye two (or they two) placed me		
P Tosungnem	Ye all placed me		

\* *Guko* is error, for it is not *gúko* with the pausing tone proper to this conjugation but *gu'ko* (recte *gukko*) with the abrupt tone, and therefore *gu'ko* belongs to the next conjugation. But add to this, *kuko*, to carry, *hoko*, to catch, *pleko*, to share out, *lu'ko*, to take off, *piko*, to sew, *doko*, to accept, *kheko*, to insert, *veko*, to suspend, *polko*, to spread, *biko*, to beg, *theko*, to push or shove

IMPERATIVE.		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff. Pingko	Pingchhe	Pingne
Neg. Thá ping	Thá pingchhe	Thá pingne
<i>Dual and Plural of Object.</i>		
*Aff. { Pingkochhe	Do thou send them two	
{ Pingkome	Do thou send them all	
*Neg. { Thá pingchhik	Dual	
{ Thá pingme	Plural	
INDICATIVE PRESENT		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1 Pingsungmī	{ + Pingchhokmī	+ Pingkokmī
	{ + Pingchhikmī	+ Pingkem
<i>Dual and Plural of Object.</i>		
* { 1 Pingsungchhem	I send them two	
{ 1 Pingsungmem	I send them all	
2 + Pingmī	+ Pingchhikmī	+ Pingnem
* { 2 Pingchhikmī	Thou sendest them two	
{ 2 Pingmem	Thou sendest them all	
3. Pingmī	+ Pingchhikmī	+ Pingmem
* { 3. Pingchhikmī	He sends them two	
{ 3. Pingmem	He sends them all	
<i>Preterite.</i>		
1. Pingkungmī	{ + Pingchhongmī	Pingkikongmī
	{ + Pingchhingmī	+ Pingkikengmī
<i>Dual and Plural of Object</i>		
* { 1. Pingkungchhem	I sent them two	
{ 1. Pingkungmem	I sent them all	
2. Pingkum	+ Pingchhem	+ Pingnem
* { 2. Pingkochhem	Thou sendest them two	
{ 2. Pingkomem	Thou sendest them all	
3. + Pingkum	+ Pingkochhem	+ Pingkomem
* { 3 + Pingkochhem	He sent them two	
{ 3 + Pingkomem	He sent them all	
PASSIVE VOICE.		
IMPERATIVE MOOD.		
Aff. Pinsung	Pingchhong	Pingkikong
Neg. Thá pinggno	Thá pingchhok	Thá pingkok
<i>Dual and Plural of Agent.</i>		
*Aff. { Pingsungchhe	Do you two send me	
{ Pingsungne	Do you all send me	
Neg. Thá pingsungchhe	Thá pingsungne	
INDICATIVE MOOD.		
<i>Present Tense</i>		
1. Pinggnom	+ { Pingchhokmī	+ Pingkokmī
	{ Pingchhikmī	+ Pingkem
<i>Dual and Plural of Agent.</i>		
* { 1. Pinggnochhem	They two send me	
{ 1. Pinggnomem	They all send me	
2. + Pingmī	+ Pingchhikmī	+ Pingnem

* { 2. Pingmi	They two send thee	
* { 2. Pingmi	They all send thee	
3. + Pingmi	+ Pingchhikmi	+ Pingmem
* { 3 + Pingchhikmi	They two send him	
* { 3 + Pingmem	They all send him	

*Preterite*

1. Pingsungmi	+ { Pingchhongmi	+ Pingkikongmi
	{ Pingchhungmi	+ Pingkikengmi

*Dual and Plural of Agent*

* { 1 Pingsungchhem	They two sent me	
* { 1 Pingsungmem	They all sent me	
2. Pingmi	+ Pingchhem	+ Pingnem
* { 2 Pingmi	They two sent thee	
* { 2 Pingmi	They all sent thee	
3 + Pingkum	+ Pingkochhem'	+ Pingkomem
* { 3 + Pingkochhem	They two sent him	
* { 3 + Pingkomem	They all sent him *	

*Elu en* —Conjugation of transitives in "ko" having an abrupt tone (equal to acute sign) between the sign and the root

The verb phó (phok'), + to beget, or give birth to

INFINITIVE MOOD

Aff Phok mung  
Neg Mang phokmung

*Gerunds*

Phokhe  
Phoknaung, &c.

*Participles.*

Phokvi  
Phokta, &c

*Verbal Nouns*

Phokchyáng  
Phoklung  
Phoksing, &c

IMPERATIVE MOOD.

Aff. Pho'ko (phokko)  
Neg Thá pho'ko (phokko)

Phokchhe  
Thá phokchhe

Phongne  
Thá phokne

*Dual and Plural of Object*

*Aff. { Pho kochhe	Do thou beget two
{ Pho kome	Do thou beget all
*Neg { Thá phokchhik	Do not beget two
{ Thá phokme	Do not beget all

INDICATIVE MOOD

*Singular*

1. Phongmi

*Dual*

{ Phokchhokmi excl  
{ Phokchhikmi, incl

*Plural*

Phokkokmi, excl  
Phokkem, incl

*Dual and Plural of Object*

* { 1 Phongchhem	I beget them two	
* { 1. Phongmem	I beget them all	
2. Phokmi	Phokchhikmi	Phoknem
* { 2. Phokchhikmi	Thou begett'st them two	
* { 2 Phokmem	Thou begett'st them all	
3 Phokmi	Phokchhikmi	Phokmem
* { 3. Phokchhikmi	He begets them two	
* { 3 Phokmem	He begets them all	

\* Thus are conjugated all verbs in "ko" preceded by a nasal, n or ng, e g, all those cited at p 217 f, or lenko, cheuko, honko, and to these add phongko, to play, pungko, to weave, ingko, to buy, &c

† Phok' is clearly the right form See note at p 242 .

<i>Præterite.</i>		
1. Pho'kungmi	{ Phokchhongmi, excl. Phokchhingmi, incl.	Phokikongmi, excl. Phokikengmi, incl.
<i>Dual and Plural of Object.</i>		
* { 1. Pho'kungchhem	I begot two	
* { 1. Pho'kungmem	I begot all	
2. Pho'kum	Phokchhem	Phongnem
* { 2. Phokochem	Thou begott'st two	
* { 2. Phokomem	Thou begott'st all	
3. Pho'kum	Phokochhem	Phokomem
* { 3. Phokochhem	He begot two	
* { 3. Phokomem	He begot all	

Reciprocal continuative, &c, compound with phok and the verbs nó and pánche, as before.

## PASSIVE VOICE.

No infinitive gerunds or participles save in the causal form, phokpingmung, phokpinghe, phokpingvi, &c.\*

## IMPERATIVE MOOD.

	<i>Singular.</i>	<i>Dual</i>	<i>Plural.</i>
Aff.	Phoksung	Phokchhong	Pho'kikong.
Neg.	Thá phokgno	Thá phokchhok	Thá pho'kok

*Dual and Plural of Object.*

Aff.	{ Phoksungchhe	Do ye two beget me
	{ Phoksungne	Do ye all beget me
Neg.	{ Thá phoksungchhe	
	{ Thá phoksungne	

## INDICATIVE MOOD.

<i>Singular.</i>	}	Dual and plural and agent-objective as in the last conjugation, only substituting phok for tó, of which the latter shows the tá root, internally modified, and the former, the iterate transitive sign, elsewhere suppressed, here brought forward, for phok-gnom and phongmi both depend on pho'-ko being really phok-ko.†
1. Phokgnom		
2. Phokmi		
3. Phokmi		
<i>Præterite.</i>	}	
1. Phoksungmi		
2. Phongmi		
3. Phongmi		

Thus are conjugated tá'ko, to decorticate; kho'ko, to crook; pu'ko, to awaken; chu'ko, to hite; ne'ko, to give rest; lu'ko, to choose; li'ko, to lay down or thrown down; cha'ko, to put upon, to make come up; ye'ko, to shear or clear the ground for cultivation; chho'ko, to sow; po'ko, to weigh or measure, chu'ko, to plane wood; lo'ko, to turn over; gu'ko, to raise forcibly; cho'ko, to offer, iuko, to plough, &c. Observe that in all these the latent iterate sign of the imperative, whose presence is only indicated by the abrupt tone (ta'ho), is preserved in the conjugation, whence from a common crude, or tá, to place and to decorticate, comes all the difference of tángmi, tomi, tomi and tángmi takmi, takmi in the indicative, whilst in the præterite there is only the difference of the abrupt accent, tákungmi, takum, takum, and ta'kungmi, ta'kum, ta'kum. The change of vowel is confined to the three verbs tako, jako, and pako. All other transitives in "ko" conjugated from the sheer root as Sé-ko, understand it, follow the paradigm of táko, less that change of vowel, as imperative Sé-ko, se-chhe, Se-ne, indicative, séngmi, sémi, sémi, &c. Compare with the transitives in 'ko, as above, those in 'po, as to'po, aforegone. Both follow the Diavian rule of iteration, only disguised for the sake of euphony

\* This holds as to all the conjugations. But observe that the participles in tá and táng (2 in 3), though ranged under the active voice, are essentially passive.

† There can be no doubt that in all the verbs of this conjugation, as in all of the eighth, the dropped consonant must be restored, yet not so as to obliterate the *u* in *phok*, as in the two conjugations as decidedly of the abrupt kind as in conj. x of the preceding and, *uuc*, for example, tako (recte takko), here, is tako (taako), apud conj. x.



*Twelfth.*—Conjugation (of Irregulars)

Lá, *to go.*

### IMPERATIVE MOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Aff.	Lá'la	Lá'chhe	Láne
Neg	Thá lá'la	Thá lá'chhuk *	Thá láne

### INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
1. Lágnom	{ Lá'chhokmi, excl. { Lá'chhikmi, incl.	{ Lá kokmi, excl. { Lá'kem, incl.
2. Lá'lam	Lá'chhikmi	Lánem
3. Lá'lam	Lá chhikmi	Lánem

*Præterite.*

1. Lá'sungmi	{ Lá'chhongmi, excl. Lá'chhingmi, incl.	{ Lá'kikongmi, excl. Lá'kikengmi, incl.
2. Lá'lam	Lá'chhem	Lá'nem
3. Lá'lam	Lá'chhem	Lá'nem

*Fourteenth.*—Conjugation (of Irregulars).

Nó, *to be.*

PRESENT INDICATIVE SINGULAR.

1. Nógnom } The residue is quite regular (see 1st conjugation), as also  
2. Nógum } in the above verb, and indeed the dual and plural of all  
3. Nóm or } verbs whatever are nearly immutable, as will have been  
Nóm } seen

*Remark*—Both the above have an abrupt tone or obscure t' before the gerund, participle, and verbal noun signs, as lat'he, not'he, lat'la'ha, not'not'ha, lat'vi, not'vi, la'ta, no'ta, also in the infinitive, lat'mung, not'mung

*Fourteenth and Fifteenth*—Conjugations (of Irregulars), being those of the verb *lá*, to go, as used in combination with other verbs.

I. With transitives as top', to beat		II With neutrals, as im, to sleep.	
<i>Indicative Present</i>		<i>Indicative Present</i>	
<i>Singular.</i>		<i>Singular</i>	
1. Top lágumi	} Dual and plural, as in the un- combined verb lagnom, &c.	1. Im lagnom	} Dual and plural as in the se- parate verb
2. Top lam		2. Im lam	
3. Top lam		3. Im lam	
<i>Preterite</i>		<i>Preterite</i>	
1. Toplasungmi	}	1. Im la sungmi	}
2. Top lam		2. Im lam	
3. Toplachem		3. Im lam	

IMPERATIVE.

Topla

Imla

*Remark*—In every conjunction of verbs the first loses the infinitive sign, and is used in the crude state, whence the peculiar transfer of passive expression to the subordinate verb, as before illustrated. But to this, *háto*, in the sense of *let*, is an exception,—thus, *let me strike*, is *topmung hasung*, and *topmung hánum*, *I let thee strike*.

The above fifteen conjugations, with their accessories (see bracketed portions), exhibit the whole scope of Vāyu conjugation. But a reference to them will show that it has been necessary, whilst striving to accommodate our forms to the genius

\* See first conjugation of neuters conjugated from the crude root.

of this language, to interpolate into the transitives certain forms expressive of both agent and object, and likewise to append to the passive certain other forms which have been necessarily set apart from all the conjugations, not to mention the perpetual coincidence of active and passive forms. It may now be of use to exhibit the whole matter of conjugation in another shape seemingly more accommodated to the genius of the language, and which, though exhibiting a deal of repetition, will be found convenient for comparisons when we proceed to the Kiránti language, a language still richer than the Vayu tongue in pronominal combinations with the verb, and wherein, consequently, many of the mere iterations of the following diagram will take distinct shapes; whence we may infer that decomposition has proceeded a good deal further in the Váyú language than in the Kiránti tongue.

The verb *já*, to eat.

IMPERATIVE MOOD.

*Singular.*

Eat thou.

1	Jánche, self, as agent or object, eat simply	7	Játome, their all
2	Jáko, it or him	8	Jósung, me
3	Játo, his or for him	9	Jásung, mine
4	Jákoehhe, them two	10	Jochhung, us two
5	Játoehhe, their two	11	Jáchhung, our two
6	Jákome, them all	12	Jókikong, us all
		13	Jákikong, our all

*Dual.*

Ye two eat

1.	Jánachhe, selves	8.	Jósungchhe, me
2.	Jáchhe, it	9	Jásungchhe, mine
3	Jáchhe, his, for him	10.	Jóchhung, us two
4.	Jáchhe, them two	11.	Jáchhung, our two
5.	Jáchhe, their two	12	Jókikong, us all
6.	Jáchhe, them all	13.	Jákikong, our all
7.	Jáchhe, their all		

*Plural.*

Ye all eat.

1	Jánchine, selves or simple action (functional)	7.	Jáne, their all
2.	Jáne, it	8.	Jósungne, me
3	Jáne, his, or for him	9.	Jásungne, mine
4.	Jáne, them two	10.	Jóchhung, us two
5	Jáne, their two	11.	Jáchhung, our two
6	Jáne, them all	12	Jókikong, us all
		13	Jákikong, our all

INDICATIVE MOOD

*Present and Future.*

*Singular.*

I eat or will eat.

1.	Jáchungmi, self, as agent or object	7	Játungmem, their all
2.	Jángmi, it, him	8.	Jónum, thee
3	Játungmi, his, or for him	9	Jánum, thine or for thee
4.	Jáungchhem, them two	10	Jónochhem, you two
5	Játungchhem, their two	11.	Jánochhem, your two
6	Jáungmem, them all	12	Jónonem, you all
		13.	Jánonem, your all

*Dual.*

We two eat or will eat.

1	{ Jánachokmi, excl. }	{ selves	7. Jáchhokmi-chhikmi, their all
	{ Jánachhikmi, incl. }		8. Jómi, thee
2.	{ Jáchhokmi, excl. }	{ it	9. Jáchhokmi, thine
	{ Jáchhikmi, incl. }		10. Jóchhikmi, you two
3	Jáchhokmi-chhikmi, his, for him		11. Jáchhokmi, your two
4	Jáchhokmi-chhikmi, them two		12. Jónem, you all
5.	Jáchhokmi-chhikmi, their two		13. Jánem, your all
6	Jáchhokmi-chhikmi, them all		

*Plural.*

We all eat or will eat.

1.	{ Jánchikokmi, excl. }	{ selves	6. Já-kokmi-kem, them all
	{ Jánchikem, incl. }		7. Játi-kokmi-kem, their all
2.	{ Jákokmi, excl. }	{ it	8. Jomí or Jokokmi, thee
	{ Jáhem, incl. }		9. Jákokmi, thine
3	{ Játikokmi, excl. }	{ his, for him	10. Jóchhikmi, you two
	{ Játikem, incl. }		11. Jákokmi, your two
4	Jákokmi-kem, them two		12. Jónem or Jókokmi, you all
5	Játi-kokmi-kem, their two		13. Jánem or Jákokmi, you all

*Singular.*

Thou eat'st or wilt eat.

1. Jánchhem, self	8. Jognom, me
2. Jómi, it	9. Jágnom, mine
3. Játi, his, or for him	10. Jóchhokmi, us two
4. Jóchhikmi, them two	11. Jómi, our two
5. Játochem, their two	12. Jókokmi, us all
6. Jómem, them all	13. Jákokmi, our all
7. Játomem, their all	

*Dual.*

Ye two eat or will eat.

1. Jánachhikmi, selves	8. Jógnochhem, me
2. Jóchhikmi, it	9. Jágnochhem, mine
3. Jáchhikmi, his	10. Jóchhokmi, us two
4. Jóchhikmi, them two	11. Jáchhokmi, our two
5. Jáchhikmi, their two	12. Jókokmi, us all
6. Jóchhikmi, them all	13. Jákokmi, our all
7. Jáchhikmi, their all	

*Plural.*

Ye all eat or will eat.

1. Jánchinem, selves	8. Jognonem, me
2. Jonem, it	9. Jagnonem, mine
3. Janem, its, his	10. Jochhokmi, us two
4. Jonem, them two	11. Jáchhokmi, our two
5. Janem, their two	12. Jokokmi, us all
6. Jonem, them all	13. Jákokmi, our all
7. Janem, their all	

*Singular.*

Hē eats or will eat.

- |                          |                                 |
|--------------------------|---------------------------------|
| 1. Jánchhem, self        | 11. Jachhikmi, your two         |
| 2. Jómi, it              | 12. Jonem, you all              |
| 3. Játum, his, for him   | 13. Jomi, your all              |
| 4. Jochhikmi, them two   | 14. Jognom, me                  |
| 5. Jatochhem, their two, | 15. Jagnom, mine                |
| 6. Jomem, them all       | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all    | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee            | 17. Jáchhokmi-chhikmi, our two  |
| 9. Jómi, thine           | 18. Jokokmi-kem, us all         |
| 10. Jochhikmi, you two   | 19. Jákokmi-kem, our all        |

*Dual.*

They two eat or will eat.

- |                         |                                 |
|-------------------------|---------------------------------|
| 1. Jánachhikmi, selves  | 11. Jochhikmi, your two         |
| 2. Jochhikmi, it, him   | 12. Jonem, you all              |
| 3. Jatochhem, his, its  | 13. Jochhikmi, your all         |
| 4. Jochhikmi, them two  | 14. Jognochhem, me              |
| 5. Jatochhem, their two | 15. Jagnochhem, mine            |
| 6. Jochhikmi, them all  | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all   | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee           | 17. Jáchhokmi-chhikmi, our two  |
| 9. Jómi, thine          | 18. Jokokmi-kem, us all         |
| 10. Jóchhik, you two    | 19. Jakokmi-kem, our all        |

*Plural.*

They all eat or will eat.

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. Jánchimem, selves          | 11. Játomem, your two           |
| 2. Jomem, it                  | 12. Jonem or Jomem, you all     |
| 3. Játomem, his, its, for him | 13. Jánem or Jatomem, your all  |
| 4. Jómem, them two            | 14. Jognomem, me                |
| 5. Játomem, their two         | 15. Jagnomem, mine              |
| 6. Jómem, them all            | 16. { Jochhokmi, excl. } us two |
| 7. Játomem, their all         | 16. { Jochhikmi, incl. }        |
| 8. Jómi, thee                 | 17. Jáchhokmi-chhikmi, our two  |
| 9. Jómi, thine                | 18. Jokokmi-kem, us all         |
| 10. Jóchhikmi, you two        | 19. Jakokmi-kem, our all        |

## PRETERITE TENSE.

*Singular.*

I ate

- |  |                                       |
|--|---------------------------------------|
| 1. Jáchhungmi, self, own                 | 8. Jónum, thee                        |
| 2. Jákungmi, it, him                     | 9. Jánun, thine, or for thee          |
| 3. Játungmi, his, for him                | 10. Jónochhem, you two                |
| 4. Jákungchhem, them two                 | 11. Jánochhem, your two, or for you   |
| 5. Játungchhem, their two, or for them   | two                                   |
| two                                      | 12. Jónonem, you all                  |
| 6. Jákungmem, them all                   | 13. Jáuonem, your all, or for you all |
| 7. Jatungmem, their all, or for them all |                                       |

*Dual.*

We two ate.

1	{ Jánachhongmi, excl }	{ selves,	6.	{ Jáchhongmi, excl }	{ them all
	{ Jánachhungmi, incl }	{ own		{ Jáchhungmi, incl }	
2	{ Jáchhongmi, excl }	{ it, him	7.	{ Jáchhongmi, excl }	{ their all, or
	{ Jáchhungmi, incl }			{ Jáchhungmi, incl }	{ for them all
3	{ Jáchhongmi, excl.	{ his, for him	8	Jómi, thee	
	{ Jáchhungmi, incl }		9	Jáchhongmi, thine, for thee	
4	{ Jáchhongmi, excl }	{ them two	10	Jóchem, you two	
	{ Jáchhungmi, incl }		11.	Jáchhongmi, your two, or for you	
		{ their two, or		two	
5	{ Jáchhongmi, excl }	{ for them	12	Jónem or jáchhongmi, you all	
	{ Jáchhungmi, incl }	{ two	13	Jánum or jáchhongmi, you all, or	
				for you all	

*Plural*

We all ate.

1.	{ Jáchhikongmi, excl }	{ selves,	6	{ Jákikongmi, excl }	{ them all
	{ Jáchhikengmi, incl }	{ own		{ Jákikengmi, incl }	
2.	{ Jákikongmi, excl }	{ it, him	7	{ Játikongmi, excl }	{ their all, or
	{ Jákikengmi, incl }			{ Játikengmi, incl }	{ for them all
3.	{ Játikongmi, excl }	{ its, his, for	8	Jómi, thee	
	{ Játikengmi, incl }	{ him	9	Jákikongmi, thine, or for thee	
4	{ Jákikongmi, excl.	{ them two	10.	Jóchem or jákikongmi, you two	
	{ Jákikengmi, incl }		11	Játikongmi, your two, for you two	
5	{ Játikongmi, excl }	{ their two, or	12	Jónem, or jákikongmi, you all	
	{ Játikengmi, incl }	{ for them two	13.	Jánem, or játikongmi, you all, for	
				you all	

*Singular.*

Thou art or didst eat

1. Jáchhem, self, own	7. Játomem, their all, or for them all
2 Jákem, it, him	8 Jósungmi, me
3 Játum, his, for him	9 Jásungmi, mine, for me
4 Jákochhem, them two	10 Jóchungmi, us two
5 Játóchhem, their two, or for them	11 Jáchhungmi, our two, or for us two
two	12 Jókikongmi, us all
6. Jákemem, them all	13 Jákikongmi, our all, for us all

*Dual*

Ye two ate.

1. Jánáchhem, selves, own	8. Jósungchhem, me
2. Jáchhem, it, him	9 Jásungchhem, mine, for me
3 Jáchhem, its, his	10 Jóchungmi, us two
4 Jáchhem, them two	11 Jáchhungmi, our two, for us two
5. Jáchhem, their two, for them two	12. Jókikongmi, us all
6 Jáchhem, them all	13 Jákikongmi, our all, for us all
7 Jáchhem, their all, for them all	

*Plural.*

Ye all ate.

1. Jánchinem, selves, own	8 Jósungnem, me
2. Jánem, it, him	9. Jásungnem, mine, for me
3 Jánem, his, its	10 Jóchhongmi, us two
4. Jánem, them two	11. Jáchhongmi, our two, for us two
5. Jánem, their two, for them two	12. Jókikongmi, us all
6 Jánem, them all	13. Jákikongmi, our all, for us all
7. Jánem, their all, for them all	

*Singular.*

## They ate.

- |                                     |  |
|-------------------------------------|--|
| 1. Jánchhem, self, own.             | 11. { Jáchhongmi, excl. } our two, for |
| 2. Jákum, it, him                   | { Jáchhingmi, incl. } us two           |
| 3. Játum, his, for him              | 12. { Jókikongmi, excl. } us all       |
| 4. Jákochhem, them two              | { Jókikengmi, incl. }                  |
| 5. Játotchhem, their two, for them  | { Jákikongmi, excl. } our all, for us  |
| two                                 | 13. { Jákikengmi, incl. } all          |
| 6. Jákomem, them all                | 14. Jóm, thee                          |
| 7. Játomem, their all, for them all | 15. Jákum, thine                       |
| 8. Jósungmi, me                     | 16. Jóchhem, you two                   |
| 9. Jásungmi, mine, for me           | 17. Jáchhem, your two, for you two     |
| 10. { Jóchhongmi, excl. } us two    | 18. Jónem, you all                     |
| { Jóchhingmi, incl. }               | 19. Jánem, your all, for you all       |

*Dual.*

## They two ate.

- |  |  |
|--|--|
| 1. Jánachhem, selves, own              | 12. { Jókikongmi, excl. } us all       |
| 2. Jákochhem, it, him                  | { Jókikengmi, incl. }                  |
| 3. Játotchhem, his, its                | 13. { Jákikongmi, excl. } our all, for |
| 4. Jákochhem, them two                 | { Jákikengmi, incl. } us all           |
| 5. Játotchhem, their two, for them two | 14. Jóm, thee                          |
| 6. Jákochhem, them all                 | 15. { Jákum } thine                    |
| 7. Játotchhem, their all, for them all | { Jákochhem }                          |
| 8. Jósungchhem, me                     | 16. Jóchhem, you two                   |
| 9. Jásungchhem, mine                   | 17. Jáchhem, your two, for you         |
| 10. { Jóchhóngmi, excl. } us two       | two                                    |
| { Jóchhingmi, incl. }                  | 18. Jónem, you all                     |
| 11. { Jáchhongmi, excl. } our two, for | 19. Jánem, your all, for you all       |
| { Jáchhiugmi, incl. } us two           |  |

*Plural.*

## They all ate.

- |                                     |  |
|-------------------------------------|--|
| 1. Jánchimem, selves, own           | 11. { Jáchhongmi, excl. } our two, for |
| 2. Jákoniem, it, him                | { Jáchhingmi, incl. } us two           |
| 3. Játomem, his, its                | 12. { Jókikongmi, excl. } us all       |
| 4. Jákomem, them two                | { Jókikengmi, incl. }                  |
| 5. Játomem, their two, for them     | 13. { Jákikongmi, excl. } our all, for |
| two                                 | { Jákikengmi, incl. } us all           |
| 6. Jákomem, them all                | 14. Jóm, thee                          |
| 7. Játomem, their all, for them all | 15. Jákum, Jákomem, thine              |
| 8. Jósungmem, me                    | 16. Jóchhem, you two                   |
| 9. Jásungmem, mine                  | 17. Jáchhem, your two, for you two     |
| 10. { Jóchhongmi, excl. } us two    | 18. Jónem, you all                     |
| { Jóchhingmi, incl. }               | 19. Jánem, your all, for you all       |

*Remark* —The whole of the above forms will, by and by, be seen to exist distinctly in the Báhing dialect of Kiránti, and nearly all in the Bontáva and Kháling dialects. In Váyú the principle is the same, and many of the forms exist, wherefore we must conclude that the others have been lost, or shall we say that the process of development was stayed in mid course? The more anomalies, the more instruction; and it is necessary to put so new and peculiar a matter in several lights in order to judge of it truly. So that, instead of apologising for the above almost interminable details, I shall proceed to subjoin a comparison of Váyú and Quichua, the latter from Markham, ut supra, cit.

## Quichua.

## I. I—thee.

- S I love thee, Munaki  
 P. I love you, Munakichik  
 S I loved thee, Munarkaiki  
 P. I loved you, Munarikichik

## Váyu

- Chhánum  
 { Chhánochhem, D.  
 { Chhánonem, P  
 Chhánum  
 { Chhánochhem, D  
 { Chhánonem, P

## II. He—thee

- S He loves thee, Munsunki  
 P. He loves you, Munasunkichik  
 S He loved thee, Munasukanki  
 P. He loved you, Munasukankichik

- Chhanmi  
 { Chhánehhikmi, D  
 { Chhánem, P.  
 Chhanmi  
 { Chhánehhem, D  
 { Chhánem, P

## III Thou—me

- S. Thou lovest me, Munahuanki  
 P Thou lovest us Munahuankichik  
 S Thou lovedst me Munahuarkanki  
 P Thou lovedst us, Munahuarkankichik

- Chhángnom  
 { Chhánehhokmi, D.  
 { Chhánehkokmi, P.  
 Chhánsungmi,  
 { Chhánehhongmi, D.  
 { Chhánekongmi, P.

## IV He—me.

- S. He loves me, Munahuanmi  
 P. He loves us, Munahuanehik  
 S He loved me, Munahuarka  
 P He loved us, { Munahuarkanehik  
 { Munahuarkaiku

- Chhangnom  
 { Chhánehhokmi, excl, D  
 { Chhánehhikmi, incl, D  
 { Chhánekmi, excl, P  
 { Chhánekmi, incl, P.  
 Chhánsungmi  
 { Chhánehhongmi, excl D.  
 { Chhánehhongmi, incl, D  
 { Chhánekongmi, excl P.  
 { Chhánekongmi, incl, P

*Remark* —Chhan, to love, in Váyu=Muna, in Quichua is not a good word for comparison because of its being of the aoristic class of transitive, in ' to ' In a tensed verb the resemblance to Quichua would have been more apparent. On the other hand, I have given the Váyu dual as well as plural, because its dual formative or ehik is almost identical with the Quichua plural sign or chik, whilst the plural one differs, and nothing is more certain than that these signs are apt to mingle and the dual to fall out of use.

By referring to the above paradigm of the verb *já*, to eat, it will be seen that the Váyu has many other forms expressly representative of the agent and object, and therefore more significant than some of those here collated with the Quichua forms.

In Váyu the only forms which in the present state of the language refuse entirely to mix in the stream of conjugation are those which express the action passing from me to thee and no other. One cannot help imagining a system of conjugation with suffixed pronouns thus—

## IIa, to give

<i>Singular.</i>	<i>Plural.</i>
1. Hagnom	{ Hákem
2. Hanum	{ Hágnem
3. Hatum	{ Hámem
	{ Hátem

## Tó, to strike

<i>Singular.</i>	<i>Plural.</i>
1. To mum	{ To'pem
2. Topnum	{ To'mem
3 To'pum	{ To'pem
	{ To'pem

But the following explanations of the senses of the leading series of these forms which is real (the subordinate is wholly hypothetical) will show how utterly such a notion would mislead.

1. { Hágnum, gives to me thou or he any single person  
Hákem, gives to us any one in all numbers
1. { To'mum, beats me thou or he any one in singular number.  
To'pem, beats us any one in all numbers.
2. { Hánnum, gives to thee I only. Hámí, for any other giver.  
Hánem, gives to you all any save I Hánonem, for me as the giver
2. { Topnum, beats thee I only To'mí, for any other beater or beaters  
Topnem, beat you all, any save I, in all numbers
3. { Hátum, gives to him thou or he or any single person except me  
Hátungmí, for me  
Hámem No such word
3. { Hátomem, gives to them any person or persons except me. Hátungmen,  
for me  
To'pum, { struck him any single person but me Topungmí, for me.  
To'mem, { strikes him, the present tense is to'mí.  
To'mem, strikes them all any person whatever.

Háto, to give, being aoristic hátum, is equally present and preterite. But top, to strike, has for the present tomi, which moreover serves for all three persons alike in the singular number

Thus it appears that num and nem alone offer the appearance of uniformly inflected personal suffixes, and that even in regard to these, the singular and plural senses are diametrically opposite.

But there are other complications resulting from the plurality of agents or of patients which account at once for the specialities of the above explanations and of those which follow. Thus —

1. Hágnum, gives to me any single person
2. Hágnochem, give to me any two persons.
3. Hágnonem, give to me ye all only.
4. Hágnomem, give to me they all only.

In the preterite hásung takes the place of hágnum; and with the verb top', to beat, we have only the euphonic change of gnum to mum, the residue being alike for both verbs; thus we have—

<i>Present.</i>	<i>Preterite.</i>
1. To'mum	1. Topsungmí
2. To'mochhem	2. Topsungchhem
3. To'monem	3. Topsungnem
4. To'momem	4. Topsungmem

If to the above crowding of agents and patients round the action we add the fact that the distinction of activity and passivity in the action itself is almost lost at the very corner-stone of the whole structure of conjugation—because the sign of action, kat' hexoki-n, viz., its having an object, is precisely that which denotes at once the transitive verb and the passive voice, e.g., há-to, give to him, há-tu-m, he is given and he gives—we shall at the same time perceive how difficult it is to make these languages conform to our notions of conjugation (see and compare Tickell and Philipps, voce Sontal), and shall also be prepared to hear that a system at once so complex and so incomplete has been very generally cast aside either wholly (Newári, Lepcha, Bodpa, Malayalm, Burmah, Malay); or in part (other Dravirian, Dhimalí, Namsangnaga, &c.); and in this or that particular mode, one group of tongues rejecting the dual (Dravirian cultivated); another, the sex signs (Himaláyan complex);\* a third, the whole system of conjunct pronouns (Himaláyan simple† and those above cited), whilst the attempt to blend with the action agents as well as patients, and both in the dual and plural numbers, has been maintained only by Kiránti and some Oceanic tongues, the Váyu, Sontal, &c., being now restricted to a duality and plurality on one side only, viz., that of the agents or that of the objects. The Váyu can express (like the Sontal) several agents and one patient, or several

\* The complex Himaláyan tongues are Limbu, Kiránti, Háyu, Kuswár, Súnwar, Dhimalí, Bhrámu, Chepang, Kusunda, &c.

† The simple or nonpronominised are Newári, Thumi, Pahi, Mürmi, Gúrun, Mágar Khas (mixed), Lep'cha, Pálusen or Syár'pa (Serpa), Bodo, &c.



patients and one agent, but not a plurality of both. The Kiránti can express a plurality of both. But neither the one nor the other has effected the same sort and degree of amalgamation of its conjunct pronouns in the case of its nouns as well as verbs, as the Himáláyan, Kuswár, and the Ugrófinnic tongues generally have done, which all alike have perfectly blended suffixes for both, whilst the Kiránti, with an equal fusion in both cases, prefers the method of prefix for the nouns,\* and the Váyú, following the same Dravírian order of arrangement, has not reached the same completeness of development in *this* respect (therein further agreeing with Dravírian), though more in others. It has a perfectly separate set of possessives for combination (áng, úng, á vel ú), but to the noun has got blended inseparably the third of these (ang-upa, ung-upa, a-upa or wathum u-pa), and thus a euphonic combination of the whole with the nominal root has been prevented, as in Bodo, which, however, as well as Váyú, can and occasionally does use as perfectly fused † prefix forms as the Kiránti, and sometimes both the disjunct and conjunct prefixally, and Dhímáli likewise ‡. From the verb, Bodo, like Malayálin and several Nilgiri tongues, has dropped the pronoun, Dhímáli, like Tamil, Uiaon, and Male, has kept it; in Váyú, as in Sontal and Hó, the phenomena are complex (See note at the end of the article, further on, on the Kiránti tribe. Double pronominalisation affines our Váyú and Kiránti to Hó and Sontal, but different positions of the pronouns differences them. The fact of having them and this different use of them—what worth? See Poole on Egyptian J R A S., p. 313, also the analogy with Quichua noted by me.)

I refer to the head of pronoun for some more remarks on this subject. In the meanwhile, and in conclusion of the topic of Váyú conjugation, I beg to suggest attention to the following collation of actives and passives of the several types in the third persons of the present (or future) and preterite

á-pa, my i-po, thy á-po, his	} father	tib-ú, I tib-i, thou tib-á, he	} strike
Where-with	Compare Sontal { apu-ing      dal-eng aing apa-m      dal-me-am apa-t      dal-e al	and Kuswar bab-i-m baba-r baba-ik	thatha-im-ik-in thatha-r-ik-an thatha-ik-an
† Bodo	Váyú	Dhímáli	Its Veió
a pha	am-pa	ka pa	dengkhi-ka
na-pha	un-pa	na-pa	dengkhi-na
bi-pua	a-pa	wa-pa	dengkhi
‡ The full pronominal forms with the nouns are —			
Bodo	Váyú	Dhímáli	
angni apua	ang upa	kang apa	{ (kang ka pa ( nang na-pa ( eko wa-pa
nangni upha	ung upa	nang apa	
bini-apha or	wathum upa	oko apa	
nangni napha			
luni bipha			Which last quite agrees with Kuki

## COLLATION OF VOICES IN SINGULAR NUMBER.

		<i>Present Tense</i>		Transitives in "to."		<i>Pleric Tense</i>	
				Yento, to burn.			
I.	{ Active	1. Yentungmi	2. Yentum	3. Yentum	1. Yentungmi	2. Yentum	3. Yentum
	{ Passive	1. Yenum	2. Yéni	3. Yentum	1. Yemsungmi	2. Yéni	3. Yentum
II.	{ Active	1. Sinmi	2. Sitni	3. Sitni	1. Sishungmi	2. Sishum	3. Sishum
	{ Passive	1. Sitguni	2. Sitni	3. Sitni	1. Sissungmi	2. Sinui	3. Sishum
III.	{ Active	1. Wo'mi	2. Wo'mi	3. Wo'mi	1. Wo'pungmi	2. Wo'pum	3. Wo'pum
	{ Passive	1. Wo'mum	2. Wo'mi	3. Wo'mi	1. Wo'psungmi	2. Wo'mi	3. Wo'pum
IV.	{ Active	1. Homsungmi	2. { Hóni Hóni	3. Hóni	1. Hompungmi	2. Hómpum	3. Hómpum
	{ Passive	1. Hónum	2. Hóni	3. Hóni	1. Homsungmi	2. Hóni	3. Hómpum
V.	{ Active	1. Pángmi	2. Pómi	3. Pómi	1. Pákungmi	2. Pákum	3. Pákum
	{ Passive	1. Pógnom	2. Pómi	3. Pómi	1. Pósungmi	2. Pómi	3. Pákum
VI.	{ Active	1. Pingsungmi	2. Pingni	3. Pingni	1. Pingkungmi	2. Pingkum	3. Pingkum
	{ Passive	1. Pingnum	2. Pingni	3. Pingni	1. Pingsungmi	2. Pingni	3. Pingkum
Infinitives and Participles of the above.							
I.	{ Active	Yénung (yem'nung)		{ Yéni	Yenta		Yentang
	{ Passive	Yempungnung		{ Yempungvi	Yempungta		Yempungtang
II.	{ Active	Situng		{ Sitvi	Sishita		Sishatag
	{ Passive	Sitpingnung		{ Sitpingvi	Sitpingta		Sitpingtang
III.	{ Active	Wo'mung (wopmung)		{ Wo'vi	Wopta		Woptang
	{ Passive	Woppungnung		{ Woppungvi	Woppungta		Woppungtang
IV.	{ Active	Hónung (hommung)		{ Hónvi	Hónta		Hóntang
	{ Passive	Hómpungnung		{ Hómpungvi	Hómpungta		Hómpungtang
V.	{ Active	Pánung		{ Póvi	Pótá		Pótang
	{ Passive	Pápungnung		{ Pápungvi	Pápungta		Pápungtang
VI.	{ Active	Pingnung		{ Pingvi	Pingta		Pingtang
	{ Passive	Pungpungnung		{ Pungpungvi	Pungpungta		Pungpungtang

## A SPECIMEN OF THE VÁYU LANGUAGE.

Ang ming Páchya nom. Ang tho<sup>ko</sup> Váyu nomi (or Gó Váyu gnom) Khásakhata Háyu itkem. Ungki dávo be Váyu ischikem. Go jekta dumsungmi. Hátha bong dumsungmi ghá má sengmi. Lé got kulup chhuyung† wanikhen Dhankuta mu khakehling puchlum chupvikhata póguha háta vik páchikokmi Ang kó má nom. Ang távo Gajraj Thápa nung nomi. Gonha kóphe nakphe inang munang wathi yengkum. Wathim nárung gonha blektum. Wathim chho le pókum. Honko á thum rámi Captánha thúm hánung hóngpinkum Ang dávo lit'nung blining chóló chupsit khen inhe gó gonha mutpinkum Dávo chungnak chamchem. Gon sénche. Ungitá dávo ghá chitnum Ang thumbe ithají nómi gonha wálige latpinggnom. Angki thóko kósi blingmu homba imba muschikokmi (our tribe. *ue*). Népal kháial khen Tábakósi bong muschikokmi. Gókhata Áwal be mutvi máng nokokmi. Kúswár, Bótia, Dénwár, Awal be mutvi nonem Awal mu ramsa ha gáng khéva má muschikokmi. Vik máng póvi, ghádumu chokphi sétung jóvi. kem má póvi thóko Kusúnda, Chépáng báhamu chháju puchhibe má muschikokmi. Angkimu kem nomi, vik le nomi; págnamu vik nom. memha, makai, dósi, pháphár, bója, lévi, rówa, mása, sákha, góhúy, láru, livi vik nom Angki múlung kólube, Héngongwo báha Lapcha, Limbu báha máng jáhe, chháju mádúmbe gadhá páhe, muschikokmi. Chháju púchlube bója má lichem, jomsitmu nung mische le má nom Hánung bong jomsit lichem munung bong lat'lat'ha muschikokmi Ghákhata ha ruklung be rukkukmi, duklung be dukkokmi Phalamtú'vi, singchuk'vi, kóchónvi angki thok be má nómem. Kampáchyáng, bingchopáchyáng gyétim gót khen ingchikokmi. Angki kem angki gót há páchikokmi Angki wáschyáng angki vik sétang rówa khen rómekhata há dúri chunchingha jéwa púngmem Vayukhata khakehlingpuchlum póvi (or chupvi) má nómem. Mische pá gyéti namsangmu séva má pómém. Jéwa Héngongwo gót khen rangai pómém. Lónchokhata dáwángmi jéwa wáschimem. Meschokhata rangai póta wáschimem Angki mulung ithyila nomi. Náying gót kulupha bàkulup khen chholup† (or lé gót kulup) bong múphta chháju mádúmbe itha dókha hamta nómem

- Here the inclusive form of the pronoun (ungki) and of the reflex voice of the verb isto, to denominate (ischikem), are used, literally, in our own tongue, we call ourselves. In the preceding sentence, if itkem be not error it is the inclusive also, but of the passive voice we are called, i.e., all of us Váyu are called Háyu by the Khas. But isto, which is both intransitive and transitive, carries to a maximum the peculiarities of the three voices of Váyu verbs.

† Phrases of numeration. See Vocabulary.

(or hamchimem). Angki kem chhálung singha póta, diha wamta húnglung kóha róta, khistiha supta, gége gége páchimem. Kem-bhitari náyung kuna nochhikmi; kólu, imlung; kólu khólung. Táwokhata, támikháta gége tá má hokmi. Bangchodum khen biak pachikokmi. Náyung got kulup ha bá kulup khen lé gót kulup \* bong pénku háhá ha rome ingchikokmi. Péngu phen mang wontike nam rome upu kembe lat'lat'ha, kam pápáha, phengkokmi. Mische má pápáha me'ta singtong kóbe *lhumpopmi*. Khócho, puk, chéli, béli, méchho, jachikokmi, Gai, bhálu, phóka, má jákokmi. Singwo, khúdu, dúdu, chálung, jákokmi. Sóve tungchikokmi, bukehale tungkokmi (note the two forms of the verb) Sóve, angki póta, chinggnak tungkokmi. Bukchha, gyétim gót khen ingta, yanggnak tungchikokmi. Angki chhobe má blekchukokmi. Nokchhung saschikokmi, mescho le, lóncho le. Bálung khen gyéti suna le má dakkokmi. Angki chólvi Bálung. Gyéti suna le má nom. Váyu thoko mu singtong sunaha Brahman Lama má honmi (or honmem, indefinite). Gyétim lom má khokchikokmi. Angki vík hákhele má wátkokmi. Upo met'khen táwokhata ha chhinggnak yanggnak má pápáha lingmem. Támikhata ha mische le má lingmem. Imhamu dáwo dévi angki májhua nomi. Inung wanikhen póvi suná le má nom. Angki thóko gyétim gót be lásta, yangta thóko, náti tolgong† bong yangmi. Finis.

## TRANSLATION.‡

My name is Páchya. I am a Váyu. The Khas tribe call us Háyu, but our own name is Váyu. I am an old man. I don't know how old; above sixty. I am a cultivator of land assigned by the Rája to the soldiers of the Dhunkuta regiment. I have no land of my own. My son is in the service of Captain Gajráj Thápa. You saw him here often, and drew his portrait and measured him. He thought that very queer, and was a little alarmed. But the Captain reassured him, and he consented. I have been here four months to help you to learn our language. It is very difficult. You must judge of all. I can only answer your questions. I hope you will soon let me go home. Our people dwell in the basin of (or along the course of) the Kósi river from near the valley of Nepál proper to the Tamba Kósi. We are not Áwalias (people inured to malaria or áwal) The Áwalias dwell in the valley of the river, and are called

5

\* A phrase of numeration See Vocabulary

† A phrase of measure See Vocabulary It is equal to two handfuls

‡ Take notice that this sample of the Váyu language likewise reveals the location, status, &c., of the people. Therefore revert to it when you come to the article on the Váyu tribe.

Kuswar, Bótia, Dénwar, &c. We can't live there by reason of the malaria. Nor do we dwell on the hill summits like the Kúsúnda and Chépáng, who never cultivate, but live on wild herbs and fruits and never build houses. We have houses and cultivate the soil, growing maize and kódo and buckwheat, and rice, cotton, millets, barley, wheat, and madder. We are fixed cultivators, like the Néwars, not migratory ones like the Lepchas, Limbus, and others. We occupy the central parts of the hill slopes, which we cut into terraces. Rice won't grow on the tops, nor any sort of grain. We go up as high as grain will grow. We use the plough or the spade, according to the nature of the site we occupy. We have no craftsmen, smiths, carpenters, or potters—of our own tribe. We buy utensils and ornaments from others. We build our own houses, and our women spin and weave the home-grown cotton of which they make our clothes. None of our race are soldiers, nor do we ever take service (menial). The Néwars dye for us, if we need it; but the men wear plain clothes. Those of the women are sometimes dyed. Our villages are very small, usually fifteen to twenty houses scattered along the hill-sides. Our houses are built of rough timber, plastered and thatched with grass. Two rooms in a house—one for cooking and the other for sleeping. We have no general dormitory for all the grown girls or boys of the village. We marry at maturity, buying our wives. A wife costs fifteen or twenty rupees. If we have no money, we earn her by labour in her father's house. We bury our dead without any ceremonies. We do not tattoo our bodies. Our ears we bore occasionally. We have no priest but the exorcist, who is also our only physician. None of our tribe follow the bráhmans or lamas. We abide by our own creed and customs. We eat fowls, pigs, goats, sheep, buffaloes. Not oxen, bears, or monkeys, but honey, milk, eggs. We drink beer and spirits. Much of the former, as it is home-made, little of the latter, because we must buy it. Our law of inheritance gives equal shares to all the boys, and no share to the girls. Our head villager decides our disputes. We never appeal from him. Our tribe is a broken one, and is reduced to very inconsiderable numbers.

END OF ANALYSIS OF THE VĀYU LANGUAGE.

# IV.—ANALYSIS OF THE BÁHING DIALECT OF THE KIRÁNTI LANGUAGE.

## A.—BÁHING VOCABULARY.

### Nouns Substantive.

Air (wind), Jú	Bed-time, Ipcho béla
Affection, Dwakcho	Bee, Syúra (wasp, Yúkuwá)
Abuse, Wata Khícho	Blacksmith, Teupteu'le
A'bode, Bwagdikha	Blood, Húsi
Adulterer, Ryamnipo	Buttocks, Kósidyála
Adulteress, Ryamnimo	Battle, fight, Mócho
Agriculturist, Byangsikokba	Boat, Dúnga
Amaranth (grain), Gósuánu	Bear, Wam
Aqueduct, Kúlo. Pwálám	Beard, Shéo sǒng, mouth hau ; or Yóli swǒn,* chin hair
Ankle, { Khóli míchi	Boar, A'po po
{ leg joint	Body, Ram
Arm-all, { Gú	Burden, load, Kúra
Arm, fore, }	Bone, Reusye
Article, thing, Grókso	Breast, Kúchu
Aunt-pat, { Momo	Breastnipple, Neucheu
Aunt-mat, }	Bow, Li
Anger, Sókso	Bowman, Lícha, m † Límicha, or Lícha-nima, f
Ant, Gágáchungmo	Bottom, lowest part, Háyu
Anus, Dyála	Boy, Táwa
Arrow, Blá	Buffalo kind, Mésyéu
Ax, Khá	{ male, A'po méseyeu
Alder-tree, Búrsi	Buffalo, { female, A'mo méseyeu
Bag, Sálamá	{ young, Mésyéu átámi
Basket, Baiso	Bull, Bing, A'po bing
Barley. No name. Jou is used	Boundary, Rélu
Bamboo, Pálám (all) Ríkcho (small)	Breath, Sam
Bark of tree, Singkokte	Branch of tree No word
Back, Ching	Brother, { Lo'ba, younger
Back-bone, Chinreúsýé	{ Yáwa, elder
Belly, Kója	Brotherhood, { Lo'babum
Beast, quadruped, { Lékhólithiba	Brethren, }
{ Lékhólumgwákba	Brother-in-law, Cháíwa Wadyalcha
Being, animal, Samthíba	Calf, { male, A'po bing átámi
Box, chest No word	{ female, A'mo bing átámi
Bat kind, Pákati	{ Pú. Dáchom
{ male, A'po pákati	Can, cup, { Grokso (thing)
Bat, { female, A'mo pákati	{ Pwákutúcho grokso (water
{ young, Pákati átámi	to drink vessel)
Birth No name	Cart No word
Bird kind, Chikba	Cat-kind, Birma
{ male, A'po chikba	{ male, A'po birma
{ female, A'mo chikba	Cat, { female, A'mo bu ma
{ young, Chikbaatámi	{ young, Birma átámi
Beer, Gnási	Carpenter, Sing chokba
Bread, Shéblem	Cheek, Chocho
Buch-tree, Phýékulma	Chestnut tree, Syéli
Bed, Bló'cho	
Bed-chamber, Ipdikha	

\* Sǒng vel swǒn vel Swǒm The broad ó passes into wá and the final nasal is vague

† As from li comes lícha, so from kǒja, the belly, kojacha, a glutton, and from khyim, a house, khyimcha, a householder, &c., &c.

Chín Yéoh Yoh	Dyer, Ryákba
Child-kind, Tá Gíkba. Táwa. Támi-táva	Earth—the, } Khápi
	Earth—a little, }
Child, { male, Táwa, } Gíkba, m. f. *	Ear, Sámaneu (See Nose)
Children, Tádu Táwatámi	Egg, Bí Bádi (Bá = fowl)
Clay, Phélemkhápi	Elephant, No name
Cloth, Wá	Echo, Thololamstúka
Cotton cloth, Linkhi wá	Enemy No name
Woollen cloth, Unke wá	Ewe, A'mo bhéra
Silken cloth No word	Eye, Michi
Clothes, raiment, Wá	Eyebrow, Kur'mi swon'g
Cloud, Kuksyal	Eyelash, Michi swon'g
Colour, Moba	Elbow, Nyaksi
Cold (finger) { Junamti (weather).	Exorcist, Jamcha
{ Jú (wind)	Earthquake, Khinnyam
Companion, Wácha	Evening, Namtheuba
Claw, nail, talon, Gyáng	Face, Kúh
Cane (calamus), Gúri	Feather, Chukbaswong (= bird-hair §)
Cousin { Pat }	Feast, } Khoúma
{ Mat }	Festival, }
Cow, A'mo bing	Father, A'po
Cough, Sheúkhé	Father-in-law, Yeppa
Copper No name	My father, A'pa
Cowherd, Bing theulba	Thy father, I'po
Cotton, uncleaned, Linkhi	His, her, its father, A'po
Cotton, cleaned, Rúwa	Fever, Júsara (ague)
Courage No word	Fair, } Jyapdikha ledikha,
Crow, Gagákpa	Market, } = buying and selling place
Daughter, Támi (girl)	Feat, Níma Gníma
Daughter-in-law, Dyalmi	Ferry, Hamba glúdikha
Dance, Sili	Fire, Mi
Day, Namti	Fireplace, Mímudikha Bwakal
To-day, A'na	Field, arable, Rú Byángsi
Dust, Dyerbakhápi (flying earth)	Finger, Brepcho
Darkness, Namring	Finger-nail, Gyáng Brepchogyáng
Desire, wish, Dwakcho	Fellow-countryman, { Dwábo dyelkem
Ditch No name	{ Dwábo dyel dim-muiyu <sup>†</sup>
Deer, Kisi	Fellow-tribeman, { Dwábo thokkem
	{ A'dwábo thokkem
Deer, { male, A'po kisi	Fish, Gná
{ female, A'mo kisi	Flavour, taste, Bró
{ young, Kisi átámi	Flesh, Syé
Door, Lapcho	Fhut, Cuchlung
Disease, illness No name	Flour, Phúl
Dispute, † Mocho? Khicho? Infinitives	Flea, Chukbe
Dog kind, Khlichá ‡	Fence, Khor
	Floor, Khápi (earth)
Dog, { male, A'po khlichá	Flower Phung
{ female, A'mo khlichá	Ford Pwáku hambag ludikha ¶
{ young, Khlichá átámi	Fly, Sheúmo
Death No name	Food, Jáwame Jáchome Participles **
Dream Gná'mo	Fowl-kind, Bá
Drink, Tu'mé Tuchome	
Drunkard, Dukba Túba	

\* Gíkba, literally, who is born, answers to Kíkba, who begets or gives birth to, a parent. The influence of the relative pronoun in the participles is normal, as in the mode of making transitive and causal verbs out of neutrals.

† Khicho, verbal mocho, practical, dispute.

‡ Khichá is Newari. The insertion of a labial is a common trick of these tongues. See note on Hayu verbs. § Quill is Bá'syuma.

¶ Du suffixes kom, dim, sec pp 323, 325, 330. ke and di are propositions, final m, mē is 2 possessive and formative. Qualitatives and infinitives which take it can be used substantively. Instrumental participles are formed from the infinitive by it, and are usable as nouns of either kind, e.g., jachome = food and edible.

¶ Literally, water (of) far side is-sung place.

\*\* Jáchome, what he eats. Jáchome, what any one eats, an edible substance. See on to Conjugations.

Fowl, { male, Swáreúwabá female, Chwongkameubá young, Bukballo	Hammerer, Thyakba
Fowl, wild, Sábala bá	Hemp, Grá
Fowl's egg, Bá dí. Báadi *	Hen, A'mo bá
Foreigner, Wángmedyeldum. Wángme- dyselke	Hip, Khólímichi, or Jilámichi
Fist No word	Hope. No word
Forehead, Kúpi	Hoof, { whole } Gyakseuléú { cloven }
Filth, dirt, Rúku	Hog-kind, Pó
Foot, Kholi blem †	Hog, { male, A'po pó female, A'mo pó young, Pó átámi
Farm, Moba	Hole, Gwályum
Forest, jungle, Sábala	Hoe spade, Kokchóme §
Fruit, Sichi	Husk, Phira
Frost, Phúrsa	Hook peg, Cháchóme §
Frog, Krúkrú	Horn, Grong
Friend No name	Goat's horn, Swongára ágrong (goat, its horn)
Garlic No name	Honey, Syúra. Shúra
Ginger, Peúrim	Horse-kind, Ghóra
Gul, Támi	{ male, A'po ghóra female, A'mo ghóra young, Ghóra átámi
Glue, cement, Kyapcho	House, Khyim
Glutton, { Kojacha, m. Kojachanima, f. ‡	Householder, { Khyimcha, m. Khyimfchanima, f.
Grandfather, Kiki	Home, Bwágdikha
Grandmother, Pipí	Hunger, Sólí
Grandson, Chácha	Husband, Wancha
Granddaughter, Cháchánima	My husband, Wá wancha
God, a god No name	Thy husband, I' wancha
Gold, Syetúna	Her husband, A' wancha
Goat-kind, Swongára, Sóngara	Instrument, { Rúpachóme § Implement, { Grokso. Rúpachogrókso
Goat, { male, A'po swongára female, A'mo swongára young, Swongára átámi	Infant, { Bébacha, m. Bébachanima, f.
Goat-herd, Swongára theulba	Ice. No name
Grass, Jim	Intestines, Chisye
Grain, Jámá	Iron, Syál
Ghee, butter, Gyáwa (oil)	Jaw, Ka'kám
Groin, Téchi	Joint, Míchi
Hand, Gublem †	Juice, Pwaku (water)
Handle, Rising	Knife, { Be'tho Chwarchom §
Spade handle, Rúkokchom rising §	Knee, Pokchi
Hair, Swóng	Knot, Khingna (pp.)
Hair of head, Cham	Kitchen, Kidikha ¶
Hair of body, Swóng	King, Ho'po. Hwáng
Herdsmen, Bing mesyeu-theulba	Lamp, torch, To'si
Heaven, Dwámu (sky)	Language, speech, Ló
Head, Piya	Lip, Sheo-kokte (mouth leather)
Heart, Thim. Theum. (French eu)	Leaf, Swáphó
Heat, Háulo. Haúnám	
Heel, Cheuncheu leú	
Hail, Músi	
Hammer, Thyachóme §	

\* See note § of next page

† See leg and arm. To the words for these the signs of flat things (blem) is added to make names for foot and hand

‡ Kojachanima, a female glutton. So khyimchanima, a housewife. See householder and so also of all formatives in cha, koja = belly, khyim = house

§ These and many more such are participles of the instrument or object, or of fitness, formed from the infinitives, or, less the m, mè, suffix, themselves infinitives. They can all be used as substantives or as adjectives

|| Wá, I', A', are the pronominal prefixes of nouns and suffixes of verbs, a thoroughly Dravidian trait and a fundamental

Here is a sample of the suffixes of the { Jyul—ú I  
  { Jyul—ú Thou } put or place  
first person = ur, wa, or o

¶ Kí'dikha, literally, cooking-places, from the root kí, to cook, and dikha, place, but usable only as a suffix of verbs, like lung in Vayú



Tree's leaf, Sing swápho  
 Leather, Kokte (skin)  
 Leg-all, Kho'i  
 Leg-true (tibia), Phóphól  
 Liar, Límochalá  
 Light (lux), Háúháú  
 Lightning, Ploká  
 Life, Sam (breath)  
 Liver, Ding  
 Louse, Túsyar  
 Lungs, Syéúporéú  
 Loom, { Wápachogrokso  
 { Toblosing. Wápáchome  
 Load, Kúra  
 Lowlands, Dhepte  
 Lowlander, { Dheptecha, m  
 { Dheptechanma, f.  
 Mat, Thákimo blócho  
 Maize, Gíleuwámo  
 Master, Ho'po Hwáng  
 Mark, Syancho  
 Market, Jyapdikhalédikha  
 Mason, Khyimpába  
 Mankind, Múryeu  
 Man, { male, Wánsa  
 { female, Mincha  
 { young, A'támí Muryeu ata\*  
 Maker, doi, Paba. Pabba  
 Maddier, Deu  
 Maie, A'mo ghora  
 Marriage, Giochyer  
 Mill, hand or water, Khuruwa  
 Millet (kangani), Básara  
 Millet (kodo), Chárjá  
 Millet (juwár), Binkhumá  
 Millet (sáma), Sáma  
 Milk, Neucheu  
 Mist, Kuksyal  
 Manner, { Khó  
 Mode, way, {  
 Monkey (all), Moreu  
 Measure, the instrument, Khapcho  
 Medicine. No name.  
 Mind, Theum  
 Moon, Táúsaba. Lá  
 Month, Lá  
 Morning, Dídila  
 Music, Tapcho  
 Mother, A'mó  
 My mother, A'ma  
 Thy mother, I'mo  
 His, her, its mother, A'mo

Money (copper), Lálajima  
 Mountain, Syerte  
 Mountaineer, { Syértecha, m.  
 { Syértechanma  
 Mountain products, Syértedim †  
 Mouth, Sheo  
 Moustache, Sheoswón  
 Muschito, Syúpyél  
 Mouse, Yeu  
 Nipple, Neúchéú (milk)  
 Noise, Syanda  
 Neck, Sheueu (French eu)  
 Name, Ning  
 Night, Téugnachi  
 Net, No name  
 Needle, Léumje  
 Noon (day), Nam-helscho  
 Nose, Néu (French eu)  
 Neighbour, Kwaudaubwakba  
 Nostril, Neu'lám (nose—way)  
 Navel, Sheupum  
 Oar, No name  
 Oil, Gyáwa  
 Oak-tree, Sóbusársi  
 Odour, smell, A'íi. Rí ‡  
 Onion, No name  
 Ox kind, Bing  
 Ox, { male, Bing. Apobing  
 { female, A'mo bing  
 { young, Bing átámí  
 Ordure, Khli  
 Man's ordure, Muryukhlí or Muryuákhli  
 Tiger's ordure, { Gupsa khli oi Gupsa  
 { ákhli §  
 Pain, Deúkha, H  
 Palm of hand, Gublem ágwalla (hand, its  
 palm)  
 Penis, Bli  
 Place, Díkha || (in composition of verbs  
 chiefly)  
 Plant, Wába, P.  
 Pleasure, Gyérsi  
 Plough, Jóchome  
 Ploughman, Jóba, P.  
 Plain, Dyamba  
 Plansman, { Dyambácha, m.  
 Lowlander, { Dyambachanma, f.  
 Plate dish, { Pú  
 Platter, {  
 Parent, Kíkba, p ¶  
 Plantain, Grámochi  
 Plantain-tree, Grámochi sing

\* Wánsa and Mincha are used substantively and adjectively. Not A'támí. Man's child is Muryuatami = man, his child. Better atá or átáwo see Child. Tami is used for the young of all animals.

† Syerte-di-m, mothitain in of. See note || at p. 321.

‡ Here, as often elsewhere, we have a noun used indifferently, with or without the pronominal definite. Many instances have occurred in the foregoing comparative vocabularies. Let a word imply relation of any sort, as of odour to an odorous body, and even if, by standing alone, it be liable to misconception, it must have the definite pretty much, as in English the article is needed to separate nouns from verbal imperatives, e.g., a cut from cut, a smell from smell.

§ In the first of these two forms of expression the two words are regarded as a compound, in the second we have the ordinary genitive style: man, his ordure, tiger, its dung.

¶ E.g., Ip díkha, sleeping-place = bed-chamber. Kídkha, cooking-place = kitchen.

¶ To this answers Kíkba = child, or who begets and who is born.

Plantain fruit, Grámochi sichi	Sister-in-law, Wadyelmi
Pine (tree), Tósi	Sitting chamber, Bwagdikha
Pepper (black). No name	Spidei, Bájeringmo
Palate, Kokolam	Smith, Teupteulé. Teupteucha
Pepper (red), Dukba	Snake, Búsa
Potter, Khápi yalba	Servant, { Wáli, m. Wálmima, f
Peach, Khwómálchi	Soldier, Kyakyamkhusiba
Peach-tree, Khwómálchi sing	Sky, Dwamu
Peach fruit, Khwómálchi sichi	Son-in-law, Dyalcha
Price, Thing	Son, { my Wá-tá * thy I'-tá his A'-tá } see Child
Priest, Nokso	Shoulder, Balam
Poison, Ning	Shoulder-joint, Bálám míchi
Point, Jeuieu or Juju	Shepherd, Bhéra theulba †
Ram, A'po bhéra	Side, Chákhyam, Pum
Rat, Yéu (French eu)	Star, Sorú
Rain, Ryá-wá	Summit, top, Gnári. Juju. Agnari.
Rains, the, Ryáwa namti	Ajuju
Rib, Chakh yamreusye	Snow, Phámu
Rice, unhusked, Búra	Summer, Hau-namti = hot or heat day
Rice, husked, Shéri	Sweat, Gwaulau
Rice, boiled, Mómara	Storm, Gnolojá (= great wind)
River, any, Gúlo	Steam, Sam (breath)
Root, Syángi	Smoke, Kúni
Rust, Gári	Strength, Sokti
Rudder. No word	Song, Swálong
Road, Lam	Sow, A'mo po Khomi
Rope, Grá	Sugarcane, Byar ‡
Roof, Khyimpú	Sun, Nam
Rhododendron, Twaksyel	Sunshine, Nam
R. — tree, Twoksyel sing	Sunrise, Namdhapcho
R. — flower, Twoksyel phung	Sunset, Namwamcho
R. — fruit, Twoksyel sichi	Still, Hechopú
Salt, Yuksi	Stone, Lung
Silence, Licho	Stomach, Kója
Spade, spud, hoe, Rúkókchome (= ground-digger)	Shade, shadow, Bala
Spear, Hóchóme	Straw, Jim (grass)
Shape, form (and colour), Móba	Sword, Bétho (knife)
Sheep-kind. No name Bhéra used	Shield. No name
Spirits (distilled), Héna	Tail, Méri
Spindle, Panchom	Testicle, Kollósíchi
Spinner, Panba	Tiger, Gupsa
Skin, Kokte	Thigh, Jila
Skull, Piya réusye	Thirst, { Pwákudwakcho Pwákudwaktimi
Shoe, sandal, Khólhdi paschong	Thumb, Bombo
Seed, Wáchyár	Tooth, Khleu (French eu)
Sieve, Riyangma	Tobacco, Kuni
Sleep, Ip'thi	Turmeric, Byu'ma
Sail of boat. No word	Toe, Khólibrepcho
Sand. No word	Toe, great, Khohi bombo
Spittle, Ríchukú	Toe—nail, Gyang
Snot, Neukhili = nose-filth	Tongue, Lyam
Silk. No word	Time. No name Béla used
Silver. No word	To-morrow, Dilla
Sport, play, Chamcho (inf)	Thread, Sále
Sister, elder, Yáwa, younger, Loba, see Brother	
Sisterhood, Yába loba bum	

\* Wa-ta-wo, my son, Wa-tami my daughter. Wa-ta, my child. Ta is child = Sontal and Uraon Da. Bu-ta is used also for son, daughter and son in Burmese, which language has also the m suffix—sami, a girl = tami Bahing and Hayu.

† Bhed is, of course, borrowed. It is very strange that few of the Himalayan languages have names for sheep, or ox (bos), or horse.

‡ Sugar is Byai apwaku = juice of cane, literally, cane, its juice.

Thunder, Buk'bu	Wife, Ming
Thief, { Kuncha, m.	Wist, Gublemmichi
Thief, { Kunchanima, f.	Work, Ru
Theft, Kunchaniwa	Wizad, Krákrá
Tiee, Sing. Dhyáksi	Witch, Kiákránima
Tiee—bark, Sing kokte. Dhyáksi kokte	Witchcraft, Kiákraniwa
Tribe, Thok	Widow, Khlúmi
Uncle, pat Popo	Widower, Khlúwa †
Uncle. mat Kuku	Whore No name
Urine, Charnika †	Whoremaster No name
Man's urine. Murynáchánika	Wealth, Grokko
Goat's urine, Swongara achamika	Wing (bird s), Báphlem (bá = fowl)
Vein, Sagra	Witness, Kwóba Tába
Vegetable, Cheúle pále	Year, Thó
Vetch, pea. Kyangyalyangma	Yesterday, Sanamtu
Village, Dyal	Yeast No name
Villager, { Dyalpau, m.	
Villager, { Dyalpaunima, f.	
Victuals, Jáchome †	
Vice, sin No word	
Voice, Syanda (sound)	
Valley No word	
Vulva Twárchu	
Wax, Khóye	
Wound, Bámám	
Wool, Bhéda swón	
Wall Átha Antha	
Weaver, Wápába	
Water, Pwáku	
Water-spring, Pwáku blo	
Walnut, { uee, Phoro sing	
Walnut, { fruit, Phoro sichu	

## ADJECTIVES.

Good, { Neuba, § m. and c gender
Good, { Neubanima, f
Bad, Ma neuba Negative
Deceitful, { Hánba, m. and c.
Cunning, { Hánbanima, f
Candid, { Má hánba Neg
Candid, { Áje Ajebwakba
Malicious, { Deukha giha, m c
Malicious, { Deukha gibanima, f.
Benevolent, { Gyersi, { pába, m c
Benevolent, { Gyersi, { pabanima, f
Industrious, { Pába, m c.
Industrious, { Pabanima, f

Múru or muru en a charnika, men his urine songara a charnika goat its urine  
 † Jáchome, literally what fit to be eaten or usually eaten Participle of the object See note at p. 327

† Wa and mi are suffixes of gender The formative suffix cha is equivalent to wa in words like li-cha a bow man, kin-cha, a thief, &c The feminine of wa is mi, of cha is micha, as kaja-cha, a glutton, kaja micha, a female glutton, or it is nima, as kun-cha, a thief, kun-chanima, a female thief Pau and po are also masculine signs, whereof the former makes its feminine by adding nima, the latter by changing the po into mo, as dyal-pau, a villager, dyal-paunima, a female villager, yammi-po, an adulterer, yammi-mo, an adulteress

The participial suffix ba, which also makes nouns of the agent, and gives qualities a substantival character, as tayak-ba, a or the hammerer, neu-ba, a or the good one, is another masculine suffix which takes nima for its feminine

But participial nouns in ba are often regarded as of all genders, and when used adjectively, as all can be used they take no sign of gender, or number, or case They precede the substantive, which they qualify in their crude form, as neuba wainsa, a good man, neuba wainsadau, good men, neuba wainsake, of a good man

The inherent relative sense of the participles enables them to dispense with any formative, but if it be specially necessary to express gender, such words, when used as nouns, can take the wa and mi sex signs, and also the signs of number, always supposing that their use is substantival

Divanien participles are formed from the grounds (vide Caldwell), and need a formative to give them the relative and participial sense Such is not the case with Kiranti participles, though these when used substantively often take the m, me, formative, and always if the participles be of the impersonated kind. See Verbs

Observe that the Vocabulary throughout is so constructed as to be a clue to grammar as well as to vocabularies.

§ Participial, like most of the following See and compare the verbs neu, to be good, neu-gna, neu-ye, neu, I, thou, he, am good, neu-ba, who or what is good, all genders, dual, neubadausi, plural, neu-badau Neu = it is good, is the root of the verb and noun So Newari bhing, which has ji bhing, chha bhing, wo bhing for the three persons, and bhing-hma-gu for major and minor of gender, and bhing hma, mama, and bhing ping, for dual and plural But note that Newari repeats the gender sign (hma) with both qualitative and numeral (bhing-hma, ni-hma) in the dual, while in the plural it omits it wholly, substituting for the sign of gender that of number, or ping = daa in Bahing What is said of Vaju qualities holds generally true of Kiranti ones, viz, there are few proper or primitive ones Most are participles, such as all those ending in ba, siba, na, and chome The possessive suffix m, me, forms adjectives from substantives and nouns from verbal infinitives So also the suffixes kom and dim make adjectives from substantives

Idle, { Chwancha, m.	Alive, { Blenba, m. c.
True, or truth- { A'je A'je bwakba, m. c.	Living, { Blenbauima, f.
speaking, { A'je bwakbanima, f.	Dying, { Byakchopaba
False, or false- { Limo. Limo bwakba,	Dead, { Byakbanima, f.
speaking, { m	Sickenings, { Richo- { paba, m. c.
{ Limo. Limo bwakba-	Sick, { pabanima, f.
nima, f.	Sickened, sick, { Riba, m. c.
Passionate, { Soksa, bokba, m. c	{ Ribanima, f.
hasty, { Soksa bokbauima, f.	Getting well, { Swachopaba
Placid, patient, Soksa má'okba. Neg.	Got well, { Swaba, m. c
Cowardly, { Niba, m. c.	{ Swabanima, f.
{ Nibanima, f.	Healthy, { Neuba, m.
Brave, Má niba Neg.	{ Neubanima, f.
Constant-minded, { Theumjásiba, m.	Made well, { Swápang
Unchangeable, { Theumjásibanima, f.	Strong, { Sokticha, m.
Inconstant, { Theum májásiba. Neg	{ Soktimicha, f.
Changeful, { Theum májásiba. Neg	Weak, { Soktimáthiba, m.
Wasteful, { Wárba, m. c.	{ Soktimáthibanima, f.
profuse, { Wárbanima, f	{ Sokti manthim, c
Niggardly, { Kákáchyákba, m. n.	Sleepy, { Myelchopaba, m.
{ Kákáchyákbanima, f.	{ Myelchopabanima, f.
Kind, gentle, { Theum neuba, m. c	Asleep, { Myelba, m
Harsh, unkind, Theum máneuba Neg.	{ Myelbanima, f.
Obedient, { Biba, Bisiba, m. c †	Waking, Syanscho- { paba, m. c
Disobedient, Má biba Má bisiba	{ pabanima, f.
Masculine, Wainsake, { Genitival both	Awake, Syans- { siba, m. c.
Feminine, Minchake, { sibanima, f.	Awakening, Syansipaba
Mad, idiotic, A'theum má neuba	Awakened, Syansipána
Sane of mind, A'theum neuba	Young, A'kachime, { m. f.
Licit, Páchome, m. f. n.	Youthful, Yáke, { Swolacha, m.
Illicit, Má páchome	Adult, { Swolami or Swolanicha, } f.
Bodily, Ramke { Genitival, both of	Old, aged { Gná-wa, m.
Mental, Theumke } these, com gender ‡	{ Gná-mi, f.
Hungry { Sóleumi byakba, m. c	Handsome, { Rumba, m. f. n
Thirsty, Pwáku dwaktimi byakba	{ Rimsokpa, m.
Naked, { A'klancho bwakba, m	{ Rimsongma, f.
{ A'klancho bwakbauima, f.	Ugly, { Má rimba,
Clothed, { Phisiba, m. c.	{ Má rim-ókba, } Neg
{ Phisibanima, f.	{ Má rimsongma, }
Libidinous (man), Ming dwakba, m	Tall, high, { Lába, com gen and m.
Libidinous (woman), Wausa dwakba-	{ Lábanima, f.
nima, f.	Short, low, { Dékho lába, m. and n
Gluttonous, { Kojacha, m.	{ Dékho lábanima, f.
{ Kojamicha, f.	Great, big, { Gnólo, m. and n.
Drunkard, Dhékong- { tuba, m.	{ Gnólonima, f.
{ tubanima, f.	Small, Akachime Yáke ¶ See Young
Drunken, { Dukba, m. c.	Fat, { Syéneúba, m. and n. (well in
{ Dukbanima, f.	{ Syéneúbanima, f.
Foul-mouthed, { Khiba, m. c.	Thin, { Ryamba, m. and n.
{ Khibanima, f.	{ Ryambanima, f.

\* Limo, m. and f., can be used alone for false

† Biba is the transitive, bisiba the intransitive form See Verbs

‡ See p. 330 of Sequel, also the note and references at p. 321, *supra*

§ Byakchopaba is literally who makes to die, and so of all similar words; but the form is doubtful, and in general the participle in ba, which is so istic, is used in neuter verbs exclusively to express both senses of dying and dead, sickening and sick, the preterite participle being regarded as an appendage of transitives only.

¶ These two words are samples of adjectives proper. Such are very rare in this tongue, wherein the qualifying words are mostly participles, usable, too, substantively, like those formed by the affixes cha and wa. This is another Dravidian trait, and the rarity of proper adverbs and prepositions, and the use of gerunds in lieu of the one and of nouns in lieu of the other (see Adverbs and Prepositions), are two more such traits, to be added to those elsewhere set down.

Tired, { Bálba, m and n.	Ready, { Rimsiba (adorned), m. c.
Weary, { Balbanima, f.	{ Rimsibanima, f
Untired { Má balba,           } Neg.	Unready, { Má rimsiba, m
Fresh { Má balbanima,       }	{ Má rimsibanima f
Lame, { Sokopá, m n	Common, abundant, Táchome n.
{ Sokopáuma, f.	Rare, scarce, Má táchome Neg.
Lained, Sokopápána, c.	Public, apt, patent Kwóchome
Blind, { Má kwoba, m n	Private, latent, not to be seen, Kileuchome
{ Má kwobanima, f.	Successful, { Neupába, caus pres part
Blinded, Má kwobanima	{ Neupana, caus past part
Deaf, { Má nimba, m and n	Prosperous, { Neupachome, c f p
{ Má nimbanima, f	Unprosperous, { Má neupaba,           }
Deafened, { Má nimbanima, m n	Unsuccessful, { Má neupana,       }
{ Má nimbanimapanima, f	{ Má neupachome,   } Neg
Dunk, { Má bwakba, m n	Saleable, Léchome p f.
{ Má bwakbanima, f	Sold, Lena, p p
Deaf and dumb, { Gláúd-wa, m n	Purchasable, Jyapchome, p. f.
= idiotic, { Gláúdwanimia, f	Purchased, Jyanima, p p
Alone, solitary, { Gícha or A'gícha, m f	Similar, { Deuba, m n
Companioned, { Wácha thiba, m n	Resembling, { Deubanima f
{ Wácha thibanímá, f	Dissimilar, Má deuba Má deubanima
Wise, { Jókba Teuba Mumba, m n	The same, { Myemme or { (that very one)
{ Jokbanima Teubanima. Mim-	{ Myemgno,       } m. f. n.
banima, f	Other different, Kwagnep Wangme,
Foolish, Májokba Máteuba Mámumba.	m. f. n.
Neg	Easy, doable, Páchome, p f
Learned, { Parepába, m.	Difficult, not doable, Má páchome
{ Parepabanima, f.	Changeful, { Phasiba ‡ p n
Ignorant, Má pare pába	Changeable, { Phaschopaba, p. n (about
Rich, { Thiba, m n	to change)
{ Thioanima, f	Changed, { Phásiba (self)
Poor, { Má thiba, m n	{ Phána (other, tr )
{ Má thibanima, f	About to be changed, Pháchome
Talkative, { Bwakba, m n.	Caused to be changed, Phásipána, c ref.
{ Bwakbanima, f	Phápána, c tr.
Silent, Líba bwakba, m. c † (silent who	Orderly, set in order, { Má hulsiba, n.
remains)	{ Má hulba, tr.
Dirty = black, Kekem, m f n.	{ Má limsiba, n
{ Kekempana, m c.	{ Má lipba, tr.
{ Kekemnimapanima, f.	Disordered, { Hulsiba, n.
Clean = white, Bubum, m. f. n.	{ Hulna, tr.
Cleansed, { Bubumpana, m c.	Disorderly, { Lumsiba, n.
{ Bubumnimapanima, f.	{ Lamna, tr.
Married, { Gróchya dyumba, m.	Liable to disorder, { Hulchome
{ Gróchya dyumbanima, f	About to be disordered, { Lpachome
Unmarried, { Gróchya mádyumba, m.	Having, possessing, { Thiba, m c
{ Gróchya mádyumbanima, f.	tenens { Thibanima, f.
Taxed, { Chóba m Chóbanima, f	Not having, { Má thiba, m c
{ Chóchome, n	Wanting, { Má thibanima, f.
Exempt, { Má chóba Má chóbanima.	Ornamented, { Rinaba, n
{ Má chochome. Neg.	Adorned, { Rimsiba, refl.
New, Aninta, n. f. n.	{ Rimpána, ti.
Old, worn-out, Amasam, m f n.	Plain, { Má rimba
Ready, prepared { Theumna (finished)	{ Má rimsiba
{ Mingba } (dressed as	{ Má rimpana
{ Kina } food)	Useful, Sichome, p. f. tr §
Unprepared, { Má theumna,       }	Useless, Má sichome, Neg.
Unmade, { Má mingba,       } Neg.	Quick-moving, active, { Grukba, m c.
{ Má kina	{ Grukbanima, f.

\* I, thou, he, am alone, is wá gícha bwagna, í'gícha bwangé, a'gícha bwa = my, thy, his oneliness is or remains

† The root bwá, to be (sit) and to speak, can hardly be distinguished in the participles

‡ Be changed, is pháso = change thyself, change it, is phato. The former gives for participles phásiba and phaschopaba = what changes or is about to change, and the latter, paba, the changer, and phána, the changed

§ Participles of the object (see Conjugations), and usable equally as substantives or as adjectives, e g, jachome is victuals or food at p 325, while here it is edible or wholesome

Slow-moving, lazy, ineit, Má grukba, Neg.	Passable, } Gwakchome *
Wholesome, eatable, Jáchome *	Accessible, }
Unwholesome, Májachome	Impassable, Mágwakchome
Manufactured, wrought, Pána	Cultivated field, Jóna
Manufacturable, Páchome *	Culturable, Jóchome *
Sharp, Héba, n. p.	Uncultivated, Ma jóna
Sharpened, Hépána, tr. p	Uncultivable, Má jóchome
Blunt, Má héba	Fruitful, rich (soil), Neuba (good)
Blunted, Má hépána	Barren, sterile, Má neuba
Grinded, Khina	Sandy, No word
Grindable, Khrichome	Clayey, Phélépheleme
Spun, Pánna	Calcareous, Chunnungme
Woven, Pána	Saline, Yuksinungme
Platted, Pána	Muddy, Kyelchome
Spacious, wide, ample, Bhyappa	Dusty, Byeibakhapinungme
Contracted, narrow, Má bhyappa	Brackish (water) Yuksinungme
Moving, capable of self-motion, Dukba, †	Fresh, { Táchome
n part m f n Dukbanima, f.	Sweet, { Néuba
Movable, capable of being moved, Dukchome, tr p f.	Broba
Motionless, Má dukba, m. n.	Flowing, Gwakba
Immovable, Má dukchome, tr.	Still, Má gwakba
Moved, ‡ self, Dukba	Deep, Gleumba
Moved, other, Dungna	Shallow, Má gleumba
Caused to be moved, Dungpána	Windy, stormy (weather), { Júnam §
Figured, self, Rám dyumba	Júkhime
Figured, other, Rám dyumpána	Júkhitime
Figurable, Rám dyum pachome	Fine, fair, Neuba
Unfigurable, Rám dyum má pachome	Cold, { Junamme
Luminous, shining, Chyarba (self), n	{ Jumi byangme
Self-illumed, Chyarsiba, refl	{ Júkhitime
Illumed by other, Chyarpána	Hot, { Haulom
Illuminable, Chyarpachome	{ Haulomi byangme
Dark, Namrikba	{ Haulau dyumme
Darkened, Namringpána	Sunshiny, Nameume
Flaming, burning self, Hoba (fire and candle)	Cloudy, Koksyalbwalme
Kindled, } Hopána	Rainy, Ryáwayume
Inflamed, }	Cold (water), Chikba
Made to flame, }	Hot (water), { Gleuleum, conj
Kindleable, } Hopáchome *	{ Gleuleum-me, disj.
Inflammable, }	Moist, sappy green (wood), A'pwáku-nungme
Burning, in process of being consumed by fire, Deupba	Juicy (fruit), A'pwakunungme
Burnt, consumed by fire, Deumpána	Juiceless, sapless, A'pwákumanthime
Consumable by fire, Deumpachome *	Wooden, Singke
Extinguishing (self), going out, Byakba	Woody, timber-bearing, } Singdhyaksi-
Extinguished by another, Byangpána	Wooded, } bwagdikhá
The upper, superior, Háteungme, m. f. n.	Stony, made of stone, Lungke
The lower, inferior, Hájungme ‡	Stony, stone-bearing (place), Lung bwag-dikha
Right, Jumrolame	Iron, made of iron, Syelke
Left, Perolame	Iron-producing, Syelgiba
Central, Alumbudime	Leathern, made of leather, Kwoksyeuke, Kokseke
Eastern, Namdhapdikhalame	Skin-bearing (animal), Kwoksyeu thiba, Kokse thiba
Western, Namwamdikhalame	Wet, { clothes, &c, { Moba
Northern, Háteulame	Dry, { Sheuba
Southern, Háylame	Wooded (country), { Sabala bwakba
	{ Sabala bwakdikha

\* See note § c t p 327

† The participle of neuter verbs is single and aoristic; dukba is changing and changed, et sic de ceteris

‡ Hateu, top, above; háyu, below, bottom

§ Wind and windy, and cloud and cloudy, &amp;c, are confounded usually like "cold" in English, which is both substantive and adjective. So also Heat and Hot.

Open, A'klauchom (naked)  
 Jungly, Sábala dyumme  
 Coloured, { Ryansiba, self  
                   { Ryangna, by other  
 Caused to be coloured, Ryangpána  
 Colourless, { Bubum (white)  
                   { Má ryangna  
                   { Má ryangsaba  
 Colourable, Ryakchome  
 Red, Lalam\*  
 White, Bubum  
 Black, Kyákým  
 Blue, No name  
 Green, Gígim  
 Yellow, Womworne  
 Sweet, Jijim  
 Sour, Jeujeum†  
 Bitter, Kaba  
 Ripe, Jíoa  
 Ripened, { Jíba, n. (self)  
                   { Jipana, ti (other)  
 Raw, Achekhlí  
 That is raw, Achekhlí bwakba  
 That is made raw, Achekhlí pana  
 Rotten (flesh, fruit, &c.), Jíyíba  
 Rotten (wood, &c.), Chyamba  
 Coarse, { No words  
 Fine, {  
 Rough, Khwárbekhwárbem  
 Smooth, Phélephélem  
 Polished, Phélephélem  
 Unpolished, Má phélephélem  
 Straight, Dyomba  
                   { Gukba  
 Crooked, { Gung-gung, or  
                   { Gung-gungme  
 Full, Dyamba  
 Filled, Dyampána  
 Empty, A'shéti  
 Empied, A'shétipána  
 Solid, Dyamba  
 Hollow, A'shéti  
 Heavy, Hyalba  
 Light (levis), Hamba  
 Great, Gnolo  
 Small, Yáke  
 Long, Jheúba  
 Short, Má jheúba  
 Wide, Bhyakba  
 Narrow, Má bhyakba  
 High, Lába  
 Low, Má lába. Dékholába  
 Angular, Kona-bwakba  
 Round, Khúkhurme  
 Spherical, Pulpulme  
 Pointed, Jeujeume‡  
 Unpointed, Má jeujeume

Edged, Hé'ba  
 Unedged, Má hé'ba  
 Broken, { round } Bukba. Prongna  
                   { things, }  
 Burst, {  
 Broken (long things), Jíkba Jingna  
 Torn (cloth, &c.), { Jíba § n  
                                   { China, tr.  
 Split (wood), { Yésiba, int  
                                   { Yéna, tr  
 Entire, by negative prefix to all the above  
 Porous, Chapba  
 Imporous, Má chapba  
 Open, Hongsiba  
 Opened, Hongna  
 Opening, about to open, Hongschopaba  
 Shut, Tyang-siba  
 Shutted, Tyangna  
 Shutting, about to shut, Tyangschopaba  
 Spread, { Hamsiba, u  
                   { Hamna, ti.  
 Folded, { Plemisiba, n  
                   { Plemna, tr  
 Expanded, blow (flower), Boba  
 Caused to blow, Bopána  
 Expanding, about to expand, Boschopaba  
 Closed, shut = not expanded, Má boba  
 Tight, Khumsiba, n.  
 Tightened, Khumna, tr  
 Loose, Thyelvím  
 Loosened, Thyelvím pána  
 Unsteady, loose, or { Má já'siba  
                                   { Shaking, { Má jána  
 Fixed, firm, { Já'siba, u.  
                                   { Jána, ti.  
 Cooked, Kína  
 Boiled, Pwákumikina  
 Roasted, Gryamna  
 Grilled, Cheuna  
 Hairy, Swon thiba  
 Hairless, Swon má thiba or Swon manthi  
 Feathered, Swon thiba  
 Unfeathered, Swon má thiba or Swon manthi  
 Rising or risen (sun), Dhapba  
 Setting or set (sun), Wamba  
 Issuing, coming out or come out (being), Gluba  
 Entering or entered (being), Woba  
 Falling (being), Dokba, n  
 Fallen, Dokba, n  
 About to fall, Dokchopaba  
 Falling (thing), U'ba  
 Fallen (thing), U'ba  
 Rising (being), Rapba  
 Remaining, risen or standing, Rapso-bwakba  
 Risen or stood, Rapba Rapso bwakba

\* Lalam adjectival Lalamme substantival = Newari, Hyawun and Hyáwúngtu, and lai, lai wala of Hindi, or red and the red one. So Bubum and Bubumme Gígim and Gígimmo, &c. The affixes jokpa (m) and jongma (f) are often substituted for me in reference to colour, kyakyajokpa, the black.

† Jeujeum, literally pointed, acute, sharp, from Jeujeu (French ea), a point  
 ‡ Jeujeu vel juju is apex, point, top, pulpul is a sphere, and Khúkhur, a round but not spherical body

§ Bukba jíkba as participles of neuter verbs which are aoristic, wear the form of present participles, and as adjectives mean breaking as well as broken, &c

Raising, Rampaba	European (per-son),	Bubum-ramcha, m
Raised, { Kamna, tr.		{ Bubum-ramchanima, f
Putting down (man), Jyeulba *	European (goods),	Bubum-ramthiba
Put down (things), Jyeulna	dyeldim	
Sitting, Bwakba. Nisiba	Woollen, made of wool, U'neke	
Seating, Bwang paba Ni paba *	Woolly, wool-bearing, U'nthiba	
Seated, Bwápána. Nina	Hairy, made of hair, Swonke	
Lying down, Glesiba, Ipba	Hairy, hair-bearing, Swonthiba	
Laid down, { Glesiba Ipba, n.	Iron, made of iron, Syalke	
	Golden, Syeunake	
Waking, Syainsiba	Silver, made of silver, Chándike	
Waked, Syainsiba	Wooden, made of wood, Singke	
Awakening, Syainsipaba *	Woody, full of trees (place), Dhyaksi-	
Awakened, Syainsipana	bwagdikha	
Sleepy, Myelcho dwákba	Jungly, full of jungle, Sábálá bwang-	
Asleep, Myelba	dikha	
Sleeping, Myelba *	Eye-having (being), Michi thiba	
About to sleep, Myelchopaba	Foot-having (being), Khohi thiba	
Domestic, home-made, Dwábodyel dim	Wealthy (being), Giokso thiba	
Foreign or foreign made, Wangmedyel dim	Wealthy (place), Grokso-bwagdikha	
Rustic, Dyelpo, m. f.	Grain-having (man), Búra thiba	
Loving, {	Grain-producing (field), Búra neudikha	
Desirous, { (being), { Dwakba, m	Grain-abounding (place), Búra bwang-	
Desiring, {	dikha §	
Lovable, { Dwakchome *		
Desirable, {		
Written, Ryangna	COMPARISON OF ADJECTIVES.	
Read, Parepana	Great, Gnolo	
Eaten, Jana	As great as this, Yam khwome gnolo	
Drank, Túna (pausing accent)	Greater than this, Yam ding gnolo	
Payable, Chochome *	Greatest of all, Haupe ding gnolo	
Paid, Chooana (pausing accent)	Very great, Thé gnolo	
Well-odoured, A'rineubame †	Small, Káchim A'káchim	
Stinking, Arimaneubame	Small as this, Yam khomekáchim	
Having odour (thing) or { Namba	Smaller than this, Yamding káchim	
smelling (man), {	Smallest of all, Haupe dingkáchim	
Belonging to a Tibe-	Very small, Thé káchim	
tan or native of { Leuchake, m.	Cold, Chikba	
Tibet, { Leuchanimake, f.	Colder, Yam ding chikba	
Tibetan, or produced { Leuchadyeldim	Coldest, Haupe ding chikba	
in Tibet (thing), { Leuchadyelke, m. ‡	Very cold, Thé chikba	
Nepalese, native of Nepal No name	Hot, Gleuba	
Belonging to a high-	Hotter, Yam ding gleuba	
lander or native of { Syértichake, m.	Hottest, Haupe ding gleuba	
hills { Syértanimake, f.	Very hot, Thé gleuba	
Highland thing, { Syertedim, or		
	NUMERALS.	
Of person of the { Syertedyeldim	Cardinals.	
plains, { Dhepteckake, m.	One, Kwong	
Produce of plains, Dheptedim	Two, Niksi	
	Three, Sam	

\* All these, and numberless others ending in ba, siba, na, or chome, are participial. See further on. The relative pronoun inhere, and the use is adjectival or substantival

† Me, m affix, is a formative of all three genders = hma, gu of Newáin, save that these are major and minor of gender Mé, like hma, gu, attaches to all qualities used substantively superadded to the gender sign, as gna-wa, gwa-mi = old (man and woman), whence gnáwame, gnamime = the old ones, male and female So swalo-cha-mi = mature, male and female, whence swalo-chame, swalomime

‡ Ke (or kəm, see p 321) is the general sign of relation when one substantive only is used. When two are expressed, the second takes the á prefix (his, her, its), unless the relation be local, and then dim (diem = in of) is used instead of the á; e g, hand of man, muryu á gu, rice of bazaar, bazar dim shéi (See Grammar)

§ Bwangdikha = the place where is; dikha usable only with a verb; bwang from bwak-esse in loco.



Four, Lé  
 Five, Gro  
 Six, Rukba  
 Seven, Channi  
 Eight, Yá  
 Nine, Ghú  
 Ten, Kwaddyum  
 Eleven, Kwaddyum kwong,  
     = ten (and) one  
 Twelve,   ,,   niksi  
 Thirteen,   ,,   sam  
 Fourteen,   ,,   lé  
 Fifteen, &c   ,,   gnó  
 Twenty, A'sim, } Kwong ásim,  
     = a score     } = one score  
 Twenty-one, A'sim kwong { Kwong ásim,  
     = a score (and) one    } kwong, =  
                                     } one score  
                                     } and one  
 Twenty-two, A'sim niksi Kwong ásim  
                                     } niksi  
 Thirty, Kwong ásim, kwong áphlo  
     = one score, one its half  
 Thirty-one, Kwong ásim, kwong áphlo  
     kwong, = one score, one half (and) one  
 Thirty-two, Kwong ásim, kwong áphlo,  
     niksi, = one score, and one half and two  
 Forty, Niksi ásim = two score  
 Forty-one, Niksi ásim kwong  
 Forty-two, Niksi ásim niksi  
 Fifty, Niksi ásim áphlo, = two score (and)  
     its half  
 Fifty-one, Niksi ásim áphlo kwong  
 Fifty-two, Niksi ásim áphlo niksi  
 Sixty, Sam ásim  
 Seventy, Sam ásim áphlo, = three score  
     (and) a half  
 Eighty, Lé ásim  
 Ninety, Lé ásim áphlo  
 One hundred, Guó ásim, = five score  
 One hundred and one, Guó ásim kwong  
 One hundred and two, Guó ásim niksi,  
     = five score (and) two  
*Ordinals.* Noug

ADVERBIALS.

Once, Kwábálá  
 Twice, Nip pálá  
 Thrice, Sap pálá  
 Four times, Lep pálá  
 Five times, Guó pálá  
 Six times, Rú pálá  
 Seven times, Chá pálá  
 Eight times, Yá pálá  
 Nine times, Ghú pálá  
 Ten times, Kwaddyum pálá  
 Firstly, } Wanting, save as they com-  
 Secondly, } cide with the last

NUMERAL ADJUNCTS.

They are doubtfully ascribable to this  
 tongue, or falling so fast out of use that

what remains is a mere fragment. I shall  
 illustrate by comparison with Newari, in  
 which these generic signs are undoubtedly  
 normal and in full use. Báhing, like  
 Newari, has no division corresponding to  
 the fully-developed gender. m f n. It  
 has not even, as Newari has, a division  
 correspondent to the logical gender, or  
 beings and things, which is equivalent to  
 the major and minor of gender in the  
 plural of Diastrian nouns and verbs also.

English.	Newari.	Báhing
Beings	Hma	} Li ?
Things	Gú	
Rationals		
Brutes		
Vegetalia	} Má	} A'puni
Plants		
Timber trees	} Sima	} Siug
Soft trees or		
grasses	} Má	} A'puni
Logs		
Weapons	} Pú	} Syal
Implements		
Pairs	Jú	
Flowers	Phó	Lí
Fruits	Gó	Bwom
String of	} Tya. Jhó	} Chyarchyar
animals		
Heap of things	Dón. Púcha Khumna	
Heid of ani-	} Batháng	}
mals		
Days	Nhu	Kha

In the use of these signs first comes  
 the numeral, then the sign, and then the  
 thing or being specified, *e.g.*, Newari,  
 Chha ma si ma, Báhing, Kwong sing  
 ápum = one (timber) tree  
 Chha má singhali má, N. ; Kwo ápuni,  
 Séh ápum, B. = one chestnut tree  
 Swó nhu nhi, N. , Sam kha namti, B. ,  
 = three days. Nigo santola si, N. , Ni  
 bwom santola sichi, B. , = one orange.  
 Ohhapukhwón, N. , Kwosyal bótho, B. ,  
 = one sword Chhago singhali si, N. ,  
 Kwobwom seti sichi, B. , = one chestnut  
 fruit.

PRONOUNS

*Singular*

I, Gó  
 Thou, Ga  
 He, she, it, Harem, yam, myam

*Dual.*

We, inclusive, Gósi  
 We, exclusive, Gósuku  
 Ye, Gási  
 They, { Harem dausi \*  
           } Yam dausi  
           } Myam dau

\* For dausi, dau, read daasi, that is, short a or soft a, with the pausing tone

*Plural.*  
 We, inclusive, Góí  
 We, exclusive, Góku  
 Ye, Gani  
 They, { Harem dau \*  
           { Yam dau  
           { Myam dau  
 This, Yam { All genders ; no sign  
 That, Myam {  
*Dual.*  
 These, Yam dausi  
 Those, Myam dausi  
*Plural.*  
 These, Yam dau  
 Those, Myam dau  
 Self, Daubo (Dwabo)  
*Dual.*  
 Dwabo dausi  
*Plural.*  
 Dwabo dau  
 Myself, Wadaubo  
 Thysself, I'daubo  
 His, hei, itself, A'daubo  
*Dual*  
 1. { Wasi daubo, exclusive  
       { Isi daubo, inclusive  
 2. Isi daubo  
 3. Asi daubo  
*Plural.*  
 1. { Wake daubo, exclusive  
       { Ike daubo, inclusive  
 2. ine daubo  
 3. Ane daubo  
 Any, some, person, Seú, subs and adj,  
       m. and f.  
*Dual.*  
 Seudasi  
*Plural.*  
 Seu dau  
 Any, some, thng, Mára: subs. only: n.  
*Dual*  
 Mára dausi  
*Plural.*  
 Mára dau  
 Another, Kwágnáme  
*Dual.*  
 Kwágnáme dausi  
*Plural.*  
 Kwágnáme dau  
 Many or much, Dhékong: subs. adj  
       m. f. n.  
 No dual or plural.  
 Few. Little, Dékho: subs. adj.: m. f. n.  
 The same, Myem

*Dual.*  
 Myem dausi  
*Plural.*  
 Myem dau  
 How many? { Gísko, { subs adj :  
 And how much? { m. f. n.  
 As many, much, Gísko, } ditto  
 So many, much, Metti, }  
 All, Hwappe, ditto  
 Half, A'kwáphala, ditto  
 The whole, Hwappe Haupe  
 Who? inter { Seu } Singular, subs. adj  
                   { m. and f  
                   { Seu dausi. Dual  
                   { Seu dau Plural  
                   { Gyem, sing. subs. adj.  
                   { m. f. n.  
 Who? rela + { Gyem dausi. Dual  
                   { Gyem dau Plural  
 Who? correl { Myem, sing. subs. adj. n.  
                   { Myem dausi Dual  
                   { Myem dau. Plural  
 What? { Mára, sing subs adj., m. f. n.  
           { Mára dausi. Dual  
           { Mára dau. Plural  
 What, rel, Mára  
 What, correl, Maem  
 Dual and plural, Like  
 Interrogative for both  
 Whoever, { Gísko, subs. adj. m. f. n.  
 Whatever, }  
 Dual, Gísko dausi, } ditto  
 Plural, Gísko dau, }  
 As many, Gísko, } ut supra  
 How many? Gísko, }  
 So many, Metti  
 Dual, Metti dausi  
 Plural, Metti dau  
 Either, Yemka Myemka  
 Dual, Yemka dausi Myemka dausi  
 Plural, Yemka dau Myemka dau  
 Both, Nimpho, subs. and adj. m. f. n.  
 Several. No word  
 My, Wá'†  
 Thy, I'  
 His, her, its, A'  
*Dual.*  
 Our, Wási, excl. † I'-si, incl.  
 Your, I'-si  
 Their, hei, its, A'si  
*Plural*  
 Our, Wake, excl. Ike, incl.  
 Your, Ini  
 Their, A'ni  
 Mine, Wáke

\* See note (\*) on previous page

† Gyem takes the á prefix and is used interrogatively in a relative sense which of these persons or things will you take? A-gyemme ládi, wherein the disjunct form is employed, gyemme

‡ The words father and mother in conjunction with their pronominal adjuncts are irregular, a-pa { wasi-po wake-po } Singular, Dual, and Plural.  
                   i-po { isi-po ike-po }  
                   i-po { isi-po ini-po }  
                   a-po { asi-po áni-po }

Other relations, as popo, uncle, though but iterations of po, are regular, e g, wá-popo, i-popo, a-popo, &c.

Thine, I'ke  
His, hei, its, A'ke

*Dual*

Ours, Wasike, excl Isike, incl  
Yours, I'sike  
Theirs, A'sike

*Plural*

Ours, Wakke, excl Ikke, incl  
Yours, I'nike  
Theirs, A'nike  
Own, Dauboke  
1. My own, Wa dauboke  
2. Thy own, I' dauboke  
3. His, her, its own, A' dauboke

*Dual*

1. { Wasi dauboke, excl.  
{ I'si dauboke, incl  
2. I'si dauboke  
3. A'si dauboke

*Plural*

1. { Wake dauboke  
{ I'ke dauboke  
2. Ine dauboke  
3. A'ne dauboke  
1. Mine own, Wake dauboke  
2. Thine own, I'ke dauboke  
3. His, her, its own, A'ke dauboke, &c,  
like the disjunctive mine

BÁHING VERBS.

Cause, Páto, tr. Pápáto, its causal \*  
Cause not, Má páto

Can it, be able for it. { Cháppo, tr  
{ Chamso, intr †  
Do not can it, Má chíápo Má chámsó.

Cause to can { Chámpáto, ti  
or enable { Chámpáso, intr  
{ Chámpáyí, passive  
{ Chámpápáto, causal, ti  
{ Chamápáso, intr causal  
{ Chámpápáyí, pas causal

Enable not, Má champáto, &c.  
Be born, Gíkko, n.

Give birth to { Kíko, trans  
or beget, { Kingso, reflex  
{ Kingyí, passive

Give birth to { Gíngpáto, ti causal  
or beget, { Gíngpáso, intr causal  
{ Gíngpáyí, passive causal

Cause to beget { Kíngpáto, tr  
or produce, { Kíngpáso, reflex  
{ Kíngpáyí, passive

Be not born, Má gíkko, Neg  
Beget or produce not, Má kíkko, Neg

Live, { Blénno, n.  
{ Blénpáto, tr. causal  
{ Blénpáso, intr causal  
{ Blénpáyí, passive

Live not, Má blénno

Die, { Byákkó, n  
{ Byángpáto, tr causal  
{ Byángpáso, intr causal  
{ Byángpáyí, passive

Kill, { Sító, tr  
{ Síso, reflex tr  
{ Sáyí, passive  
{ Sápáto, tr causal  
{ Sápáso, reflex causal  
{ Sápáyí, passive

Be (sum), Ká Khe. Gno Irreg Defec.

Be ‡ (maneo), { Bwákkó, n (sit)  
{ Bwangpáto, ti causal  
{ Bwangpáso intr causal  
{ Bwangpáyí, passive

Become, { Dyúmmo, n  
Cause to { Dyúmpáto, tr causal  
become, { Dyúmpáso, intr causal  
{ Dyúmpáyí, passive  
{ Thyumto Dyumpato §

Have, possess, { Thiwo  
{ Bwála

Have not, { Má thi'wo  
or want, { Má bwala  
Make to have, { Thyáto, tr  
Cause to possess, { Bwálápáto, tr

Do, make, { Páwo, tr  
perform, { Páso, reflex  
{ Páyí, passive ||  
{ Pápáto, ti c  
{ Pápáso, intr. c  
{ Pápáyí, passive, c

Keep doing, { Páwomukho bwákhó, n.  
{ Pásogno bwákhó, n

Cease doing or to do. Pácho pléno, n.

Suffer, { Tyáto, tr  
{ Tyáso reflex ti  
{ Tyáí, pas

\* Pato is the causative of all verbs, and is derived from the root pa, to do or make. It answers to the Há'u form, "do for another." In Báhing it is the causative, also bearing that sense. Do, or make, is pawo

† These are = wonto and woncho of Há'u, the definite and indefinite of Hungarian, in English, can it or be able for it, and be able simply. Chápo forms the potential of all verbs

‡ Be in a certain place = sit. Sneeze entry is expressed by ka, khe, gro, defective.

§ Neuter dyum becomes normally transitive and causal thyum. Both take the ordinary causative which with the latter makes a double causal thyumpato cause to cause to become, or, at pleasure, even a trouble one, thyumpapato. So gíkko become kíkko, whence kingpato and kingrapato

|| Observe once for all that the three forms of the transitive (primitive and causal alike) refer to him (any one), to self and to me (the speaker). Thus a-to, kill him or it, a-so, kill thyself, a-yí, kill me, that in verbs like to do, the sense is modified of necessity, but without essential change, and that the passive has no imperative of the second or third person. Hence the entry under the first, and hence as will be seen in the Grammar, the existence in the language of certain special forms of the verb subsidiary to the so-called passive

Cause to suffer,	{ Tyárpátó, tr. Tyárpáso, reflex Tyárpáyi, passive	Laugh, Riso, n. Make laugh, Rísipá-to-so-yi, c Laugh at, irride, Kíto. Riso. Riti, tr. Weep, Gnwákko, n. Make weep, Gnwángpá-to-so-yi, c. Dance, Silimóvo, † tr Make dance, Silimópá-to-so-yi, c. Sing, Swálong páwó, tr Make sing, Swálong pápáto-so-yi, c. Hope No such word Fear, Gnto, n.
Observe or Examine,	{ Kwó-gno, tr. (see) Kwó-so, reflex Kwó-yi, passive Kwó-páto, ti causal Kwó páso, intr causal Kwó-páyi, passive, causal	Teuto. Jokko Mímto, tr. Teuso Jongso. Mím- so, reflex Teuti Jongyi. Mím- ti, passive Teupáto Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.
Understand, Know, Think,	{ Teuto. Jokko Mímto, tr. Teuso Jongso. Mím- so, reflex Teuti Jongyi. Mím- ti, passive Teupáto Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.	Teuto. Jokko Mímto, tr. Teuso Jongso. Mím- so, reflex Teuti Jongyi. Mím- ti, passive Teupáto Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.
Feel, Be sensible of, bodily,	{ Lamléto, trans. Lamléso, reflex Lamléyi, passive Mímto, trans. Mímso, reflex Mímto, passive Mimpáto, tr causal Mimpáso, reflex causal Mimpáyi, passive, causal	Be good, Nyúwo or Nyúba bwákko, n. Become good, Nyúba dyúmno, n. Nyúto, tr. Nyúso, reflex Nyúni, passive Make good, { Nyúba dyumpáto, tr. c. Nyúba dyumpáso, refl. c. Nyúba dyumpáyi, p. c. ‡
Remember,	{ Mímso, reflex Mímto, passive Mimpáto, tr causal Mimpáso, reflex causal Mimpáyi, passive, causal	Be glad, I'thim nyúlá. Gyerso. A'thim nyúpáto, tr Gladden, { I'thim nyúpáso, reflex Wáthim nyúpáyi, § passive Gýersi páto-páso-páyi Be vexed, sad, { I'thim má nyúlá Deukha giso Vex, sadden, { Deukha giwo A'thim mányúpáto Be satisfied, Rúgno, n. Satisfy, Rúpáto, c. Utter, speak, { Bwakko, n. Bwangpáto, c tr. Articulate, { Bwangpáso, c reflex Bwangpáyi, c passive Relate, tell, speak { Só-gno. Sódo, tr. Só-so. Sóso, refl to or of { Sóyi. Sódi, pas Cause to re- { Sopáto, tr } For both late, to { Sópáso, refl } the tell, &c. { Sópáyi, p } above
Forget,	{ Plendo, tr Plenso, tr reflex Plendi, passive Plen-pá-to-so-yi, causal Dwakko, intr. Dwakto, tr. Dwangso, reflex Dwakti, passive Dwangpá-to-so-yi, c.	
Desire, Lust for, love,	{ Dwakto, tr. Dwangso, reflex Dwakti, passive Dwangpá-to-so-yi, c.	
Hate,	{ Grámdo, tr Grámso, reflex Grámdi, passive Grámpá-to-so-yi, c.	
Recognise,	{ Syanto, tis Syanso, reflex Syanti, passive Syantáto, &c., c.	
Be modest, Gnúne bókko, n.		
Make modest,	{ Gnúne bong pá-to-so-yi, tr., or Gnúne pok-ko-so-yi, tr. *	

\* As dyum becomes thyum, so bokko becomes pokko-bongpato, and from pokko, double causal pong-pato (See Grammar)

† Silu = a dance The verb móvo has the separate sense of to fight, but is used with many nouns to verbalise them

‡ Add as synonyms of dyumpato, &c. —

Nyúba thyumto, tr Nyúba thyumso, refl. Nyúba thumyi, pas  
Nyú vel Neu French eu, as before explained

§ Means, may I be gladdened Be gladdened, the sheer passive, cannot be expressed. I, thou, he, is gladdened = Wáthim nyúpáyi, I'thim nyúpáne, A'thim nyúpáda The last = he gladdens and is gladdened Gyerso and gýersipáto are such closer expressions for be glad and gladden The others are formed from thim or theum, the heart, and the conjunct pronouns Opposite is the phase of the active and passive voices.

Active	Passive
A'thim nyúpádi	Wáthim nyúpáyi
I'thim nyúpáni	I'thim nyúpáne
A'thim nyúpáda	A'thim nyúpáda

(For thim read theum, French eu)

Talk, make discourse,	{ Ló páwo, tr Ló páso, reflex Ló páyi, passive
Cause to talk,	{ Ló pápáto tr Ló pápáso, reflex Ló pápáyi, passive
Tell my, thy own, his, tale,	{ Wá ló sógno I' ló sógno A' ló sógno
Be silent, Liba bwakko, n	{ Liba bwangpáto, tr Liba bwangpáso, reflex Liba bwangpáyi, p
Silence,	{ Liba bwangpáto, tr Liba bwangpáso, reflex Liba bwangpáyi, p
Cause to silence,	{ Liba bwangpápáto, tr Liba bwangpápáso, reflex Liba bwangpápáyi, p
Call, summon,	{ Bréto, tr Bréso, reflex Bréti, passive
Cause to summon,	{ Brépáto, tr Brépáso, reflex Brépáyi, passive
Shout, vociferate,	{ Syanda páwo, tr Syanda páso, reflex Syanda páyi, p
Learn = teach myself, Teach, Cháyindo, tr	Cháyinsó, n.
Teach thyself, Cháyinsó, reflex tr.	
Cause thyself to be taught,	Cháyinsípáso, c r.
Teach me, Cháyindi passive	
Cause me to be taught, Cháyinsípáyi, c r	
Read,	{ No such word Kwo-gno = see, is used
Write,	{ Ryakko, tr. Ryangso, tr reflex Ryangyi, p. Ryaktu, p = write for, or to me
Cause to write,	{ Ryangpáto, tr Ryangpáso, reflex Ryangpáyi, p. Hilo páwo, tr.
Ask, question,	{ Hilo páso, reflex Hilo páyi, p Hilo pápáto, tr.
Cause to ask, or question,	{ Hilo pápáso, reflex Hilo pápáyi, p.
Answer, Só-gno, tr (see Tell)	
Beg, solicit,	{ Punno, tr Punso, refl. Punyi, p.
Cause to beg,	{ Pun páto, tr Pun páso, reflex Pun páyi, p
Get, obtain, find.	{ Tá-wo, tr Tá-so, reflex Tá-yi, p Tá-páto, tr.
Cause to get, &c.	{ Tá páso, reflex Tá-páyi, p.
Approve, like,	{ Dwakto, tr Dwangso, reflex Dwakti, p
Cause to like, &c	{ Dwang páto, tr Dwang páso, reflex Dwang páyi, p.
Dislike, Disapprove,	{ Mádwakto Mádwangso, &c. Mádwakti
See,	{ Kwó-gno, trans. Kwó-so, reflex Kwó-yi, passive
Show,	{ Kwó páto, tr c. Kwó páso, reflex c. Kwó páyi, p
Hide, he hid, Khleúso, n. and reflex	
Hide it Khleúto tr	
Hide me, Khleúti, p †	
Cause to be hid, or to be concealed,	{ Khleu páto, tr. Khleu páso, reflex Khleu páyi, p.
Cause to cause to be hid,	{ Khleu pápáto, tr Khleu pápáso, refl. Khleu pápáyi, p
Hear,	{ Ninno, tr. Ninso, reflex Ninyi, pas
Cause to hear,	{ Nin páto, tr Nin páso, reflex Nin páyi, passive
Taste,	{ Dapto, tr Daniso, reflex Dapti, passive
Cause to taste,	{ Dam páto, tr Dam páso, reflex Dam páyi, passive
Blow, apply breath,	{ Múto, tr Múso, reflex Múyi, passive
Cause to blow,	{ Mú páto, tr Mú páso, reflex Mú páyi, passive
Smell,	{ Nammo. tr. Namso, reflex Námyi. passive
Cause to smell,	{ Nam páto, tr Nam páso, reflex Nam páyi, passive
Touch,	{ Khúto, tr Khúso, reflex Khúti passive
Cause to touch,	{ Khú páto, tr. Khú páso, reflex Khú páyi, passive
Eat,	{ Jáwo. Báwo, tr Jáso Báso reflex Jáyí Báyi, passive
Cause to eat, = feed	{ Já páto, tr Bápato, tr Já páso, refl Bápaso, refl Já páyi, pas Bápayi, pas

\* The intransitive is dwakko = approve, whence transitive dwakto, approve it, like the Hungarian determinative and infinitive.

† In this as in most verbs, the three forms refer respectively to me (khleúti) to him, or it, any being or thing (khleúto), and to self (thyself) (khleúso), and so precisely in the causal also, khleu páyi, khleu páto, and khleu páso.

Drink,	{ Túgno, tr. Táso, reflex Túyi, pas
Cause to drink,	{ Tundo, tr. Tunso, reflex Tundi, pas
Be intoxicated,	Dúkko * Neutro, pas.
Make intoxicated, or intoxicate,	{ Dung páto, tr. Dung páso, reflex Dung páyi
Vomit,	{ Méwo, tr. Méso, reflex Méyi, pas
Cause to vomit,	{ Mé páto, tr. Mé páso, reflex Mé páyi, pas.
Sleep, Ippo, n.	
Cause to sleep,	{ Im páto, tr. c. Im páso, reflex c. Im páyi, pas. c.
Cause to sleep,	{ Ipto, tr. These are equal Ipsó, refl. in sense to the last, and exhibit a second mode of making causals.
Wake, Syáyinsó, n	Ipti, pas.
Awaken,	{ Syáyinsí páto, tr. Syáyinsí páso, reflex Syáyinsí payi, pas.
Dream,	{ Gnámung mówo, tr. Gnámung móso, reflex Gnámung mópáto, tr
Cause to dream,	{ Gnámung mópáso, reflex Gnámung mópáyi, pas
Fart, Píso, n. Písipáto, &c , causal	
Fart at him, Pító Píso. Píti, tr.	
Shit (caca), Wáso, intr.	
Cause to shit (caca), Wási páti, &c , c.	
Caca supra ali quid vel aliquem, Wáto, tr.	
Piss (minge),	{ Cháso, n. Chársi páto, causal
Immunge, Cháto, &c., tr.	
Kiss (give and take oscula),	{ Chuppáwo, tr. Chuppáso, reflex Chuppáyi, pas.
Cause to kiss,	Chuppá páto, &c , c
Kiss (coe),	{ Leuwo, tr. (French eu) Leuso, reflex Leuyi, pas.
Be kissed, Leupáso, reflex causal †	
Sneeze,	{ Háchhún mówo, &c., ti. Háchhún mópáto, &c., causal
Spit,	{ Téwo, tr. Téso, reflex Téyi, pas
Cause to spit,	{ Té páto, tr Té páso, reflex Té páyi, pas Té pápáto, &c , D C ‡
Belch,	{ Byanne mówo, &c , ti. Byanne mópáto, &c., causal
Cough,	{ Syókhé mówo, tr. Syókhé mópáto, &c , c.
Hiccup,	{ Díkum dokto, &c., tr Díkum dongpáto, &c , c.
Swallow,	{ Dwakko, tr. Dwangso, reflex Dwangyi, pas
Yawn,	{ Hapsa mówo, tr Hapsa mópáto, &c., c.
Lick,	{ Tukko, tr. Tungso, reflex Tungyi, pas
Cause to lick,	{ Tung páto Tung páso Tung páyi
Suck,	{ Bippo, tr. Bimso, reflex Bumyi, passive
Cause to suck,	{ Bim páto, tr. Bim páso, reflex Bim páyi, pas
Bite,	{ Kráto, tr. Krásó, reflex Kráyi, pas.
Cause to bite,	{ Krá páto, tr. Krá páso; reflex Krá páyi, pas
Kick, Tá-to, tr	Tá-so, reflex. Ta-yi, pas.
Cause to kick,	{ Tá páto, tr. Tá páso, reflex Tá páyi, pas.
Strike,	{ Teuppo, tr (French eu) Teumso, reflex Teumyi, pas
Cause to strike,	{ Teum páto, tr Teum páso, reflex Teum páyi, pas.
Scrape or scratch (violently),	{ Khwáro, tr Khwáso, reflex Khwáyi, pas Khwárpáto, &c., c.
Scratch (for ease, itching),	{ Bapto, tr Bamso, reflex Bapti, pas Bampáto, &c., causal
Push,	Nyapto, tr
Shove,	{ Nyamso, reflex Nyapti, pas Nyampáto, &c., causal
Pull,	{ Syallo, tr Syalso, reflex Syalyi, pas Syal páto, &c., causal
Walk, Gwakko, n	
Cause to walk,	{ Gwang páto, ti Gwang páso, reflex Gwang páyi, pas.
Walk about,	Khirsó, n.
Take the air,	Khnsi páto, &c , c.
Run, Wanno, n	Wanpáto, &c , c.

\* This neuter is conjugated as a passive, dungti, dunge, duga.

† The causal reflex is always used to express an act voluntarily suffered by the party addressed

‡ D. C. stands for double causal.

Run away, { Júkókátó, n. flee, { Júngukápátó, &c, c.			
Criep Búsa khwongo gwakko, n. = Snake-like walk			
Jump, hop, { Píókko, n. leap, { Píong páto, &c, c			
Fly Byéno n Byér páto, &c, c			
Swim No such word			
Cross over, { Hamba glúgno, n. { Hamba glúpátó, &c, c			
Wade across, Gwaktako or Gwaksomami- hamba glúgno,* n.			
Sink, Wamto n			
Drown or cause to sink, Wampátó &c., tr			
Bathe, Chiso, n. Chisipátó-páso-páyi, c			
Cause to bathe or { Chikto, ti. bathe him, { Chikso, reflex. { Chikti, pas			
Wash, { Syappo, ti. { Syamso, reflex. { Syamyi pas			
Dress = dress { Phiso, reflex thyself, { Phisipátó-páso-páyi, c			
Cause to dress, { Phikto, tr. = dress him { Phingso, reflex. { Phikti, pas			
Cause to cause to { Phing páto, tr. dress or have dressed, { Phing páso, reflex. { Phing páyi, pas.			
Undress, { Kleuto, tr. { Kleuso, reflex. { Kleuyi, pas † { Kleuti, pas † { Kleupátó-páso-páyi, c.			
Be naked, Iklaucho dyúmno, n			
Make naked, A'klaucho páwo, tr			
Cause to make naked, { A'klaucho-pá- pátó, tr. c.			
Be hungry, { Sólyumi byakko, n. = hunger by die			
Make hungry, { Solyumi byáng páto, &c, tr c			
Be thirsty, { Pwáku dwakko, n. { Pwáku dwaktimi, byakko			
Make thirsty, { Pwáku dwáng páto, &c, tr. c			
Be sleepy, Myeldo, n. Ipthi dwánglá, n.			
Make sleepy, { Myel páto, tr c { Myel páso, reflex c. { Myel páyi, pas. c. { Ipthi dwang páto-páso- páyi			
Be cold (to sentient { Júmi byakko, n. being), { = cold by die.			
Make cold (ditto), { Júmi byang páto- páso-páyi, c.			
Be warm or hot, Gluglum dyúmno, n.			
			Gluglum páwo-páso-páyi, tr
Make warm { Gluglum dyúm páto-páso- or heat, { páyi, c or { Gluglum thy úmto-thúmso- thumyi, c			
Be dirty, Kékém dyúmno, n.			
Make dirty, { Kékém páwo, &c., tr. { Kékém dyúmpátó, &c., or { Kékém thyumto, &c.			
Be clean, Búbúm dyúmno, n			
Make clean cleanse, Búbúmpáwo or bu- bum dyúmpátó tr, or Bubum thyumto.			
Cause to { Bubum pápátó, } cleanse, { Bubum pápáso, } double { Bubum pápáyi, } causal. { or Bubum thy- um páto,			
Be angry, Sokso páso, tr. reflex.			
Make angry, Sokso páwo, tr			
Cause to make angry, Sokso pápátó, &c .c.			
Abuse, revile, { Khryakko, tr { Khryangso reflex.			
Abase, { Khryangyi, pas			
Humble, { Khryang páto-páso- páyi, causal			
Humiliate, { Khriwo, tr. { Khiso, reflex. pas			
Quarrel, { Khriwo, tr. { Khiso, reflex. pas			
Cause to quarrel, { Khi páto, tr { Khi páso, reflex. { Khi páyi, pas.			
Be reconciled, Deuwo, n.			
Reconcile, { Deu páto, tr { Deu páso, reflex. { Deu páyi, pas.			
Fight, { Mó-wo, tr { Mó-so, reflex. pas.			
Cause to { Mó páto, tr fight, { Mó páso, reflex { Mó páyi, pas			
Be victorious or win, Glwauyno, n.			
Make victorious { Glwau páto tr or make win, { Glwau páso. reflex. { Glwau páyi, pas.			
Be conquered, yield, { Sheóto, or succumb, lose, { Syeúto, or { Shyóto, n.			
Cause to succumb { Syeú páto, tr or lose, { Syeú páso, reflex. { Syeú páyi, pas.			
Work, { Rú páwo, tr. { Rú páso, reflex. { Rú páyi pas ‡			
Cause to work, { Rú pápátó, tr. { Rú pápáso, reflex. { Rú pápáyi, pas			

\* Literally, having walked issue on that side

† My informants say kleuyi can only be said by the clothes, and that a man must say kleutgi, or kleuti, = give me undress-d or undress me So also kleuso is objected to Thus to Hindi Or and Tam answer Utar, not Utar

‡ Rupayi, says the work, do me, rúpáti, says the man do for me Compare Háru póngung and pásung So work is rúpáwo, and work for him rúpáto. Rú is a substantive = work





Cause to have or possess,	{ Bwakba } -páwo, tr.	Be strong,	{ Sokticha dyúmno, mas Soktimicha dyúmno. fem. (no neuter)	
	{ Thiba } -páso, refl.		{ Sokticha páwo, mas. strengthen, { Soktimicha páwo, fem.	
	{ Bwakba } -páyí, pas.		Grow, Báró, n	
	{ Thiba } -pápáto, &c, c.		Grow it, or cause to grow,	{ Bár páto, tr Bár páso, reflex. Bár páyí, pas Bár pápáto-pápáso- pápáyí, double c.
	{ Thipáto-páso-páyí			Decay, Syówo or Sheówo, n
Want,	{ Má bwála } { Má thiyela } { Má thiwo }	Give,	{ Gíwo, tr. Gíso, reflex. Gn (Giyí), pas Gipáto-páso-páyí, causal	
			{ Létí gíwo-gíso-giyí, = return, { ut supra Give again { Anaiyo gíwo-gíso-giyí, (more), { ut supra	
Take,	{ Bláwo, tr Bláso, reflex. Bláyí, pas Blápáto-páso-páyí, causal	Steal, rob,	{ Kúwo, tr Kúso, reflex. Kúyí, pas. Kúpáto, &c, causal Kúpápáto, double causal	
			Murder, Sáto (see Kill)	
			Deceive, { Hanto, ti Hanso, reflex. cheat, { Hanti, pas Hanpáto, causal	
Take back (see Return),	{ Létó, tr Léso, reflex. Létí, pas Lépáto-páso páyí, caus.	Accompany (Nung needs a noun or pronoun),	{ Nung láwo, n Kwángkho láwo, n.	
			Cause to accom- { Kwángkho lápáto-páso- pany, { páyí, tr causal	
Take again { Anaiyo bláwo-bláso-bláyí, (more), { ut supra		Leave, quit,	{ Wáto, ti Wáso, reflex. Wáyí, pas Wápáto, &c, causal	
			Remain with, Kwángkho bwakko, n	
Be saved, Blénno (see Live), n	{ Blenpáto, tr Blenpáso, reflex. Blenpáyí, pas Blenpápáto-pápáso pápáyí, c.	Cause to remain { Kwángkho bwangpáto, with, { causal		
			Sit, Niso, n, compare with the next	
Be well, Neuwo or Nyuwo, n	{ Neupáto. Neuto, tr. Neupáso Neuso, reflex. Neupávi Neuti, pas. Neupápáto-pápáso-pápáyí, causal of neuter Neupáto-páso-páyí, c. of tr Khlamto, tr. Khlamso, reflex. Khlamti, pas. Khlam páto-páso-páyí, c. Khlampápáto, double c.	Seat or set down,	{ Nito, tr Nisipáto, causal	
Spoil, de- stroy, mar,		Seat,	{ Nito, tr. Niso, reflex Niti, pas Nitpáto, causal Nipápáto, double causal	
			Stand, Rappo, n.	
Be hand- some,	{ Rimba dyúmno, com gender Rimsókpa dyúmno, mas Rimsóngma dyúmno, fem.	Make stand, Rámpáto, causal		
			Remain { Rápsóno bwakko, n. standing, { Ráppo mokho bwakko, n.	
Make hand- some, adorn,	{ Rim páto, tr. Rimba páwo, com gender Rimsókpa páwo mas. Rimsongma páwo, fem.	Keep him { Rám páto mokho bwakko.† standing, { Rápsóno bwápáto.		
			{ Bwókko or Bokko, n (to re- Be erect, { recumbent) Rápo (to sitter)	
Be mature, adult,	{ Swálocha dyúmo, mas. Swálomi dyúmo, fem. (no neuter)	Stoop, Khúmno		
			Make stoop, Khúm páto, &c, causal	
Make mature, or adult,	{ Swálocha páwo, mas Swálomi páwo, fem *	Lie down, Glése, n.		

Compare Newari lyá-hma ju and lyáse ju, lyá-hma juye-ki or yá and lyase juyeki or ya. Also Hayu bang-cho dum, bang-mi dum, bang-cho páko or thumto, and bangmi thumto or pakó. The Bahing verbs dyúmno and páwo have the usual characteristics, given often before. Rimmo is a primitive neuter, whose causal is rimpáto.

† In conjugation, this compound verb preserves the transitive of rampáto and the neuter of bwakko blended in one conjugation. See Grammar.

Lay down, Glésipáto-páso-páyi, causal	Bring up (see	Kúto, tr
Get up (to a sitter), Ráppo, n. (see Stand)	Kúwo = come	Kúso, reflex.
Get up (to a recumbent), {	up),	Kúti, pas.
Bwókkó, n. (see Be erect)		Kúpáto, &c., causal
Make get up, Bwong páto. Rám páto	Fetch, Blátha diwo, n (to take go)	
Fall (being), Dokko, n	Cause to fetch, {	Blátha dipáto-páso-
Cause to fall, Dóng páto-páso-páyi, c.	páyi, tr. causal	
Slip down, {	Láto, ti	
slide down, {	Láso, reflex.	
Bhlúwo, n	Láyi, pas	
Cause to slip or slide, {	Lápáto, causal	
Bhlúpáto-páso-		
páyi, causal		
Get on, mount, Wógno, n	Send, {	Phl-gno, tr.
Cause to mount, Wópáto-páso-páyi, c.	Phli-so, reflex.	
Dismount, Yúwo, n.	Phli-yi, pas	
Cause to dismount, Yúpáto-páso-páyi, c.	Phli-páto, &c , causal	
Jyúlo, tr.		
Put, place, put down, {	Kúro, tr	
Jyúlso, reflex	Carry, bear, {	Kúro, reflex.
deposit, {	Kúryi, pas	
Jyúlpáto, causal	Kúrúto, &c , causal	
Jyúlpáto, d. c.	Siwo, tr.	
Take up, {	Hold, take in	Siso, reflex.
Bokto. Guppo, tr	hand, grasp, {	Siyi, pas
Bongso Gúmso, reflex.	Sipáto, &c., causal	
Bokti. Gumyi, pas.		
Cause to take up, {	Hold up, {	Játo, tr.
Bong páto, &c , c.	Jáso,* reflex.	
Gum páto, &c , c.	support, {	Játi, pas.
Throw, {	Jápáto, &c , causal	
Grepto, tr.		
Grepso, reflex,	Let it fall, U'cho giwo	
Grepti, pas.	Fall (thing), U'to, n and a.	
Grem páto, &c , causal	Make fall or fell, U'páto, c., and U'to, tr.	
Catch as thrown, {	Enter, Wógno, n.	
Dáto, ti.	Cause to enter, {	Wópáto, causal
Dáso, reflex.	Admit, insert, {	Wondo, tr.
Dáti, pas	Issue, Glúgno, n.	
Dápáto, &c., causal	Cause to issue, Glúpáto. Glúndo †	
Keep, Jyullo, tr (see Place).	Ascend = climb tree, Wógno, n	
Réto, ti	Ascend = come up, slope, Kúwo, n	
Réso, reflex.	Ascend = go up, slope, Háteu láwo, n.	
Réti, pas.	Descend = come down, Yúwo, n. ‡	
Ré páto, &c., causal	Descend = go down, Háyu láwo, n	
Throw away, {	Descend = climb down tree, Glúgno, n.	
Wádo, tr. (see Abandon)	Arrive, {	Jwákdiwo, } n., there, here
squander,	Jwákko, n §	
Be near, Nentha dyúmno, n.	Cause to arrive, {	Jwángdipáto
Approximate, Nentha dyúmpáto, tr.	Jwánghipáto	
Be distant, Brábá dyúmno Bráwo, n	Depart, Glúgno (issue)	
Distance, {	Cause to depart, Glúpáto, &c.	
Brápáto, &c , tr.	Precede, Gnalla yóngso, intr	
Brábá dyumpáto, causal tr.	Cause to precede, Gnalla yongpáto or	
Bring (see Come, Pito, tr.	yokto, reflex.	
piwo , pito is	Follow, Nótha yóngso, intr.	
Piso, reflex.		
trans. or causal		
= make come, {		
Pipáto, &c , causal		
Bring down (see		
Yúto, tr.		
Yúwo = come		
Yúso, reflex.		
Yúti, pas.		
down), {		
Yúpáto, &c , causal		

\* Jáso gives jáse, it is (self) supported; and Jáso or jápáso must be used for "be supported," though there be a passive formed from jati = support me. All this results from the imperfect development of the passive voice, which has no imperative of the second person.

† Transitive and causal glúndo from neuter glúgno, as wondo from wogno. From the former we have normally the double causals glúniáto and wonpáto. See on to pp 345 f.

‡ See notes foregoing on the expedients for eking out the lack of true adverbs. One is the use of the gerunds as instanced in "wade across" at p 337. Endless samples occur. Another is the use of verbs minutely specific, and which include the adverbial sense, as we say enter, to come in; but enter means also go in, as ascend does equally come up and go up. But kúwo and yúwo can only be used in the senses of come up, and come down, not go up or down.

§ Jwákko = arrive simply. The adjuncts tell whether by going (diwo), or by coming (piwo).

Cause to follow, { Nótha yongpáto, ref.	Wait for, { Rimdo, tr.
Attend on, Kwongkho bwakko, n	Expect, { Rimso, reflex
Disappear, Khleuso, reflex (see Hide)	Expect, { Rimdi, pas
Cause to disappear, { Khleuto, ti	Arrive, { here, { Jwang diwo, n.
Appear, Kwainso páso, reflex	Arrive, { there, { Jwang piwo, n
Make appear, Kwainso páwo, tr.	Cause to arrive, { Jwang dipáto, &c
Make me appear, Kwainso payi, pas.	Cause to arrive, { Jwang pipáto &c.
Be lost, lose, Shéoto, n. and a	Depart, { Glugno, n (issue)
Cause to lose, lose it, Shéopáto-páso-páyi c	Depart, { Láwo, n (go)
Search, { Lamo, tr.	Cause to depart { Glúpáto, &c, causal
Search, { Lamso, reflex	or dismiss, { Lápato, &c, causal
Search, { Lamyi, pas	Return, Léto, n { See Take
Cause to search, { Lam páto, tr	Cause to return, Lépáto, &c, } back
Cause to search, { Lam páso reflex	Be high, grow, Barro, n.
Cause to search, { Lam páyi, pas	Make high, or { Bár-páto-páso páyi, c.
Find, { Táwo, ti	grow it,
Find, { Táso, reflex.	Be large, big. Gnólo dyúmmo, n
Find, { Táyi, pas	Make big or enlarge Gnolo thiyumto or
Cause to find, { Tá páto, tr.	dyúmpáto, &c, causal
Cause to find, { Tá páso, reflex.	Be far, Syénéúwo, f n.
Cause to find, { Tá páyi, pas	Fatten, Syénéúpáto, &c, causal
Begin, Piñso, n	Be thin, Ryammo. n
Cause to begin, { Prénsi páto, ti	Make thin, Ryampáto, &c, causal
Cause to begin, { Prénsi páso, reflex.	Increase, Barro, n
Cause to begin, { Prénsi páyi, pas	Cause to increase, Báí páto, &c, causal
End, { Ryppo, n	Decrease, Syó-wo, n
Be ended, { Rym páto, &c, tr.	(cause to decrease, Syó páto, &c, causal
End it, { Theummo, tr	Be good, Neuwo, n
Cause to be { Theumso, reflex.	Make good, { Neuto, tr
ended, or { Theumyi, pas	Make good, { Neuso, reflex
finished, { Theum páto, &c, causal	Make good, { Neuti, pas
Come, Piwo, n Láwo, n	Be bad, Má neuwo, neg
Cause to { Pipáto. Rápato, tr	Make bad, Má neuto, &c, c. n.
Cause to { Pipáso. Rápáso, reflex	Add to, or { Gapto, ti
come, { Pipáyi. Rápáyi, pas	augment, { Gapso, reflex
Go, Diwo,* n Láwo, n	augment, { Gapti, pas
Cause to go, { Lápáto Dipáto, tr	augment, { Gampáto, &c, causal
Cause to go, { Lápáso. Dipáso, reflex	Deduct from or lessen, Syó páto. ti.
Cause to go, { Lápáyi. Dipáyi, pas.	(decrease)
Continue, Bwakko, n (sit)	Cultivate { Chó-gno, ti
Cause to continue, { Bwángpáto, tr	Cultivate { Chó-so, reflex.
Cause to continue, { Bwángpáso, reflex	(earth), { Chóyi, pas.
Cause to continue, { Bwángpáyi, pas	Cultivate, { Chópáto, &c, causal
Get out of the way, { Yongso, n	Dig, { Kókk, ti. def
or clear the way, { Lam plénno tr.	Dig, { Kóngso, reflex indef
Cause to clear the way, or make get out of the way { Yókto, tr. Lamplén-páto, tr	Dig, { Kóngyi, f pas
Cause to clear the way, or make get out of the way { Yongso, reflex Lam-plénpáso, reflex	Dig, { Kóng páto, &c., causal
Cause to clear the way, or make get out of the way { Yókta, pas. Lam-plénpáyi, pas.	Plough. { Joto, f tr
Wait, Bwakko, n (sit)	Plough. { Joto, reflex
Cause to wait, Bwángpáto-páso-páyi	Plough. { Joti, pas
	Plough. { Jópáto, &c., causal
	Sow, { Phúto, tr.
	Sow, { Phúso, reflex.
	Sow, { Phúyi,    pas
	Sow, { Phú páto. &c, causal

\* See 'Take away,' lato = cause to go, but not used so

† Sye = flesh, neuba = good, neuwo = be good, whence neugna, I am good (neu vel ny ú)

‡ Kóngyi, says field, dig me Dig for me is kóktigi, and dig for him kóktigwo  
§ Joto is Hincú So that we have here apparently an Arrian word thoroughly incorporated and assimilated

¶ The reflex and passive forms of the verbs to dig, to plough, to sow, and all such are eschewed, because incapable of application by or to a human being, and the constructio ad

Transplant,	{ Khleummo, tr Khleumso, reflex. Khleumyi, pas Khleum páto, &c., causal	Lend,	{ Jyár gwo, tr Jyár gso, reflex. Jyár gyi, pas Jyár gupáto, &c., c.
Reap,	{ Rukko, tr. Rungso, reflex. Rungyi, pas Rung páto, &c., causal	Borrow,	{ Jyár bláwo, tr Jyár bláso, reflex Jyár bláyi, pas. Jyár blápáto, c.
Gather, pluck flowers, greens,	{ Náto, ti Préto, tr. Náso, reflex Ríeso, reflex. Náyi, pas. Priéyi, pas, Nápáto, &c., c. Piépáto, &c., c	Pay debt,	{ Chó-gno, ti Chó-so, reflex Chó-yi, pas Chó-páto, c.
Indicate,	{ Rukko, tr Rungso, reflex. Rungyi, pas Rungpáto, &c., causal	Count,	{ Hikko, tr. Hingso, reflex. Hingyi, pas Hing páto, &c., c.
Fall, Be felled,	{ U'to, n. and tr.	Measure or weight,	{ Thápo, tr Thámso, reflex Thámyi, pas. Thám páto, &c., c
Fell,	{ U'to, tr. U'yi, pas.	Plaster (wall),	{ Khlyakko, tr Khlango, reflex. Khlanyi, pas Khláng páto, &c., c
Cause to fell,	{ Upáto, tr. Upáso, reflex. Upáyi, pas. Theúlo, ti.	Make house, Khim páwo (see Make) Make clothes. Wá páwo (see Make)	
Breed cattle,	{ Theúlo, reflex. Theúyi, pas Theúlpáto, &c., causal	Spun,	{ Sále panno, tr Sále panso, reflex. Sále panyi, pas Sále pampáto, &c., c.
Slaughter cattle,	{ Chwárrso, tr (cut) Chwárrso, reflex Chwáryi, pas Chwárpáto, &c., c.	Weave, Wá páwo (supia)	
Giaze,	{ Chári páwo, ti Chári páso, reflex. Chári páyi, pas Chári pápáto, causal	Sew,	{ Phyérrso, tr Phyérrso, reflex. Phyéryi, pas Phyérpáto, &c., c.
Flay or decorticate or peel	{ Wókko, tr Wóngso, reflex. Wóngyi, pas Wóngpáto, causal	Grind,	{ Khui-to, tr Khuiso, reflex. Khuiyi, pas. Khripáto, &c., c
Shear,	{ Kiito, tr Kriso, reflex Kriti, pas. Kripáto, &c., causal	Work mine, Khám kokko (dig) Work non, Syal teuppo (heat)	
Shave,	{ Khwáiro, tr. Khwáiso, reflex. Khwáiyi, pas Khwárpáto, causal	Work wood,	{ Singchokko, tr (plane) Singchongso, reflex Singchongyi, pas Singchongpáto, &c., c
Buy,	{ Jyappo, tr Jyamso, reflex. Jyamyi, pas Jyampáto, &c., causal	Work clay,	{ Khápi lwákto, tr (knead) Khápi lwángso, reflex Khápi lwákti, pas Khápi lwánpáto, &c., c
Sell,	{ Léso, reflex. Léyi, pas. Lépáto, c.	Cook,	{ Kiwo, ti Kiso, reflex. Kiyi, pas Kipáto, &c., c
Change or exchange,	{ Pháto, tr Pháso, reflex Pháyi, pas. Phápáto, c.	Be cooked, be prepared (rice), Cause to be cooked, Ming páto, &c., causal Be ripe (fruit), Jiwo, n. Ripen, Jipáto, &c., c.	

sensum still overruling any feeling of grammatical uniformity with my unsophisticated informants. The transitive and reflex forms of such verbs often tally with Hungarian definite and indefinite.

\* Wongyi, says the skin, and wongso, says man to skin, wokti or woktiği, says one man to another, strip off my skin. So also of "shear," &c.,

- Boil, Kiwo, (cook)  
 { Grémdo, tr  
 Roast, { Grémso, reflex  
 { Grémdi, pas  
 { Grémpáto, c  
 { Cheowo, tr  
 Grill, { Cheoso, reflex  
 { Cheoyi, pas  
 { Cheo páto, &c, c  
 Cut with knife { Chwáro (slaughter)  
 by one blow, {  
 Cut with scissors, Kiito (shear)  
 { Séwo, tr.  
 Cut by frequent draw- { Séso, reflex  
 ing, or saw { Séyi, pas  
 { Sepáto, &c, c  
 Perforate or { Hóto, tr  
 pierce, { Hóso, reflex  
 { Hóyi, pas  
 { Hópáto, &c, c  
 Be torn, Jito, n  
 { Chito, tr  
 Tear, { Chiso, reflex  
 { Chiyi, pas  
 { Chipátq, &c, c  
 Be split, Yéso, reflex  
 { Yéto, tr.  
 Split, { Yéyi, pas.  
 { Yépáto, &c, c  
 Be broken, Jingso, reflex  
 { Jikko, tr and n  
 Break, { Jingso, reflex.  
 { Jingyi, pas  
 { Jingpáto, &c, c.  
 Be burst, Bukko, n  
 { Pwákko or Pukko, tr.  
 Burst it, { Pwangso, reflex. Pungso, ref.  
 { Pwangyi, pas Pungyi, pas.  
 { Pwangpáto, &c, c.  
 Brew, { Kiwo, tr (cook)  
 { Kiso, reflex.  
 { Kiyi, pas  
 { Kipáto, &c, causal  
 { Héto, tr  
 Distil, { Hésó, reflex  
 { Héyi, pas  
 { Hépáto, &c, c.  
 Filtrate, { Thyakto, tr  
 defecate, { Thyangso, reflex.  
 { Thyangyi, pas  
 { Thyangpáto, &c, c.  
 Be sharp, Syamso, reflex  
 { Syappo, tr.  
 Sharpen, { Syamso, reflex  
 { Syamyi, pas  
 { Syampáto, &c, c.  
 Be blunt, Khlamso, reflex  
 { Khlamto, tr.  
 Make blunt { Khlamso, reflex  
 (or spoil), { Khlamti, pas  
 { Khlampáto, &c, c  
 Be shaken, Dungso, reflex Dukko, n.  
 { Dukto, tr  
 Shake, { Dungso, reflex.  
 { Dukti, pas  
 { Dungpáto, &c, c.  
 Be still, { Jaso, reflex  
 be firm, {  
 Make still, { Játo, tr.  
 make firm, { Játi, pas  
 { Jápáto, &c, c.  
 Be contained, Ringso, reflex.  
 { Rukto, tr.  
 Contain, { Ringso, reflex.  
 hold, { Riktu, pas  
 { Ringpáto, &c, c  
 Be sustained, Jásó (see Be firm)  
 Sustain, Játo (see Make firm)  
 Be retained, Tyangso, reflex.  
 { Tyakko, tr  
 Retain, { Tyangso, reflex.  
 keep in, { Tyangyi, pas.  
 { Tyangpáto, &c, c.  
 Ooze out, Chappo, n.  
 { Cham páto, ti.  
 Make ooze out, { Cham páso, reflex.  
 { Cham páyi, pas  
 { Cham pápáto, c  
 Be full (belly), Rú-gno, n  
 { Rú páto, tr  
 Fill (belly), { Rú páso, reflex.  
 { Rú páyi, pas  
 { Rú pápáto, &c, c  
 Be full (vessel), Dyammo, n  
 { Dyam páto, tr  
 Fill (vessel), { Dyam páso, reflex.  
 { Dyam páyi, pas  
 { Dyam pápáto, c.  
 Be empty, Asyété dyúmno, n  
 { Asvéti páwo, tr  
 Empty, { Asyété páso, reflex.  
 { Asyété páyi, pas  
 { Asyété pápáto, &c, c.  
 Shine, Chyáro, n  
 Cause to shine, Chyarpáto-páso-páyi, c  
 Be dark, Namrikko, n.  
 { Namring páto, tr  
 Darken, { Namring páso, reflex.  
 { Namring páyi, pas  
 { Namring pápáto, &c, c.  
 Be luminous, Hauhau dyúmno, n  
 Make luminous, Hauhau páwo, tr.  
 Blow as wind, Khito, n Byéto, n. (fly)  
 Cause to blow, { Byér páto, &c, c.  
 { Khi páto, &c, c.  
 Flow as water, Gwákko (go)  
 Cause to flow, Gwang páto, &c, c  
 Flower, Bóto, n.  
 Cause to flower, Bópáto, &c, c  
 Fruit, Sito, n  
 Cause to fruit, Si-páto, &c, c.  
 Be ripe (fruit only), Jiwo, n  
 Ripen, Jipáto, &c, c  
 Be ripe as grain, &c, Ming-guo, n.  
 Ripen, Ming páto, &c, c.  
 Be hot, Glé-wo, n  
 Heat, Glépáto, &c, c.  
 Be cold (thing only), Chhákko, n  
 Make cold, Chhing páto, &c, c.  
 Be rotten, Jippo, n.  
 Make rotten, Jimpáto, &c, c.  
 Be raw, Achekhlí dyúmno, n.

- Make raw, Achekhli páwo, tr.  
 Be lighted (lamp), Hôwo, n  
 Light (lamp), { Hópato, tr.  
                   { Hópaso, reflex.  
                   { Hópáyí, pas.  
                   { Hópápato, c  
 Be kindled (fire), Khryamso, reflex  
                           { Khryapto, tr.  
 Kindle (fire), { Khryamso, reflex.  
                   { Khryamti, pas  
                   { Khryam páto, c.  
 Be burnt (destroyed by fire), Deuppo, neuter  
                           { Deum páto, tr  
                           { Deum páso, reflex.  
                           { Deum páyí, pas.  
                           { Deum pápato, c.  
 Burn (corpse), { Chwé-wo, tr.  
                   { Chwé-so, reflex.  
                   { Chwé-yí, pas.  
                   { Chwé-pato, &c., c.  
 Be buried (= bury thyself), Thimso, reflex.  
                           { Thummo, tr.  
                           { Thimso, reflex.  
                           { Thumyí, pas  
                           { Thimpato, &c , c  
 Be melted (= melt thyself), Yóngso, reflex.  
                           { Yóng páto, tr  
                           { Yóng páso, reflex.  
                           { Yóng páyí, pas.  
                           { Yóng pápato, &c , c.  
 Be congealed, Jámidyúmno, n.  
 Congeal it, Jámi páwo, tr.  
                           { Khuppo, tr.  
                           { Khumso, reflex.  
                           { Khumyí, pas.  
                           { Khum páto, &c., c.  
 Be collected, Khumso, supia  
                           { Hammo, tr.  
                           { Hamso, reflex.  
                           { Hamyí, pás.  
                           { Hámpato, &c., causal  
 Share out, { Yokko, tr.  
                   { Yongso, reflex.  
                   { Yongyí, pas.  
                   { Yong páto, &c., causal  
 Separate. set { Phwakko, tr  
                   { Phwangso, reflex.  
                   { Phwángyí, pas  
                   { Phwang páto, &c., c  
 Set together, Khuppo (see Collect)  
                           { Chyakko, tr.  
 Divide (by cutting), { Chyangso, reflex.  
                           { Chyangyí, pas.  
                           { Chyangpato, &c., causal  
                           { Khryapto, tr.  
 Unite, join, what { Khryamso, reflex.  
                   divided or broken, { Khryamyí, pas.  
   { Khryam páto, c.  
                           { Sapo, tr.  
 Knot it, { Samso, reflex.  
                   join by knot, { Saptí, pas.  
                                   { Sampato, &c., causal
- Unknot, { Prwákko, tr.  
 loosen, { Prwángso, reflex.  
 unseam, { Prwángyí, pas  
 unfold, { Prwáng páto, causal  
                   { Brá-wo, tr  
                   { Bra-so, reflex.  
                   { Bráyí, pas.  
 Scatter, { Brápato, &c., causal  
                   { Brápápato, double causal  
                   { Húl-do, tr  
 Mix, { Húl-so, reflex.  
                   { Húl-di, pas.  
                   { Húl-pato, &c , causal  
 Unmix, separate { Phwakko (see Sepa-  
                   what mixed, { rate)  
                           { Gróksó páwo, tr.  
 Acquire, gain by { Gróksó páso, reflex.  
                   labour, or earn, { Gróksó páyí, pas.  
                                   { Gróksó pápato, c.  
 Save (what { Blenpato. Khuppo, tr.  
                   earned). { Blenpaso. Khumso, reflex.  
 See Col- { Blenpáyí. Khumyí, pas.  
                   lect. { Blenpápato. Khumpato, c.  
                           { Wárdo, tr.  
                           { Wárso, reflex.  
 Squander, { Wárdí, pas.  
                   { Wárpato, causal  
                   { Wárpápato, double causal  
                   { Plepto, tr.  
 Fold, { Plemso, reflex.  
                   { Pleptí, pas.  
                   { Plempato, &c., causal  
                   { Prwakko, tr  
                   { Prwangso, reflex.  
 Unfold, { Prwángyí, pas.  
                   { Prwang páto, &c., causal  
                   { Hókko, tr.  
 Open, { Hongso, reflex.  
                   { Hóngyí, pas  
                   { Hóng páto, &c , causal  
                   { Tyákko, tr.  
 Shut, { Tyángso, reflex.  
                   { Tyángyí, pas.  
                   { Tyáng páto, causal  
                   { Timto, tr.  
 Press, { Timso, reflex.  
                   squeeze, { Timti, pas.  
                   depress, { Timpato, causal  
                           { Timpápato, double causal  
                   { Nippo, tr.  
 Compress or { Nimso, reflex.  
                   express, { Nimyí, pas  
                           { Nimpato, &c , causal  
                           { Lipto, tr  
 Turn over { Limso, reflex.  
                   carefully, { Liptí, pas  
                           { Limpato, &c , causal  
 Turn topsy-turvy, Hóldo tr. (mix)  
                           { Tyallo, tr.  
 Roll up, { Tyalso, reflex.  
                   { Tyalyí, pas.  
                   { Tyal páto, &c , causal  
                   { Prwakko, tr. (see Unfold)  
 Unroll, { Prwangso, reflex.  
                   { Prwángyí, pas.  
                   { Prwang páto, &c., causal

\* Glú-gno, n, gives glú-ndo, tr. The ú sound is here the same in both. An u in super-b is nearer than u in sme. Eu vel yú, z e, u in puling, which I write pyuling, but never eu vel ú. French eu in peur, hear, is often nearer.

Be flavoursome, Brógnó, n.		Come on, to front, Gnállá piwo
Make flavoursome	{ Brópáto, tr.	Come up, Yákhateu piwo or Kúwo
or flavour it,	{ Brópáso, reflex	Come down, Yákhayeü piwo or Yúwo
	{ Brópáyí, pas.	Come back = { Létoko piwo, or
Be sweet, Jijim dyúmмо, n.		return, { Létó
Make sweet,	{ Jijim dyúmpáto, tr. c.	Come again (repeat- { Anaiyo or
	{ Jijim páwo, ti.	ing), { Ana-piwo
Be sour, Phokko, n.		Come once, Kwá bálá piwo
Make sour, Phong páto-páso-páyí, causal		Come twice, Nip pála piwo
Be bitter, Káwo, n.		Come thrice, Sap pála piwo
Make bitter, Kápáto-páso-páyí, causal		Come four times, Lep pála piwo
Be knotted, Khingso, reflex.		Come five times, Gnó pála piwo
	{ Khikto, tr.	Come six times, Rú pála piwo
Knot it,	{ Khingso, reflex	Come seven times, Chá pála piwo
make knotted,	{ Khikti, pas	Come eight times, Yá pála piwo
	{ Khingpáto, &c, c.	Come nine times, Ghú pála piwo
Be great, Gnólo dyúmмо, n.		Come ten times, Kwaddyum pála piwo
Make great, Gnólo páwo, tr		Come together { Kwádo piwo or ráne,
Be small, Yáke or Kachim dyúmмо, n.		(place), { (verbs in plural)
Make small, Yáke or Kachim páwo, tr.		Come at once, { Kwá bala piwo,
Be heavy, Hyallo, n. Hyalba dyúmмо, n.		(time), { or ráne
Make heavy, Hyalpáto, tr.		Come near, Neutha piwo
Be light { Hammo, n		Come close to him, Wáke púmdí piwo
(levis), { Hamba dyúmмо, n		Come apart, Hae piwo
Make light, Hampáto, tr Hampápáto, c.		Come far away, Brába piwo
Be hard, Tingko dyúmмо, n.		Come with, Kwongkho piwo
Harden, Tingko páwo, tr		Come with me, Gó nung piwo
Be soft, Lobo dyúmмо, n.		Come alone, Giche piwo
Soften, Lobo páwo. tr.		Come without, { Go manthi piwo
Be straight, Dyámмо, n.		me, thee, him, { Ga manthi piwo
Straighten, Dyampáto-páso-páyí, c		{ Harem manthi piwo
Be crooked, Gúkko, n.		Come towards { Wáke lá piwo
	{ Kúkko, tr	me, thee, him, { Ike lá piwo
Crook it,	{ Kúngso, reflex	{ Ake lá piwo
	{ Kúngyi, pas	Come as far as this
	{ Kúng páto, &c, c.	or here, that or { Eke sambh piwo
	{ Khiwo or	there, { Meke sambh piwo
Be rich = have,	{ Khiba dyúmмо, } n.	Come quickly, instantly, Bácheu piwo
	{ Bwála,	Come slowly, Wákha piwo
	{ Thipáto, &c, c.	Come by and by, { Ghyákwángmi
Enrich = make,	{ Thiba dyumpáto-	piwo
have,	{ páso-páyí, c	Come silently, Liba piwo
	{ Bwálapáto	Come noisily, { Bréso or Bresomami or
		{ Brésoko †—piwo
Be poor, { Má thiwo		Come early, Bácheu piwo
	{ Má thuba dyúmмо	Come late, Wákha piwo
	{ Má bwála	Come at sun-rise, Namdhamna † piwo
Impoverish,	{ Má thuba páwo	Come at sun-set, Nam wantana † piwo
	{ Má thi páto	Come loiteringly, { Wakhawákha wak
	{ Má bwála páto	koko † piwo

ADVERBS AND PREPOSITIONS  
COMPARED.

Come, Piwo	
Come in (into the	{ Khyimá gwáre piwo
house),	{ or wógnó
Come out (of the	{ Khyimátola piwo or-
house),	{ Glúgnó.*
Come back, to rear, Nótha piwo	

\* Khyim á gwaré piwo, house its inside in come, Wogno, enter, Khyim á to lá piwo, house its outside to come, Glúgnó, issue. In the former phrases Khyim may be omitted, but its force beingness would be implied by the pronominal definite (a). The lack of proper adverbs and prepositions is made up in one of these two ways.

† These and all similars are imperative gerunds. See Verbs. When the expression is imperative, the gerund sign is affixed to the imperative form of the verb, when it is indicative, to the indicative form. Come loiteringly is having loitered, come. This is one of the many affinities with the Dravidian tongues.



Come } this } side, { Yése hamba } piwo  
 to, } that } Häre hamba }  
 Come constantly, Pisogno bwakko  
 Come sometimes, Káyikáyí piwo  
 Come ever, Sadai, { ráwo }  
 { piwo  
 Come never, Gyanaiyo má piwo  
 Never come again, Gyanaiyo ána má piwo  
 Come to, at, this side Yekholá piwo  
 Come by this side, Yékholáng piwo  
 Come to, at, that side, Mékholá piwo  
 Come by that side, Mékholáng piwo  
 Come on the right, Jamrolá piwo  
 Come by the right, Jmmioláng piwo  
 Come on the left, Péola piwo  
 Come by the left, Péoláng piwo  
 Come to the east, Nandhapdi khalá piwo  
 Come from the { Nam wamdi khaláng }  
 west, { piwo  
 Come towards the house, Khyimlá piwo  
 Come from towards the { Khyim láng }  
 house, { piwo  
 Go towards the plains, { Dhepdelá láwo }  
 { oi diwo  
 Go as far as Népál, Népál sambh láwo  
 Give a little, Akachi giwo  
 Give much, Eko giwo  
 Give secretly, Khleuso giwo  
 Give openly, Kwanzso páso giwo  
 Give gladly, Gyarscho giwo  
 Give sulkily, Má gyarscho giwo  
 Give to-day, A'na giwo  
 Give to-morrow, Dilla giwo  
 He gave yesterday, Sanamti gipta  
 Give mutually, Gi mose \*  
 Hit mutually, Tyeum mose  
 Kiss mutually, Leú mose  
 Kill mutually, Sá mose  
 Give continually, Giso gno bwakko  
 Hit continually, Teupsogno bwakko  
 Sleep continually, Ipsogno-bwakko  
 Strike forcibly, Soktimi teuppo  
 Strike gently, Wákha teuppo  
 A house, Khyim  
 Of a house, Khyim kem Khyim dim  
 To a house, a house, Khyim (no signs)  
 In a house, Khyim di  
 From a house, Khyim ding  
 By (inst.) house, Khyim mi  
 Into (inside) house, Khyimá gwäre  
 Out of (outside) house, Khyimá tola  
 As far as house, Khyim sambh  
 Towards or at the house, Khyim lá

From vicinity of house, Khyim láng  
 Before the house, in { Khyim á gnalla }  
 front,  
 Behind the house, { Khyim á notha }  
 in rear of,  
 On the house { Khyim a tauredi }  
 (touching),  
 Above the house { Khyim ding hatyu }  
 (remote),  
 Under, { the house (close), { Khyim }  
 Beneath, { háyu }  
 Below the house { Khyim ding háyu }  
 (apart),  
 From under { Khyim ke háyu láng or }  
 house, { háyu ding }  
 In the under { Khyim ke háyu } la }  
 of house, { di }  
 In the above of { Khyim á taure di or }  
 house, { lá }  
 Near the house, ‡ { Khyim ke nentha oi }  
 { Khyim nentha ‡ }  
 Far from house, Khyim ding braba  
 At the house, { Khyim á pumdi }  
 { Khyim nentha }  
 On account of house, Khyim dáso  
 In lieu of house, or  
 in exchange for house, { Khyim á phle }  
 Through the house, Khyim á limbu láng  
 Beyond the house, { Khyim á gnalla = }  
 house its beyond

PREPOSITIONS

At this time, Yekhonadi  
 At that time, Myekhonadi  
 At this place, Yekedi  
 At that place, Myekedi  
 In this year, Yem tho'di  
 In that year, Myem tho'di  
 In a little while, Gyer Kwongmidi  
 During, pending { Yem thomálá theum }  
 this year, { Yem — thobwáná }  
 Pending his coming, Haremma pi thum  
 At home, Khyim di  
 In, within, the house, Khyim gwäre  
 In the wilderness, Sabala di  
 In my hand, Wá gu di  
 In, at Dorjuling, Dorjuling di  
 Go into the house, Khyim gwäre láwo  
 In me, in thee, { Godi Wáke di § }  
 in him, { Gadi. Ikedi }  
 { Haremdí, Akedi }  
 He gave to me, Go gwa

\* Most dual of mowo, which apart = fight in composition of several verbs = do, make

† Lá expresses vicinity Khyim lá, near, towards, at, the house, whence lá-m, of vicinity and lá-ng, from vicinity So Di expresses inness, khyim di, in the house, whence di-m, of in and di-ng from in M or me final is attributive See adjectives and participles, e g, piba-me, I who come, I the come, and kwágná me, the other one, and lala-m, red

‡ Khyim nentha = the house is near and near the house, but the latter is better with genitive sign, so also of khyim pumdi Khyim a pumdi, the house its side in, also prevents the equivocal and is the true form for near the house Nentha having lost its sense as a noun cannot take the á Nouns of place, however, take dim rather than a, as Khyim dim pumdi, literally, house in of side in For possessive and genitive signs see p 321 supra, and infra in Grammar.

§ More usual and correct perhaps are the inflective forms standing second But wáke is also equal to my, wákedi, in me or mine, and wákeding, from me or from my.

He took it { Go ding-*	As far as him, { Harem pumdi
from me, { Ga ding-	{ Harem néra
thee, him, { Harem ding- }	As far as Népal, Népal pumdi
He struck thee, Ga teupta	Towards Népal, Népal pumla. Népal la
Come into the house, Khyim gwáie piwo	North of Népal, Népal ding hateu la
Go into the house, Khyim gwáre láwo	Near Népal, Népal nentha
Go into the water, Pwáku di wogno	Far from Népal, Népal ding brába
Come out of the { Pwáku ding glugno	Towards night, Namringna (day setting)
water,	Towards morning, { Nam sona (day
The inside of the house, Khyim á golá	{ being born)
The outside of the house, Khyim á tolá	In the night, Teugnachidi
Come from the outside { Khyim ke á	In the day, Namtidi
of the house, { tolang piwo	Cruel towards his { Tamitawake la deu-
Come from the inside { Khyim á golang	children, { kha giba
of the house, { glugno	Be kind towards { Wake la neuwo
Come out from { Khyim ding á tolá piwo,	me and mine, { Wa ta ke la neuwo
the house, { or Khyim ding glugno	Sit above me, Wake ding hateu la bwakko
Go with me, Go nung láwo	Sit between us two, { Wasike alimbu di
Sit by me, Wake pumdi bwakko	{ bwakko
Come near me, Wake pumdi piwo	Sit below him, A'ke ding hayeu la bwakko
Sit beside me, Wake lá bwakko	Put on me, Wake taure jyullo
Sit on my knee, Wa phyemtodi bwakko	Put on him, A'ke taure jyullo
Sleep in his bosom, Aphyemtodi ipo	The water comes from { Pwáku hateulang
Put on thy shoulder, I' balamdi jeullo	above and goes be- { yá, hayeu la
Throw in or into the { Me di piko	low, { á
fire, { Mi gware piko	On the top of the hill, Syerte á gware di
Put on the fire, Mi taure jeullo	In the midst of the hill, Syerte á limbudi
Take off from the fire, Mi taureng bláwo	At the bottom of the hill, Syerte á pumdi
Put on, upon, the table, Mej táure jeullo	From top of hill, Syerte á gware ding
Take off from the { Mej taureng bláwo	From middle of hill, Syerte á limbudi
table,	From the bottom of the { Syerte á pum
Get on, or mount, the { Ghora taure	hill, { ding
horse,	He dwells below { Wake ding hayeu la
Get off, or dismount { Ghoia taureng	me, { bwá
from, the horse, { glugno	He dwells above { Wake ding hateu la
Put on the horse { Ghora taure jeullo	me, { bwá
(goods),	Sit on me, Wake taure bwakko
Take off from the { Ghora taureng glun-	Press under me, Wake hayeu lam chimna
horse (goods), { do or bláwo	Underneath, under { Khosingba gwayeu
On the head, Piya taure	the chair, { or a gwayeu
Under the feet, { Kholi yeu†	Above, upon, the { Gu taure, or Gu á
{ Kholi gwayeu	hand, { taure
Put your cap on { Itáki i piya taure	Put under, below, { Mej á gwayeu jy-
your head, jeullo	the table, { ullo
Put grass under { A' kholi gwayeu (ni-	Take out from under { Mej á gwá yeung
his feet, { chasmen) jum jeullo	the table, { bláwo
Above, higher than, { A' piya ding hateu	Go through the { Lapcho lang láwo, or
his head,	{ Lapcho á limbudi lang
Beneath, lower	door, { láwo
than, my feet, { Wa kholi ding hayeu	Come through { Khyim gwárim piwo, or
Above your house { Ikhyim ding hateu	the house, { Khyim á gwa lang piwo
is the canton- { la tilanga bwag-	Go through the hole, A'lam lang glugno
ment, { dikha	Go through the river { Pwáku di gwakso
Below your house { I khyim ding háyeu	(wading), { glugno
is the bazaar, { la ledikha jyap-	Go over the couch, { Ipdikha khwakso
{ dikha	{ láwo
Above the mouth { Sheo hateu la neu bwa	Go over the river in { Dunga di woso
is the nose, { Sheo ha yeu la yóli	boat, { glugno
Below the mouth { Sheo ha yeu la yóli	Go under the couch, { Ipdikha hikso
is the chin, { bwa	{ glugno
To, as far as, Néra. Pumdi	Come with me, Go nung piwo

\* See note (§) on previous page

† Gware = in, gwayeu = under To the last answers ha-yeu, the one meaning what touches, the other, what touches not, but lies below, so taure and háyeu, as to what is above.

Go with him, { An- or } nung láwo  
                    { Hrem, }  
Why should I go { Ga nung márho  
with thee?       { lágna  
Go without me, Go manthi láwo  
Strike with force, Sokti mi teupo  
Strike without force, Sokti manthi teupo  
Sit before me, Wa gnalla di bwakko  
Sit behind me, Wa notha di bwakko  
Before, behind { Lapcho á gnalla di  
the door,       { Lapcho á notha la  
Opposite, Vis-a { Wa gnalla la  
Vis-me,          { Wa gnalla di  
Sit at my side, Wake pumdi bwakko  
Towards his side, A'ke á pumla  
In the middle, A'lumbu di  
To, at the side, Apumdi

Before night, { Namriksko gnalla  
                    { Teugnachi dyumtheum  
                    { Nammá riktheum  
                    { Nammá wamtheum  
                    { Nam rikcho beladi  
At nightfall, { Nam- { rigna  
                    { yamtana  
                    { Nam wancho beladi  
After nightfall, { Nam-wamso } notha.  
                    { Namriksko }  
                    { Nam wantako }  
                    { Nam riktako }

Since dawn, Didila mekung  
Before dawn, Didila gnalla  
After dawn, Didila notha  
Since I came, Gopitina mekung  
Before my arrival, Gajokpicho gnalla  
After my arrival, Gajokpicho notha  
After to-morrow, Dilla mekung  
Before to-morrow, Dilla ma dyumtheu  
By nightfall, { Nam ringna }  
                    { Nam wantana }  
Until night or { Teugnachi sambh  
Up to night.   { Nam wantana sambh  
Towards the house, Khyim lá  
Towards me, Wake lá  
Towards night, Nam rikcho páwana  
Towards dawn, { Teugnachi lána  
                    { Nam dhamna  
At dawn, Nam dhamna  
During the night, Teugnachi dyumna  
By the time I arrive, Pignéna  
By the time thou arrivest, Piyna  
By the time he arrives, Pina\*  
After my arrival, Go piso notha  
After thy arrival, Ga piso notha  
Round about the { Khyim harela yesela  
house,  
About the house, Khyim apumdi  
In the middle of the { Dyel á lumbu di  
village,  
On this side the river, Gulu yem pumdi  
On that side the { Gulu myem pumdi  
river.

He pierced him through { Ram hotáko  
the body,                 { sáta  
He went through { Lapcho lang glutáko  
the door,                 { lata  
Go by the door, Lapcho lang láwe  
Go by the road, Lamlang láwo  
Far from the house, Khyim ding brába

Near the fire. { Mi nentha  
                    { Mi pumdi  
                    { Mi á pumdi  
Near me, Wáke pumdi  
After this, that. { Yem ding notha  
                    { Myem ding notha  
Before this, that, { Yem ding gnalla  
                    { Myem ding gnalla  
Instead of, in lieu of, { Myem ke áphle  
that,  
For the sake of me, Wake dáso  
For the love of thee I { Dwaktana kopá-  
did it,                    { tong  
For the love of me he { Dwakti kopapto  
did it,  
As far as the house, Khyim á pumdi  
Short of, not so far as, { Khyim yesela  
the house,  
Beyond the house, Khyim hárcia  
With a house there { Khyim dyumna  
may be a marriage { groche dyum  
Without (wanting) a { Khyim manthi  
house there cannot { groche má  
be a marriage,         { dyum  
With a house he { Khyim thi kheda  
will marry if he { groche páwa  
have, &c.,  
Without a house { Khyim manthi kheda  
he will not { (or manthi) groche  
marry,                 { má páwa  
With me, Go nung  
Without me, Go manthi  
With thy father, I po nung  
Without my father, A'pá manthi  
I go not, Ma lágna  
A child without { A'pomanthiba  
father, an or- { tawo Apomanthime  
phan,                 { tawo  
For the purpose of { Khyim pácho  
building a house,       { dáso  
In the middle of the { Khyim á lumbudi  
house,  
Even with, on level { Khvim nung kwang  
with, the house,       { khome  
With a will (bongre) { Gyerstako  
                            { Gyerschok  
Without against the { Mágysterstako  
will (malgre),         { Mágyerscho  
Willy, milly, Gyerscho má gyerscho  
in suite of her { Wancha má visthim  
husband,  
For the love of her { Wancha dwak  
husband,               { tako  
After the manner of { Néwar dau-khwog  
the Néwars,            { nóf.

\* Sample of personated gerunds See on to Grammar p. 377

† Khwogno = like, the word for manner or form is kho For dau plural sign, read daa

In the form of fish, Gná khwogno  
 After the manner of the { Leucha dau  
 Tibetans, { khwogno  
 In the disguise of { Leucha khwogno  
 a Tibetan, }

## CONJUNCTIONS.

And No word for it  
 Also, likewise, Yo  
 Or No term for it  
 Nor No word  
 Nor this, { Yam ye má  
 Nor that, { Myam ye má  
 Moreover Besides, Myam taure  
 Than (comp.), Ding  
 As, Gye kbo  
 So, Mekho  
 As, so, like, { Yé khwogno  
 this, that, { Mé khwogno  
 How? what like, Gye khwogno  
 How? in what way, Gyé-khopáso  
 As well as, Yé khome neuba  
 As ill as, Yé khome-má neuba  
 But, Náká  
 Nevertheless. Notwithstanding, Náká  
 Though, yet, still, Náká  
 If, Khéda —Khédda  
 If not, unless, Má kheda  
 Except, Wáso  
 Whether or not, Bwála má bwála  
 In the meanwhile, Yékhona. Mékhona  
 Thereon, Myem taure  
 To wit, that is { Dáso dáta  
 to say, { Mára dayena  
 Why, { Márho  
 { Máragna  
 Because, since, { Yem paptako  
 as, { Myem paptako  
 Yes, Aje (true)  
 No, Máá (it is not)  
 Verbal negative, Má  
 Verbal prohibitive, Má  
 Noun privative, Má

## ADVERBS.

*Adverbs of time.*

To-day, A'na  
 To-morrow, Dillá  
 Yesterday, Sanamti  
 Day-after to-morrow, Niti  
 Day before yesterday, Nikhabol  
 This year, Yemthoche  
 Last year, Sántho  
 Year before last, Niware  
 Coming year, Mátá  
 Year-after that, Niwa

Now, Yékhona  
 Then, Mékhona  
 When? Gyéna  
 When, rel., Gyéna  
 Then, correl., Mékhona  
 Instantly, Bachéu  
 By and by, Gyer kwongmi  
 At once, at one time, Kwongkhó  
 Before, priorly, Gnalla  
 After, afterwards, Nóla  
 Since, Gyéna  
 Till, until. No word. It is expressed by  
 theum added to the root and the  
 negative, or by the negative gerund \*  
 Till now, { A'na sambh (sambh is Khas)  
 Hitherto, {  
 Till then, Metti namti  
 Till when? how long? Giskonamti  
 Formerly, long ago, Nyéshé  
 At present, nowadays, A'nampili  
 Whilst, Mím, added to a verb, or the  
 gerund simply †  
 Henceforth, { A'namekeng  
 Hereafter, {  
 Thenceforth, { Memnamtimekeng  
 Thereafter, {  
 Ever. No word  
 Never, Genaiyo  
 Often, Yáko pala  
 How often, Gisko pala  
 Sometimes No word  
 Once or twice, Kwá bále nippále  
 Once, Kwá bále  
 Twice, Nippále  
 Thrice, Sái á  
 Four times, Séppále  
 Five times, Gnó pále  
 Six times, Rú pále  
 Seven times, Chá pále  
 Eight times, Yá pále  
 Nine times, Ghú pále  
 Ten times, Kwaddyum pále  
 Early, Bachem pasomami  
 Late, Wákha pasomami  
 In the day, Nam bwoktáná  
 At night, { Teugnáchí dyumtana  
 In the night, {  
 All day, Nam dongmókho  
 Daily, Namti ke namti  
 At sunrise, Namdhamna  
 At cock-crow, { Bá griná  
 { Bá gricho pawáno  
 At dawn, Hauhaudyumchopawana  
 At sunset, { Nam wantana  
 { Nam vamcho pawana  
 At dusk No word  
 At nightfall, { Nam rigna  
 { Teugnáchí dyumna  
 From night till { Teugnáchí mekeng  
 morn, { didila sambh  
 At noon, Namhelschodi

\* e.g., stay till I come, gómá pignana, or gó má pi theum, bwakkó

† e.g., whilst he lives I will not go, Harem blennun gó má lígua Whilst he was walking he fell down, Harem gwaktana dokta

At midnight, Teugnachi helschodi  
To-morrow morning, Dilla didiladi  
Yesterday at night, Sanamtiten gnachidi  
In two or three days, Nikkha sakkhá  
In three or four days, Sakkha sekkha  
In four or five days, Sekkha gnokkha  
How long? Gisko namti  
As long, iel, Gisko namti  
So long coriel, Metti namti  
Again, repeatedly, Anáyo  
Again, returning, Létako

*Adverbs of Place.*

Here, Yéke  
There, Myéke  
Where? Gyéke  
Where, iel, Gýéke  
There, coriel, Méke Mekegnó  
Here and there, Hárela yeseia  
Hither, } Yékhola  
Thenceward, }  
Thither, } Myékhola  
Thereward, }  
Hence, Yékeng  
Thence, Myékeng  
Whence? Gyélang  
Whence, iel, Gyélang  
Thence, coriel, Myékeng  
By what way? Agvem lamlang  
By this way, Yem lamlang  
By that way, Myem lamlang  
How near? Gisko nentha  
How far? Gisko brába  
How far? iel to } Gyéla (where)  
what limit? }  
This far Yeke (here)  
That far, Myéke (there)  
Near, Nentha  
Far, Brába  
How near? Gisko nentha  
How far? Gisko brába  
From after, Brába lang  
From near, Nentha lang  
In the near, Nentha di  
In the far, Brába di  
Thus near, Yeti nentha  
That near, Myeti nentha  
Nearer, } Anáyo nentha  
Nearest, } Yemá nganaiyo nentha  
very }  
near } Thé nentha  
Rather near, Dekho nentha  
Rather far, Dekho brába  
Very far, Thé brába  
Up or upwards (an acclivity) } Hateula  
whence water comes, } Yakayeula  
From up, from above } Hateu lang  
of slope, }

From down, from below } Hateu lang  
of slope, }  
Up (perpendicular), Táiie  
Down (ditto), } Gwáie  
Gwayeu \*  
Apumyeu  
From above (perpendicular) Taureng  
From below (ditto), } Apumyeung  
Gwáieung  
Gwáyeung  
Upwards (ditto), Táiuela  
Downwards (ditto), Gwáyeula Ycula  
Upwards (on slope), Hateula  
Downwards (on slope), Hayeula  
On the top, Ajjudi †  
In, at, the bottom, Apumdi  
From the top, } Ajjuding  
Ajju lang  
From the bottom, Apumding  
Out (issuing), Gluko Glutako  
In (entering), Woko Wotako  
Out, outside, A'tola (with noun)  
In, within, Gwáie A'gware  
Towards this side, Yesehamba la  
Towards that side, Hare hamba la  
On this side, Yese hamba di  
On that side, Hare hamba di  
On both sides, } Hare hamba di  
Yese hamba di  
Round, Khúsoko  
Before, Gnalla  
After, Nótha  
Opposite, vis-à-vis, Gnalla  
Abreast, Kwongkho  
Straight onwards, No word  
Onwards, forwards, Gnállá la  
Backwards, Nothala

*Adverbs of Manner, Cause, Quality, Quantity,*

How? in what way, } Yékho  
Yekhopasa  
Thus, in that way, } Myekho  
Myekhopasa  
Why? for what reason, } Gyegná  
Máigná  
Maha  
For this reason, Yé gna?  
For that reason, Myé gna?  
How? what like? Gyekhome  
This like, Yekhome  
That like, Myekhome  
How much? how many? Gisko  
As many, as much, Gisko : Caré  
So many, so much, Metu  
How often? Gisko pála  
How great? Gisko gnólo  
How small? Gisko yáke

\* Táiie and gware (see p. 342) are chiefly prepositions, and gwa-ré means rather in below. Gwayeu is better for the latter, or yeu, but none of them quite answers. The verbs express the meanings.

† A'juju di, iis summit in. Juju is tree-top or house-top. Hill-top is gnani.

Well, rightly,	{	Neuba pawoko	{	Hampaso	{	Hampasomami	Hampawoko *
		Neuba paso		Hampattako.		Hampattako.	
		Neuba pasomami		Khapso		Khipsomami	
		Neuba pawako		Khiptako		Thyelmim paso *	
Ill, badly, wrongly,	{	Neuba paptako *	{	Thyelmim pasomami	{	Thelvim paptako	Thelvim pawako *
		Máneuba páso, &c.		Thelvim pawako *			
Wisely,	{	Josko and Joksomami, &c.	{	Greatly, Dhekong	{	Slightly, trivially, Dékho	Gnitakomi
		Teuso and Teusomami, &c.*		In cowardly way,		{ Gnimami.	
Foolishly,	{	Majoksomami	{	Gniko	{	Gnuma manthimi	Bravely,
		Mateusomami †		Mágniko		Mágnitako	
Hungry,	{	Sohmi	{	Gnumemi.	{	Gnune pawoko	Impudently, Gnune manthi
Thirstily,	{	Pwáku dwaktimi		Secretly, Khleuscho mami		Openly,	
Angrily,	{	Soksomi pawoko	{	Kwainsopascho	{	Kwainsopaschomami	Jestingly, Rischomami
		Sokso paso, &c.		Seriously, Ajedaso mami		Slowly, Wákha	
Gladly,	{	Gyersimi	{	Gruksomami	{	Grukso	Hastily,
		Gyersoko		Gruktako		Mortally, Byaktam sambh	
Strongly, Soktami	{	Soktipawoko, &c.	{	Skin-deep, A'koktesambh	{	Together, Kwongkho	Separately, Wang wang
		Weakly, Sokti manthimi		Singly or one by one,		{ Kwong kwong	
Gently, Wákha	{	paso or pawoko, &c.	{	Solitarily, I'gicha	{	With a companion, Warcha nung	Afoot, Gwakoko. Gwakso
		Syandami yandapaso or pasoko		On horseback, Wognoko		Truly,	
Noisily,	{	or pawoko	{	Falsely, Lamochelso	{		
		Silently, Liba dyumso					
With blows, Teupsomami.	{	Teuptako	{		{		
		Evenly, on level with, Deuso					
Evenly, straightly, smoothly, Deuso	{	Dhékwóng	{		{		
		Much, a great deal,					
A little, Dékho	{	Dhékong	{		{		
		Neither more nor less, Mádékho ma thé					
Less, Dékho	{	More, Thé	{		{		
		Again (afresh), Gapti					
Back (the same), Leti.	{	Letako	{		{		
		Thoroughly,					
completely,	{	Yáko. Hauppe	{		{		
		Dékho bwaso					
Partially,	{	Dékho jyulsomami	{		{		
		Dékho jyultako					
Helpasoko	{	Helpasomami	{		{		
		Helpattako *					
Heavily,	{	Helpawako	{		{		

\* All these are gerundial, like the great majority of the adverbs, but if imperation is involved, the gerund sign is added to the imperative, not to the indicative

† Or with main verb in indicative, ma jogako for present and ma juktako for preterit sense (see note at "Wisely") This is merely the negative form of the same word, obtained by prefixing the particle of negation, or má.

.B.—BÁHING GRAMMAR.

DECLENSION OF BÁHING PRONOUNS AND OF NOUNS

I OF PRONOUNS.

*First Personal Pronoun.*

- 1 Nom I, Go
- 2 Gen Of me { Conjunct { Disjunct.  
                  { Wa = my { Wake = mine
3. { Dat. { To me } Go No sign  
   { Ac { Me }
4. Loc { In nie } Wake gwáre (interior)  
      { Within me }
5. Loc { Into me } Wake di (entering, resting in)  
      { In me }
6. Abl. From me, Wake ding (removal)
- 7 All Towards me, Wake la (meeting)
- 8 — From towards me, Wake lang (departing)
- 9 — Towards me, Wake taure (behaving)
10. Soc. With me { Wakenung } (society)  
                  { Gonung }
11. Priv. Without me { Wake manthi } (privation)  
                      { Gomanthi }
- \*12. Inst. By me, Go mi
13. Loc. At, by me, Wa pumdi \* (proximity H. pás)

*Dual.*

- |  |   |
|--|---|
| 1. Gósi, incl. Gósúkú, excl.   | 3. Gó-i, incl. Góku, excl.                    |
| 2. { Conjunct. { Disjunct.<br>{ Isi, incl. { Isike, incl.<br>{ Wási, excl. { Wásike, excl. | 4. Ikegwáre, incl. Wakegwáre, excl.           |
| 3 Gósi, incl. Gósúkú, excl.  | 5 Ike di, incl. Wake di, excl.                |
| 4 Isikegwáre, incl. Wásikegwáre, excl.   | 6 Ike ding, incl. Wake ding, excl.            |
| 5 Isike di, incl. Wásike di, excl.   | 7 Ike lá, incl. Wake lá, excl.                |
| 6 Isike ding, incl. Wásike ding, excl.   | 8 Ike lang, incl. Wake lang, excl.            |
| 7 Isike la, incl. Wásike la, excl.   | 9 Ike taure, incl. Wake taure, excl.          |
| 8 Isike lang, incl. Wásike lang, excl.   | 10. Góí nung, incl. Goku nung, excl.          |
| 9. Gósi taure, incl. Gosuku taure, excl.   | 11. Góí manthi, incl. Goku manthi, excl.      |
| 10. Gósi nung, incl. Gosuku nung, excl.  | 12. Góí mi, incl. Goku mi, excl.              |
| 11. Gósi manthi, incl. Gosuku manthi, excl.  | 13. { Ike- { pumdi { incl.<br>{ Wake- { excl. |

*Second Pronoun.*

- |  |  |
|--|--|
| 1. Gó-i, incl. Góku, excl.   | 1. Ga                                  |
| 2. { Conjunct. { Disjunct.<br>{ Ike, incl. { Ikke, incl.<br>{ Wake, excl. { Wakke, excl. | 2. { Conjunct { Disjunct.<br>{ I { Ike |
|  | 3. Gá. No sign                         |
|  | 4. Ike gwáre                           |
|  | 5. Ike di                              |
|  | 6 Ike ding                             |
|  | 7 Ike lá                               |
|  | 8 Ike lang                             |
|  | 9 Ike taure                            |
|  | 10 Ga nung                             |
|  | 11. Ga manthi                          |
|  | 12 Ga mi                               |
|  | 13 I pumdi                             |

\* See remark in sequel Tau, gwá, and púm, as substantives or quasi such, naturally take the genitive pronoun, and perhaps also la and lang = taraf and taráise of Uidu, but not so mi, di, and nung, which seem to be -hee case signs. La, meaning proximity, approach has possessive iam and ablative lang, di, meaning inness, contact, has similarly dim and dung, ke, meaning relation, belongingness, from and keng. Ke is probably borrowed. Suffix m or me is its probable equivalent. Compound prepositions are formed by la and ai, like those of Uidu and Hindi—e g, Khyum dim = ghar men ka, khyum dung, ghar men se.

*Dual.*

1. Gasi
2. { Conjunct. { Disjunct  
   { Isi        { Isike
3. Gasi. No sign
4. Isi gwäre or Isike gwäre
5. Isike di
6. Isike ding
7. Isike la
8. Isike lang
9. Isi taure or Isike taure
10. Gasi nung
11. Gasi manthi
12. Gasi mi
13. Isi pumdi

*Plural.*

1. Gani
2. { Conjunct. { Disjunct  
   { Ini        { Inike
3. Gani. No sign
4. Ini gwäre
5. Inike di
6. Inike ding
7. Inike la
8. Inike lang
9. Ini taure
10. Gani nung
11. Gani manthi
12. Gani mi
13. Ini pumdi

*Third Personal.*

1. Harem (all genders)
2. { Conjunct { Disjunct  
   { A        { A'ke  
   { Haremke, common
3. Harem. No sign
4. { Agwäre or Akegwäre  
   { Haremke gwäre
5. A'kedi. Harem di
6. { A'keding  
   { Haremke ding
7. { A'ke la  
   { Haremke la
8. { A'ke lang  
   { Haremke lang
9. { A'ke taure  
   { Haremke taure
10. Harem nung
11. Harem manthi
12. Harem mi
13. A'pumdi. Haremke pumdi

*Dual.*

1. Harem dausi
2. { Conjunct. { Disjunct  
   { A'si       { A'sike  
   { Harem dausike, common

3. Harem dausi. No sign
4. { A'si gwäre or A'sike gwäre  
   { Harem dausike gwäre
5. A'sike di. Harem dausike di
6. A'sike ding. Harem dausike ding
7. A'sike la. Harem dausike la
8. A'sike lang. Harem dausike lang
9. A'si taure. Harem dausike taure
10. Harem dausi nung
11. Harem dausi manthi
12. Harem dausi mi
13. { A'si pumdi  
   { Harem dausike pumdi

*Plural.*

1. Harem dau
2. { Conjunct. { Disjunct  
   { Ani       { Anike  
   { Harem dauke, common
3. Harem dau. No sign
4. { Ani gwäre. Anike gwäre  
   { Harem dauke gwäre
5. Anike di. Harem dauke di
6. A'nike ding. Harem dauke ding
7. Anike la. Harem dauke la
8. Anike lang. Harem dauke lang
9. A'nike taure. Harem dauke taure
10. Harem dau nung
11. Harem dau manthi
12. Harem dau mi
13. { Ani pumdi  
   { Harem dauke pumdi

Near demonstrative. This.

1. Yam \* (all genders)
2. { Conjunct. { Disjunct  
   { Yamke.   { Yamke meke
3. Yam. No sign
4. Yamke gwäre or Yam gwäre
5. Yam di
6. Yam ding
7. Yamke la. Yam la
8. Yamke lang. Yam lang
9. Yamke taure. Yam taure
10. Yam nung
11. Yam manthi
12. Yam mi
13. Yamke pumdi

*Dual.*

1. Yam dausi †
2. { Yam dausike  
   { Conj and disj.
3. Yam dausi. No sign
4. Yam dausike gwäre
5. Yam dausi di
6. Yam dausi ding
7. Yam dausike la
8. Yam dausike lang
9. Yam dausike taure
10. Yam dausi nung
11. Yam dausi manthi
12. Yam dausi mi
13. Yam dausike pumdi

\* Yam or yem, and so Myam or myem. All vowel sounds are extremely vague. G-yem, the relative, is evidently a derivative of yem.

† For dausi and dau read dausi and daa, i e., da with the pausing tone.



*Plural.*

1. Yam dau \*
- 2 { Yam dauke
- { Conj. and disj.
- 3 Yam dau. No sign
- 4 { Yam dau gware
- { Yam dauke gware
- 5 Yam dau di
- 6 Yam dau ding
- 7 Yam dau (ke) la
- 8 Yam dau (ke) lang
- 9 Yam dauke taure
- 10 Yam dau nung
- 11 Yam dau manthi
- 12 Yam dau mi
- 13 Yam dauke pumdi

*Remote Demonstrative.*

- 1 Myam † (all genders)
- 2 { Myamke, conj.
- { Myamk meke, disj.
- 3 Myam. No sign
- 4 Myamke gware
- 5 Myam di
- 6 Myam ding
- 7 Myamke la
- 8 Myamke lang
- 9 Myamke taure
- 10 Myam nung
- 11 Myam manthi
- 12 Myam mi
- 13 Myamke pumdi

*Dual.*

1. Myam dausi
2. { Myam dausike
- { Conj. and disj., &c. like singular

*Plural.*

1. Myam dau
- 2 { Myam dauke
- { Conj. and disj., &c. ut supia

*Interrogative and Distributive.*

Who? What person? Any one m and f Substantival and adjectival.‡

1. Sá
- 2 { Suke
- { Conj. or disj., or
- { Sukemeke, disj.
- 3 Su No sign
- 4 Su gware
- 5 Su di
- 6 Su ding
- 7 Sula. Sukela
- 8 Su lang. Suke lang

9. Su taure. Suke taure
- 10 Su nung
11. Su manthi
12. Su mi
13. { Su á pumdi
- { Suke pumdi

*Dual.*

1. Su dausi
- 2 Su dausike, &c

*Plural*

- 1 Su dau
- 2 Su dauke, &c

*Interrogative and Distributive Neuter.*

What? What thing? Any thing § Substantival and adjectival.

1. Mára
- 2 Márake, &c.

*Dual*

1. Mára dausi
2. Mára dausike, &c

*Plural.*

1. Mára dau
- 2 Mára dauke &c

*Relative of all genders*

He, she, who; that, which substantival and adjectival ||

- 1 Gyem
- 2 Gyemke

*Dual.*

- 1 Gyem dausi
2. Gyem dausike, &c.

*Plural*

- 1 Gyem dau
2. Gyem dauke

*Reflective. Self*

- 1 Daubo or Dwábo
- 2 Dwábo ke
- 3 Dwábo No sign
- 4 Dwábo gware
- 5 Dwábo di
- 6 Dwábo ding
- 7 Dwábo la
8. Dwábo lang
9. Dwábo taure
10. Dwábo nung
11. Dwábo manthi
- 12 Dwábo mi
- 13 Dwábo pumdi

Dual and plural as before

So also are declined hwappe or hauppe = all and every, gisko = how many, and

\* See note † on preceding page

† Equal kon and ku Hindi and Urdu

‡ Equal jon and jo The correlative is myam = tón and to

§ Equal kyá and kúch The relative pronoun is rarely used because of the relative character of the participles. Indeed its existence at all may be safely denied, and the correlative is nothing more than the remote demonstrative

† Myam or myem

§ Equal kyá and kúch

as many; metti = so many; dhé kono = many and much; dékho = a few, a little, gisko = whoever and whatever; kwáng-náme = other, another; myem = the same (see *that*); nimpho = both, and, in a word, all primitive or personal pronouns. Possessive pronouns are formed from the genitives, except in the case of the three leading pronouns I, thou, he or she or it, each of these has two distinct forms quite separate from the personals; thus go has wá = mei and meus, in English, of me and my; and wake = English mine. So also ga, the 2d pronoun, has í and íke, and harem, the 3d, has á and áke. The first of these two possessive or genitive forms are pronominal adjectives, or rather adjuncts of nouns and verbs (and adverbs also) by prefix and suffix respectively. The second are pronouns proper, like mine, thine, in English.\* The former are indeclinable, the latter are declinable, like all other proper possessives, though with some confusion, originating in the imperfect development of the inflective element, its frequent coincidence with the genitive sign, and the variable-ness of that sign.

However, the case signs generally and their mode of annexation being uniform, out of this essentially one declension order is obtained, despite the disturbing causes adverted to I give here, as a sample of the possessives:—

Dauboke = own

1. Dauboke
2. { Caret?
3. { Dwabokeke†
4. Dauboke
5. Dauboke gware
6. Dauboke di
7. Dauboke ding
8. Dauboke la
9. Dauboke lang
10. Dauboke taure
11. Dauboke nung
12. Dauboke manthi
13. Dauboke mi
14. Dauboke pumdi or Daubo á pumdi

Daubo = ap; dauboke = apna. *Ap-naka* can only be separately expressed by

the cacophonous iteration of the guttural. Nor is this defect remedied by the use of the conjunct pronouns, wá, í, á, for wádwbó, myself, gives wádwbóke, of myself and my own; and ídwábó, thyself, gives ídwábóke, of thyself or thy own. See more on the genitive in the sequel.

## 2. DECLENSION OF NOUNS.

### *Substantives proper.*

Wainsa, a man, m.

1. Wainsa
2. { Wainsake, disjunct, or
3. { Wainsa á, conjunct
4. Wainsa No sign
5. { Wainsa gware, or
6. { Wainsa á gware
7. Wainsa di
8. Wainsa ding
9. Wainsa la
10. Wainsa lang
11. Wainsa á taure
12. Wainsa nung
13. Wainsa manthi
14. Wainsa mi
15. Wainsa á pumdi

### *Dual.*

1. Wainsa dausi
2. { Wainsa dausike, disjunct
3. { Wainsa ási, conjunct
4. Wainsa dausi
5. { Wainsa dausike gware
6. { Wainsa ási gware
7. Wainsa dausi di
8. Wainsa dausi ding
9. Wainsa dausi la
10. Wainsa dausi lang
11. { Wainsa dausike taure
12. { Wainsa ási taure
13. Wainsa dausi nung
14. Wainsa dausi manthi
15. Wainsa dausi mi
16. Wainsa dausi á pumdi

### *Plural.*

1. Wainsa dau
2. { Wainsa dauke, disjunct
3. { Wainsa dau áni, conjunct

\* The formation of these from the my, thy series, by the addition of "ki" or "ke," is quite Turkish. Wa = my, wa-ke = mine. So Turkish benim = my, benim-ki = mine. Only Bahing uses the conjunct form merely (quasi *im, imki*) of the pronoun, which in that tongue, moreover, is a prefix, in Turkish an affix, of nouns. The existence of disjunct and conjunct forms of the pronouns, and the use of the latter as verbal formatives as well as to give the possessive sense to nouns, are traits of language very widely diffused, since they are found in the Egyptian and other Semitic tongues. And it is queer that the vulgar or spoken Egyptian (Coptic) prefixes these verbal formatives, whereas the learned, or hieroglyphic, suffixes them.

† Compare *ashaka* in Hindi and Urdu.

‡ *Á, ási, and áni* are the conjunct forms attaching to nominative which follows genitive, thus *wainsa dau áni ming*, or *wainsa dauke áni ming* = the wife of several men; literally, men (of) their wife or woman. The use of the same form in the next case proves *gware* to be a substantive used as a preposition, like *útar* in Hindi, *áni gware* = their interior.

3. Wainsa dau. No sign
4. { Wainsa dauke gware
5. { Wainsa dau áni gware
6. Wainsa dau di
7. Wainsa dau ding
8. Wainsa dau lang
9. { Wainsa dau ke taure, or
10. { Wainsa dau áni taure
11. Wainsa dau nung
12. Wainsa dau manthi
13. Wainsa dau áni pumdi

So also is declined mincha, a woman, and ming, a wife, and all feminine nouns.

# DECLENSION OF A NEUTER.

## Substantive.

Grokso, a thing.

- 1 Grokso
2. { Groksoke, disjunct
3. { Grokso-á, conjunct
- 4 Grokso
- 5 Grokso á gware
- 6 Grokso di
- 7 Grokso ding
- 8 Grokso la
- 9 Grokso lang
- 10 Grok-o á taure
- 11 Grokso nung
- 12 Grok-o manthi
- 13 Grok-o mi
- 14 Grokso á pumdi

## Dual.

- 1 Grokso dausi
2. { Grokso dausike, disjunct
3. { Grokso dausi ási, conjunct
- 4 Grokso dausi, &c.

## Plural.

- 1 Grokso dau
- 2 { Grokso dauke, or
- 3 { Grokso dau áni, &c

It results from the above that there is but one declension, that gender has no grammatical expression; that number, like case, is expressed by separate postpositions, number going first, that all nouns and pronouns take the signs of number, neuters as well as others, that some of the signs of case are still significant (gware, the interior; taure, the top, pum, the side); that *ke* is the general genitive sign, but rarely used save when the noun stands alone, as in reply to a question, thus whose?—the

man's, is suke, wainsake; that when two substantives come together the former is the genitive, and has properly no sign (no qualitative ever has), though the "*ke*" be sometimes superadded to the special denotator, which is á, the third pronoun (his, her, its), or dim, whose sense is in, of. Dim expresses a relation of locality or inness (what is contained), á, almost all other sorts of relation. Dim is used conjunctively and disjunctively, as, of where the tooth? gyelame khleu: of the mouth, sheodim. Both precede the second substantive or nominative—thus wainsa á ning = the man's name; grokso á syanda = the thing's sound, rú dim kán = vegetables of the garden, bazar dim shéri = bazaar rice, or rice of the bazaar, pu dim pwáku, water of the cup, so that this latter may be called the general way of expressing the relation of two substantives which are both named—the former the general way of expressing relation when the qualitative noun only is named, for genitives are all qualitatives, *e.g.*, singke = wooden, íamke = bodily. Lastly, that pronouns and nouns are declined throughout and in all respects in the same way, there being no difference whatever between them. As to the genitive relation, it should be further noted that the first of two substantives is by position alone a genitive, that very close connection and dependence is expressed by á, *e.g.*, the calf of the cow, bing á támi, that "*ke*" can be used with á, as wainsake á ning, the man's his name, that where *ke* is formative—as singke = wooden, from sing, wood—its conjunctive use is indispensable, like that of the ba and na, the participial formatives, thus, syolke bétho, the iron blade, \* neubá muiyu, the or a good man (properly, the man who is good), from syel = iron (subs), and neu, to be good. Observe, further, that the topical sign di both asks and answers, as ru dim kán, garden vegetables; and of where? the garden's, gyélam (or gyélame), rúdim

In this latter instance we may observe that, gyéla being where, the final m or me of gyélam, gyélame, has, in respect of adverbs, a genitival force, and so in di-m, of in—m, possessive, ng, fromness formatives, *ke* also takes the formative m (see note at p 353) and la also, and in qualitatives we constantly find a similar termination (bubum = white, lalam = red, kwáname = other, &c.), so that the m final is shown to be generally possessive; and more especially as its iteration (b íbu-

\* Observe that the non of the blade is bétho á syel or betho ke syel. Bar the point or haft of the blade is necessarily bétho á juu and betho á rising. See note † at p. 347, with the places therein referred to

mme = the white one, lala-mme = the red one, kwánamme = the other one) expresses the disjunct form of the same relation. Thus, which one will you have? the red one or the green? agyeme blávi, lalamme ki gámmme a sample wherein the possessive á is welded to the relative pronoun gyem. By turning to the participles it will be seen that all those which have not a sign of their own (ba or n\*) are made participles by the annexation of the m or me particle—juju-m, chho-me \* This is, in fact, the general attributive affix, and its suffixure transforms all qualitives (including adverbs)

into substantives or words used substantively, like the hma gu affix of Newari, and like also the Dravidian van, val, which seem to me to be the unquestionable prototypes of the Prakritic wan, wal, war (gaon-wár, theto-wala, gáru wán, marne wala, &c.) I subjoin a few comparative samples, drawn from Báhing and Newari, which will also show that nearly any word in these tongues can be used substantively, and that all qualitives, in particular, can by the appropriate affix be made substantival, *e g.* singke, wooden, singkeme or singkem, the wooden one.

---

\* At all events, the participles in chome would seem to be formed from the infinitives in cho, the general infinitival sign, *e g.* jácho, to eat, iachome, edible, pácho, to do, pachome, double, dakcho, to desire, dakchome, desirable. But see the various examples of words in m or me in the vocabulary. Infinitives are regarded as nouns substantive (*e g.* dakcho, desire), and such nouns take m, me, to make them qualitive, *e g.* juju, a point, juju-m pointed, chho, the body, chhomé, bodily. Thus m, me, is formative and possessive, and it can be added to case signs wherever possessiveness is implied, but it is no sign itself any more than ke, *e g.* juju-m = singkem, why not singem or singme? agyeme? á-gýé-mé, gye, what? lalam: lala-m? lala, what?

English.	Bathing	Neutral.	Hindi.
1. The one	{ Kwong-me, m. n. Kwong nimate, f.	{ Chha-hma, m. f. Chha-gu, n.	{ Car[et]
2. Mine or my one	{ Wake-me, m. n. Wake nimate, f.	{ Ji-hma, m. f. Ji-gu, n.	{ Mera wala, m. n. Meri wali, f.
3 The black	{ Kyakya-me, m. n. Kyakya nimate, f.	{ Hyaku-hma, m. f. Hyaku-gu, n.	{ Kala wala, m. f. Kali wali, f.
4. The striker. The striking one or one that strikes	{ Teupba-me, m. f. Teupba nimate, f.	{ Da-hma, m. f. Da-gu, n.	{ Kutue wala, m. n. Kutue wali, f.
5. The wooden one	{ Singke-me, m. n. Singke-nimate, f.	{ Suya-hma, m. f. Suya-gu, n.	{ Kath wala, m. n. Kath wali, f.
6 The anterior one	{ Gnalla-me, m. n. Gnalla-nimate, f.	{ Nhápaya-hma, m. f. Nhápaya-gu, n.	{ Age wala, m. n. Age wali, f.
7 The posterior one	{ Notha-me, m. n. Notha nimate, f.	{ Lapaya-hma, m. f. Lapaya-gu, n.	{ Piche wala, m. n. Piche wali, f.
8. The here one	{ Eke-me, m. n. Eke-nimate, f.	{ Thanaya-hma, m. f. Thanaya-gu, n.	{ Than wala, m. n. Than wali, f.
9. The there one	{ Meke-me, m. n. Meke-nimate, f.	{ Anaya-hma, m. f. Anaya-gu, n.	{ Uhan wala, m. n. Uhan wali, f.
10. The to-day's one	{ Ana-me, m. n. Ana nimate, f.	{ Thá wúnya-hma, m. f. Thá wúnya-gu, n.	{ Aj wala, m. n. Aj wali, f.
11. The corner, the coming one	{ Pba-me, m. n. Pba nimate, f.	{ Wó-hma, m. f. Wó-gu, n.	{ Ane wala, m. n. Ane wali, f.
12. The manlike one	{ Wansakho-me, m. n. Wansakho nimate, f.	{ Mjangsuhma, m. f. Mjangsuh-gu, n.	{ Madsa wala, m. Madsa wali, f.
13. The masculine one	{ Wansake-me, m. n. Wansake nimate, f.	{ Mjanguya-hma, m. f. Mjanguya-gu, n.	{ Mardana wala, m. Mardana wali, f.
14. The lowland (being) one	{ Dheptecha-me, m. n. Dheptecha nimate, f.	{ Kobya-hma, m. f. Kobya-gu, n.	{ Madhes wala, m. n. Madhes wali, f.
15. The highland (being) one	{ Syertecha-me, m. n. Syertecha nimate, f.	{ Choya-hma, m. f. Choya-gu, n.	{ Parbat wala, m. n. Parbat wali, f.

<i>English.</i>	<i>Báhing.</i>	<i>Nerari.</i>	<i>Hindi.</i>
16. The handsome one	{ Rimba-me, m. n. Rimba nimame, f.; or Rimsokpa-me, m. Rimsongma-me, f. Belacha-me, m. Belacha nimame, f. Svalocha-me, m. Svalomi-me, f. Ghawáne, m. Ghámi-me, f. Leucha-me, m. Leucha nimame, f. Leucha dyaldim-me, n. { Khymela-me, m Khymela nimame, f. Sabalacha-me, m. n. Sabalacha nimame, f. Neuba-me, m. n. Neuba-nimame, f. Bubu jokpa-me, m Bubum nimame, f. Bubu jongma-me, f; or Bubum me, m. n. Lichake-me, m. Licha umakeme, f. { Dyei chake-me, m. { Dyei mikeme, f.	{ Bangla-hma, m. f. Bangla-gu, n. Mochaela-hma Mochaela gu, m. Lygyehma-hma, m. Lydselma, f. Jyatha-hma, m. Jyithu-hma, f. Sanya-hma, m. f. Sanya-gu, n. Chhenya-hma, m. f Chhenya-gu, n. Gunya-hma, m. f. Gunya-gu, n Bhung-hma, m. f. Bhung-gu, n. Toyu-hma, m. f. Toyu-gu, n. Lapajonghmaya-hma, m f Lapajonghmaya-gu, n. Jichaya-hma, m. f. Jichaya-gu, n. Bohumochaya-hma, m f Bohumochaya-gu, n.	{ Sunder wala, m. Sunder wahi, f. Chota wala, m. n. Choti wahi, f. Siyán wahi, m. Siyéu wahi, f. Budha wala, m. Budhi wahi, f Bhot wala, m. h. Bhot wahi, f. Bhotka wala Ghar wahi, m. n. Ghar wahi, f Jangal wala, m. Jangal wahi, f Achha wahi, m. n. Aechu wahi, f. Shétu wahi, m. n. Shétu wahi, f. Dhanuk walaka, m. Dhanuk walika, f. Dámád wala, m. Dámád wahi, f. Patho wala, m. Patho wahi, f.
17. The young one			
18. The adult one			
19. The old one			
20. The Tibetan one (being)			
21. Tibetan one (thing)			
22. The household one			
23. The domestic one			
24. The wild one			
25. The good one			
26. The white one			
27. The bowman's			
28. The son-in-law's			
29. The daughter-in-law's			

*Remark*—The above list affords, it will be seen, collateral information as to the formation of gender in qualitatives used substantivally. It also shows that the formative suffix *cha* is apt to be equivalent for the suffix *me*, *m*; and as *cha* still leaves a substantival word (*e.g.*, *khyim-cha* = householder; *li-cha* = bowman), the genitival sign *ke* is often introduced before final *me*, to express possessiveness, as, whose bow is that? the bowman's, *suke li, lichakeme*. But *lich* being bowman, *lichame* may be used for bowman's. *Newári* avoids all vagueness by its *hma* and *gu* signs, repeated toties quoties with the genitive sign *ya*, *e.g.*, *Ji-hma, mine, m. and f.*; *Ji-gu, mine, n.*; *Ji hma ya hma, Ji hma ya gu, Ji hma ya hma ya, Ji hma ya gu ya, Ji gu ya hma ya, Ji gu ya gu ya, &c.*, express any number of variations in the possession of beings and things, and so also in all qualitatives used substantively, thus: *toyu hma ya hma*, the white man's animal, *toyu hma ya gu*, the white man's thing; *toyu hma ya gu ya*, of the white man's thing, &c. Compare *Báhing khyim-cha-me* with *Newári chhen-ya-hma*, and it will be seen that *cha = ya* has a quasi-adjectival force, though *khyimcha* means householder. Such vagueness is normal.

### CLASSIFICATION OF BÁHING VERBS.\*

I. Transitives in "wo."—Infinitive *Bla-cho*, to take. Imperative *Bla-wo*, take it.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number</i>		<i>Causal m-</i>
<i>Present.</i>	<i>Preterite</i>	<i>Present.</i>	<i>Preterite.</i>	<i>perative.</i>
1. <i>Bla-gna</i> a'	1. <i>Blaptong</i>	1. <i>Blayí (i)</i>	1. <i>Blati</i>	<i>Bla-páto, tr.</i>
2. <i>Blayí (i)</i>	2. <i>Blapteu</i>	2. <i>Blaye (e)</i>	2. <i>Blate</i>	<i>Bla-paso, r.</i>
3. <i>Blawa</i>	3. <i>Blapta</i>	3. <i>Blawa</i>	3. <i>Blata</i>	<i>Bla-payí, p †</i>

Thus are conjugated *méwo*, to vomit, *cheuwo*, to grill; *giwo*, to give; *séwo*, to saw; *chwéwo*, to burn corpse; *bráwo*, to scatter; *táwo*, to get or find; *jáwo*, to come down (slope); *khiwo*, to quarrel with; *kúwo*, to steal, *kiwo*, to cook, *páwo*, to do, *leuwo*, to kiss (coitus); *síwo*, to seize, *téwo*, to spit on, *mówo*, to fight; *wódipa-wo*, to assay, and all compounds of like kind, *i.e.* of a noun and the verb to do or make.

Intransitives in "wo."—Infinitive *Pícho*, to come. Imperative *Píwo*, come.

1. <i>Pi-gná</i>	<i>Pi-tí</i>	<i>Pi-pato, tr.</i>
2. <i>Pi-yé (e)</i>	<i>Pi-té</i>	<i>Pi-paso, ref.</i>
3. <i>Pi</i>	<i>Pi-tá</i>	<i>Pi-payí, pas.</i>

Thus are conjugated *ráwo*, to come; *glewo*, to be hot; *hówo*, to be lighted; *káwo*, to be bitter, *láwo* and *díwo*, to go; *kúwo*, to come up (slope), *yúwo*, to come down (slope); *khiwo*, to tremble; *neuwo*, to be good, *deuwo*, to be reconciled; *sheo-wo*, to decrease or decay; *syé neuwo*, to be fat, *bhlúwo*, to slip or slide down; *shúwo*, to itch; *jíwo*, to be ripe, &c.

II. Transitives in "gno."—Infinitive *Kwó-cho*, to see. Imperative *Kwógno*, see it.

1. <i>Kwó-gnú</i>	<i>Kwó-tóng</i>	1. <i>Kwó-yí (i)</i>	<i>Kwó-tí</i>	<i>Kwó-pa-to, tr.</i>
2. <i>Kwó-gní</i>	<i>Kwó-t-eu</i>	2. <i>Kwó-gné (é)</i>	<i>Kwó té</i>	<i>Kwo-pa-so, refl.</i> <i>or middle</i>
3. <i>Kwó</i>	<i>Kwó-tá</i>	3. <i>Kwó</i>	<i>Kwó-ta</i>	<i>Kwó-ka-yí, pas.</i>

Thus are conjugated *só-gno*, to tell; *lé-gno*, to sell; *tú-gno*, to drink (water); *chó-gno*, to cultivate and to pay debt; *phli-gno*, to send, &c.

\* See observations at p. 285.

† The causal forms are the same throughout: *pato*, following the mutable transitives in "to;" *paso*, all intransitives whatever in "so," and *payí* (*páí*), all passives in *i, yí* for euphony.

This classification rests on the indicative singular. The infinitive and imperative and causal are given chiefly as clues to the root and to the euphonic changes. The form of the classification is throughout the same—1, 2, 3 refer to the three persons. See on to p. 285.

Intransitives in "gno."—Infinitive, Glwau-cho, to win. Imperative, Glwau-gno, to win.

*Indicative actue, sing number. Indicative passive, sing number. Causal*  
*Present. Preterite. Present. Preterite. imperative.*

1. Glwau-gna	Glwau-ti	.	.	Glwau-pa-to, tr.
2. Glwau-gne	Glwau-te	.	.	Glwau-pa-so, refl.
3. Glwau	Glwau-tá	.	...	Glwau-pa-yi, pas.

Thus are conjugated rú-gno, to be filled (belly) or satisfied; lé-gno, to return; wo-gno, to enter, giú-gno, to issue; ming-gno, to be ripe; bio-gno, to be flavoursome

III. Transitives in "ko"—Infinitive, Pok-cho, to make get up, or raise (not lift). Imperative, Pokko, raise him.

1. Pog-ú	Pók-tóng	1. Póng-yí ? (i)	Pók-tí	Pong-páto	} ut supra
2. Pog-i	Pók-teu	2. Pong-ye (é)	Pók-té	Pong-páso	
		Pó-nyé			
3. Pog-í	Pók-ta	3. Pó-gá	Pók-tá	Pong-páyí	

Thus are conjugated tuk-ko, to lick; chuk-ko, to bind; rik-ko, to reap; kik-ko, to beget, hik-ko, to count; kúk-ko, to crooken; yok-ko, to share out; prwak-ko, to unknot; nok-ko, to rub; tok-ko, to make fall; hok-ko, to open; jik-ko, to break; pwak-ko vel pukko, to burst; ryak-ko, to write or colour; jak-ko, to know; khryak-ko, to enrage and to revile; rik-ko, to reap; kok-ko, to dig; ruk-ko, to eradicate; tyak-ko, to hinder; wok-ko, to flay; khlyak-ko, to plaster; phwak-kó, to separate; chyak-ko, to divide, pik-ko, to pour or put in; dwak-ko, to swallow.

Intransitives in "ko."—Infinitive, Bok-cho, to get up. Imperative, Bok-ko, get up.

1. Bóng-gna	Bók-ti	.	.	Bong-pa-to	} ut supra
2. Bóng-gne, nye	Bók-te	.	.	Bong-pa-so	
3. Bóng	Bók-ta	.	...	Bong-pa-yi	

Thus are conjugated gruk-ko, to be quick; jwak-ko, to arrive; jik-ko, to be broken (n. and a.); buk-ko, to be burst; bwak-ko, to remain and to speak; gúk-ko, to be crooked; phok-ko, to be sour; gwak-ko, to walk; duk-ko, to move or shake; prok-ko, to jump or leap; byak-ko, to die, gik-ko, to be born; gnwak-ko, to weep, dwak-ko, to desire; dok-ko, to fall from aloft (being only).

IV. Transitives in "ro."—Infinitive, Phyer-cho, to sew. Imperative, Phér-ro, sew it.

1. Phyer-ú	Phyer-tóng	1. Phyer-yí (i)	Phyer-tí	Phyer-páto	} ut supra
2. Phyer-i	Phyer-t-eú	2. Phyer-é	Phyer-té	Phyer-páso	
3. Phyer	Phyer-tá	3. Phyer	Phyer-tá	Phyer-páyí	

Thus are conjugated chwarrow, to cut; kurro, to carry; tyarro, to suffer, endure; khwarro, to shave or scrape or scratch (violently).

Intransitives in "ro."—Infinitive, Byar-cho, to fly. Imperative, Byarro, fly.

1. Byar-gná	Byar-t-i	...	..	Byar-páto	} ut supra
2. Byar-é	Byar-t-é	...	..	Byar-páso	
3. Byá	Byar-t-á	.	.	Byar-páyí	

Thus are conjugated bárrro, to increase; chyárrro, to shine, as sun, &c.

V. Transitives in "lo."—Infinitive, Jyul-cho, to place. Imperative, Jyullo, place it.

1. Jyul-ú	Jyul-tóng	1. Jyul-yí (i)	Jyul-tí	Jyul-páto	} ut supra
2. Jyul-i	Jyul-teú	2. Jyul-é	Jyul-té	Jyul-páso	
3. Jyul	Jyul-tá	3. Jyul	Jyul-tá	Jyul-páyí	

Thus are conjugated syallo, to snatch away; theullo, to cherish; yallo, to rub; lmo challo, to tell lies.



Intransitives in "lo."—Infinitive, Bál-cho, to be tired. Imperative, Bállo, be tired.

<i>Indicative active, sing number.</i>		<i>Indicative passive, sing number.</i>		<i>Causal imperative.</i>	
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite</i>		
1. Bál-gná	Bál-tí			Bál-páto	} ut supra
2. Bál-é	Bál-té			Bál-páso	
3. Bál	Bál-tá			Bál-páyi	

Thus are conjugated hyállo, to be heavy, &c.

VI Transitives in "po"—Infinitive, Teup cho, to beat. Imperative, Teuppo, beat him.

1. Teub-ú	Teup-tóng	1. Teum-yí (i)	Teup-tí	Teum-páto	} ut supra
2. Teub-í	Teup-teú	2. Teum-é	Teup-té	Teum-páso	
3. Teub-á	Teup-tá	3. Teub-á	Teup-tá	Teum-páyi	

Thus are conjugated gup-po, to lift (a light thing); bippo, to suck, syappo, to wash and sharpen; khuppo, to collect; jyappo, to buy; thappo, to weigh, chappo, to can it, to be able for any work; nippo, to express; appo, to shoot

Intransitives in "po."—Infinitive, Rap-cho, to stand. Imperative, Rappo, stand up.

1. Ram-gná	Rap-tí	..		Ram páto	} ut supra
2. Ram-é	Rap-té	...		Ram-páso	
3. Ram	Rap-tá			Ram-páyi	

Thus are conjugated ippo, to sleep; ryippo, to be ended or to end, n; dhappo, to shine as sun; deuppo, to be combust, jippo, to be rotten, &c.

VII. Transitives in "mo."—Infinitive, Lam-cho, to search. Imperative, Lammo, search for it.

1. Lam-ú	Lam-tóng	1. Lam-yí (i)	Lam-tí	Lam-páto	} ut supra
2. Lam-í	Lam-teú	2. Lam-é	Lam-té	Lam-páso	
3. Lam	Lam-tá	3. Lam	Lam-tá	Lam-páyi	

Thus are conjugated nam-mo, to smell, theum-mo, to finish or cause to become; khleummo, to transplant, phemmo, to take in one's arms, sheummo, to cover; thimmo, to bury; hammo, to spread. This conjugation agrees with IV. and V. (see remark at VIII.)

Intransitives in "mo."—Infinitive, Dyum-cho, to become. Imperative, Dyummo, become.

1. Dyum-gná	Dyum-tí	..	...	Dyum-páto	} ut supra
2. Dyum-é	Dyum-té	..	..	Dyum-páso	
3. Dyum	Dyum-tá	...	..	Dyum-páyi	

Thus are conjugated rimmo, to be handsome; dyammo, to be full, hammo, to be light (levis); khummo, to stoop, ryammo, to be emaciated or thin.

VIII. Transitives in "no."—Infinitive, Pun-cho, to beg. Imperative, Pun-no, beg it.

1. Pun-ú	Pun-tóng	1. Pun-yí (i)	Pun-tí	Pun-páto	} ut supra
2. Pun-í	Pun-teú	2. Pun-é	Pun-té	Pun-páso	
3. Pun	Pun-tá	3. Pun	Pun-tá	Pun-páyi	

Thus are conjugated ninno, to hear; plenno, to release or set at liberty; salepanno, to spin, &c.

N.B.—This agrees with the last Hence IV., V., VII., VIII. are one, and it seems likely that the common imperative sign should be "o," however near that be to "wo" or the sign of the very different first conjugation. The four specified agree, moreover, in not being subject to any euphonic changes in conjugation. They might be unitesed as transitives in a liquid or nasal.

Intransitives in "no."—Infinitive, Wan-cho, to run. Imperative, Wan-no, run

<i>Indicative active, sing. number.</i>			<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>		<i>Present.</i>	<i>Preterite.</i>	
1 Wan-gná	Wan-ti	..	..	..	Wan-pato
2 Wan-é	Wan-te	..	..	..	Wan-paso
3 Wan	Wan-ta	..	..	..	Wan-payi

Thus are conjugated Blenno, to live, &c.

IX. Transitives in "tō"—Infinitive, brécho, to summon. Imperative, Bré-to, summon him.

1 Brét-ú	Brétóng	1. Brét-i	Brétrí	Bré-páto	} ut supra
2. Brét-i	Bréteú	2 Brét-é	Brétté	Bré-páso	
3. Brét-á	Bréttá	3 Brét-á	Bréttá	Bré-páyí	

So are conjugated rito, to laugh at, dáto, to catch; nito, to set down, khleuto, to conceal, neuto, to make good; mú-to, to blow (breath); khúto, to touch; gnik-to, to quicken; bi-to, to obey, rok-to, to lift; dwak-to, to approve; khryapto, to kundle, rik-to, to contain; gap-to, to add to; duk-to, to shake it or cause to shake, grepto, to throw, dapto, to taste; nyapto, to shove; mmto, to remember; bláto, to dry at fire; jito, to wet, chamto, to amuse, teuto, to know; yokto, to remove, le-to, to take back; syanto, to recognise; hanto, to cheat; játo, to stop, detam, khlamto, to spoil, lwakto, to put upon; bapto, to scratch for ease; plepto, to fold; timto, to squeeze, lipto, to turn over. *N.B.*—Those which have a consonant before the sign, as rok-to, dap-to, dwak-to, cham-to, han-to, and khlam-to, &c, do not double the "t" in the preterite of either voice; and consequently in the passive there is no mark of the distinction of time, e.g., dapti, is I am tasted and I was tasted; \* and again, daptu is I taste, daptong, I tasted, but dapta is he tastes or he tasted—the last, however, is a general trait.

X. Transitives in "to" which change the "t" into "d"—Infinitive, Sá-cho, to kill. Imperative, Sá-to, kill him

1. Sád-ú	Sátong	1. Sávi	Sáti	Sá-páto	} ut supra
2. Sád-i	Sáteu	2. Sávé	Sáté	Sá-páso	
3. Sád-á	Sáta	3. Sálá	Sátá	Sá-páyí	

Thus are conjugated wá-to, abandon or leave; tá-to, to kick; yéto, to split; úto, to fell; lá-to, to take away, páto, to do for another; krá-to, to lute, kléo-to, to undress; móto, to tell; chíto, to tear; pito, to bring; kú-to, to bring up, lméto, to feel; yá-to, to bring down; já-to, to make steady or firm; phú-to, to sow; náto and préto, to gather; phá-to, to exchange; khri-to, to grind, hó-to, to pierce; hé-to, to distil

Intransitives in "to."—Infinitive, Gní-cho, to be afraid. Imperative, Gní-to, be afraid.

1. Gní-gná	Gní-ti	..	..	Gní-páto	} ut supra †
2. Gní-né	Gní-té	..	..	Gní-páso	
3. Gní	Gní-tá	..	..	Gní-páyí	

So are conjugated ji-to, to be torn; khá-to, to be in pain, ú-to, to fall (on ground); sheo-to to lose; léto, to return; iyukokáto, to flee, héto, to be sharp, bré-to, to vociferate

XI Neuters in "to"—Infinitive, Bo-cho, to flower. Imperative, Bo-to, flower.

1. Bót-u	Bótti	..	Bó-pato	} ut supra
2. Bót-i	Bótte	..	Bó-paso	
3. Bót-a	Botta	..	Bó-payi	

\* In such cases the sense is determined by the use of the separate prefixed pronouns in the instrumental and objective respectively. Difference of time by an adverb

† U'to and shroto, like juko elsewhere, are both neuter and transitive. See them under the respective heads. Kú'wo to tremble, is neuter; to quarrel is transitive. Bré-to, to cry out, is neuter, bré-to, to summon, is active

Thus are conjugated khito, to blow as wind; sito, to fruit; wamto, to sink or set as sun. But the last gives, owing to the consonant before the sign, wamtu, wamti, wamta, wamti, wamte, wamta, infinitive, wam-cho (see kwádo and sódo). Sí-to is often conjugated sidu, sidi, sida, siti, site, siſa.

XII. Transitives in "do."—Infinitive, Gram-cho, to hate. Imperative, Gram-do, hate him.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal	
Present.	Preterite.	Present.	Preterite.	imperative.	
1. Gramdú	Gramtong	1. Gramdí	Gramtá	Gram-páto	} ut supra
2. Gramdí	Gramteu	2. Gramdé	Gramté	Gram-páso	
3. Gramdá	Gramta	3. Gramdá	Gramtá	Gram-páyí	

Thus are conjugated chyurdo, to wring; rimdo, to expect; cháyingdo, or chyéndo, to teach; kwádo, to put on the fire, wando, to put or pour in, wádo, to throw away; plendo, to forget; chamdo, to divert, amuse, glundo, to extract or take out; jyuldo, to place for another; tundo, to cause to drink; sódo, to tell for another; gremdo, to roast; heldo, to mix. But kwádo and sódo, having no consonant before the sign, double the t, as in IX, thus—

1. Só-du	Sóttong	1. Só-di	Sótti	Só-pato	} ut supra
2. Só-di	Sótteu	2. Só-de	Sótte	Só-paso	
3. Só-da	Sótta	3. Só-da	Sótta	Só-payi	

N.B.—This, like sógno of Conjugation II., makes infinitive só-cho and causal só-pato, &c; and in fact the various modifications of the verbs by voice, and in the peculiar manner here in question (so-gno, tell, so-do, tell for another), are sadly deficient in correspondent forms of the infinitive and participles. See on.

Intransitives in "do."—Infinitive, Myel-cho, to be sleepy. Imperative, Myel-do, be sleepy.

1. Myeldu	Myelti	...	..	Myel-pato	} ut supra
2. Myeldi	Myelte	..	..	Myel-paso	
3. Myelda	Myelta	.	.	Myel-payi	

N.B.—This nearly agrees with XI., only that the root having a final consonant, the preterite "t" is not doubled. So are conjugated (I have found no other verbs of this conjugation).

XIII. Intransitives in "so."—Infinitive, Nis-cho, to sit. Imperative, Niso, sit down.

1. Nisi-gna	Ni-s-ti	...	...	Nisi-pato	} ut supra
2. Ni-se	Ni-s-te	..	...	Nisi-paso	
3. Ni-se	Ni-s-ta	..	...	Nisi-payi	

This conjugation interposes its reflex sign, or "s," between the root and the ordinary intransitive conjugational forms. Nearly all transitives can be conjugated in this form as a middle voice. But it has also many primitives, as will be seen by the instances given. So also are conjugated wáso, cacare; chárso, mingere; píso, crepitem facere; náso, to take rest; chyénso or chayinso, to learn; khleuso, to lie hid; synso or shayinso, to wake; sáso, to kill one's self; teumso, to beat one's self; bamso, to scratch one's self; riso, to laugh; gléso, to lie down; chiso, to bathe; phiso, to dress; chamso, to play, prénsó, to begin.

## CONJUGATION OF BAHING VERBS.

### I.—Paradigm of Verbs Transitive in "wo."

Root, Já, to eat. Imperative, já-wo.

#### ACTIVE VOICE.

##### IMPERATIVE MOOD.

1. Singular of Agent.	Dual of Agent.	Plural of Agent *
Já-wo, eat it	Já-se, ye two eat it	Já-ne, ye all eat it

\* See note \* next page

2. *Dual of Object.*  
Já-wosi, eat them two

*Dual of Object.*  
Já-sesi, ye two eat them two

*Dual of Object.\**  
Já-nési, ye all eat them tw

3. *Plural of Object.*  
Já-womi, eat them all

*Plural of Object.*

Jásemi, ye two eat them all    Jánémi, ye all eat them all

*Negative Form.*

By má prefixed, má já wo, &c., and so in all the subsequent moods.\*

#### INDICATIVE MOOD

*Present and Future Tenses.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
	<i>First Person.</i>	
1. Já gna, I eat or will eat it	{ Já-sa, incl. Já-suku, excl. We two eat it	Já-ya, incl. Já-ka, excl. We all eat it
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Já-gna si, I eat them two	{ Já-sa-si, incl. Já-sukusi, excl. We two eat them two	Já-ya-si, incl. Já-ka-si, excl. We all eat them two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Já-gna-mi, I eat them all	{ Já-sa-mi, incl. Já-suku-mi, excl. We two eat them all	Já-yami, incl. Já-ka-mi, excl. We all eat them all†
	<i>Second Person.</i>	
1. Já-(y) i	Já-si	Já-ni
2. Já-(y)-i-si	Já-si-si	Já-ni-si
3. Já (y)-i-mi	Já-si-mi	Já-ni-mi
	<i>Third Person.</i>	
1. Já-wa	Já-se	Já-me
2. Já-wa-si	Já-se-si	Já-me-si
3. Já-wa-mi	Já-se-mi	Já-me-mi

#### *Preterite Tense.*

*First Person.*

1. Já-tong	{ Já-tá-sá, incl. Já-tá-súku, excl. ‡	Ján-tá-yo, incl. Ják-tá-ko, excl.
2. Já-t-óng-si	{ Já-tá-sá-si, incl. Já-tá-súkú-si, excl.	Ján-tá-yo-si, incl. Ják-tá-kó-si, excl.
3. Já-t-óng-mi	{ Já-tá-sá-mi, incl. Já-tá-sú-kú-mi, excl.	Ján-tá-yó-mi, incl. Ják-tá-kó mi, excl.

N.B.—The intercalated n and k are devious. See on

*Second Person.*

1. Jáp-t-eu	Já-tú-si	Ján-tá-ni
2. Jáp-t-eu-si	Já-tú-si-si	Ján-tá-ni si
3. Jáp-t eu-mi	Já-ta-si-mi	Ján-tá-ni-mi

N.B.—The intercalated p and n are devious.

\* See note † at p 283. The peculiarities in question hold as to both tongues, and are even more developed in Bahing than in Vayu.

† The form of the conjugation in the remaining persons of the indicative mood being the same as in the first person (and also in the imperative), it is needless to load the paper with repetitions of the names of the numbers, agentive and objective, or with the English equivalents.

‡ Observe that the separation of the syllables is merely to facilitate the student's comprehension, and that I shall do so no further, for the genius of the language is averse to any such treatment of its finely-blended elements.

*Third Person.*

- |               |             |              |
|---------------|-------------|--------------|
| 1. Jáp-t-a    | Já-ta-se    | Jám-ta-me    |
| 2. Jáp-t-asi  | Já-tá-se-si | Jám-ta-me-si |
| 3. Jáp-t-a-mi | Já-ta-se-mi | Jám-ta-me-mi |

*N.B.*—The intercalated *p* and *m* are devious.

## INFINITIVE MOOD.

Já-cho, to eat or to have eaten, aoristic.\*

## PARTICIPLES.

(Take notice that all the participles are essentially relative, and that they correspond as to sense with nouns, substantival or adjectival, ad libitum.)

## 1.—PARTICIPLE OF THE AGENT.

*Impersonal form.*

Já-ba, the eater, who eats, or ate, or will eat; aoristic.

*N.B.*—This participle has no personated equivalent.

## 2.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT, ALSO EXPRESSIVE OF HABIT AND OF FITNESS.

*Present and future time.**Impersonal form.*

Jácho-me, eatable, what is usually eaten or is fit to eat (to be eaten), what or whom any one eats or will eat (food), and what he eats or will eat with (teeth).

## 3.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT.

*Past time.**Impersonal form.*

Já-na, eaten, what or wherewith any one ate (also what has been eaten).

## 4.—PERSONATED EQUIVALENT OF SECOND PARTICIPLE, SUPRA.

*First Person.*

- | <i>Singular of Agent.</i>       | <i>Dual of Agent.</i>   | <i>Plural of Agent.</i>                                     |
|---------------------------------|---|---|
| 1. Ja-gnáme, the one that I eat | { Jasame, incl.<br>Jasukume, excl.<br>the one that we two eat | { Jayame, incl.<br>Jakame, excl.<br>the one that we all eat |

- | <i>Dual of Object.</i>           | <i>Dual of Object.</i>  | <i>Dual of Object.</i>  |
|----------------------------------|---|---|
| 2. Jagnasime, the two that I eat | { Jajasime, incl.<br>Jasukusime, excl.<br>the two that we two eat | { Jayasime, incl.<br>Jakasime, excl.<br>the two that we all eat |

- | <i>Plural of Object.</i>         | <i>Plural of Object.</i>  | <i>Plural of Object.</i>  |
|----------------------------------|---|---|
| 3. Jagnamime, the all that I eat | { Jajamime, incl.<br>Jasukumime, excl.<br>the all that we two eat | { Jayamime, incl.<br>Jakamime, excl.<br>the all that we all eat |

*Second Person.*

- |             |          |          |
|-------------|----------|----------|
| 1. Jayime   | Jasime   | Janime   |
| 2. Jayisime | Jasisime | Janisime |
| 3. Jayimime | Jasimime | Janimime |

\* Where purpose is involved the sign *tha* takes the place of the sign *cho*, e.g., *he went to summon*, for the purpose of summoning, *bretha láta*.

*Third Person.*

1. Jawame	Jaseme	Jameme
2. Jawasime	Jasesime	Jamesime
3. Jawamime	Jasemime	Jamemime

These (second and third person) of course mean respectively what or wherewith thou and he (or she) eats or will eat, &c See note to first person of indicative mood.

## 5 — IMPERSONATED EQUIVALENT OF THIRD PARTICIPLE, SUPRA.

*First Person.*

1. Já tongme, the one that I ate	{ Játasame, incl. Játasukume, excl.	Jántayome, incl. Jáktakome, excl.
2. Játongsime	{ Játasasime, incl. Játasukusime, excl.	Jántayosime, incl. Jáktakosime, excl.
3. Játongmime	{ Játasamime, incl. Játasukumime, excl.	Jántayomime, incl. Jáktakomime, excl.

*Second Person.*

1. Jápteume	Játasime	Jántanime
2. Jápteusime	Játasisime	Jántanisime
3. Jápteumime	Játasimime	Jántanimime

*Third Person.*

1. Jáptame	Játaseme	Jántameme
2. Jáptasime	Játasesime	Jántamesime
3. Jáptamime	Játasemime	Jántanumime*

## GERUNDS.

Gerund of the present and future time impersonal. There is none.

*Gerund of present and future time personated.*

## 1.—With main Verb in Present or Future Time.

*First Person.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnana, I eating it, shall do so and so.	{ Jasana, incl. Jasukuna, excl.	Jayana, incl. Jakana, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasina	{ Jajasina, incl. Jasakusina, excl.	Jayasina, incl. Jakasina, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnumina	{ Jasamina, incl. Jasukumina, excl.	Jayamina, incl. Jakamina, excl.

*Second Person.*

1. Jayina	Jasina	Janina
2. Jayisina	Jasisina	Janisina
3. Jayimina	Jasimina	Janimina

*Third Person.*

1. Jawana	Jasena	Jamena
2. Jawasina	Jasesina	Jamesina
3. Jawamina	Jasemina	Jamemina

\* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms, being "me" for the participle and "na" for the gerund.

2. Same gerund personated with main verb in the preterite.

*First Person.*

1. Jatongna, I eating it, did so and so	{ Jatasana, incl. Jatasukuna, excl.	Jantayóna, incl. Jaktakóna, excl.
2. Jatongsina	{ Jatasasina, incl. Jatasukusina, excl.	Jantayósina, incl. Jaktakósina, excl.
3. Jatongmina	{ Jatasamina, incl. Jatasukumina, excl.	Jantayómína, incl. Jaktakómína, excl.

*Second Person.*

1. Japteuna	Jatasina	Jantanina
2. Japteusina	Jatasisina	Jantanisipa
3. Japteumina	Jatasimina	Jantanimina

*Third Person.*

1. Japtana	Jatasena	Jamtamena
2. Japtasina	Jatasesina	Jamtamesina
3. Japtamina	Jatasemina	Jamtamemina *

Gerund of past time, impersonal, Jáso and Jásomamí †

1. Same gerund personated with main verb in present or future.

*First Person.*

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnako, I having ate it, will do so and so	{ Jasako, incl. Jasukuko, excl.	Jayako, incl. Jakako, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasiko	{ Jajasiko, incl. Jasukusiko, excl.	Jayasiko, incl. Jakasiko, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamiko	{ Jajasimiko, incl. Jasukumiko, excl.	Jayamiko, incl. Jakamiko, excl.

*Second Person.*

1. Jayiko	Jasiko	Janiko
2. Jayisiko	Jasisiko	Janisiko
3. Jayimiko	Jasimiko	Janimiko

*Third Person.*

1. Jawako	Jaseko	Jameko
2. Jawasiko	Jasesiko	Jamesiko
3. Jawamiko	Jasemiko	Jamemiko

2. Same gerund with main verb in the preterite.

*First Person.*

1. Jatangko, I having ate it, did so and so	{ Jatasako, incl. Jatasukuko, excl.	Jantayoko, incl. Jaktakoko, excl.
2. Jatongsiko	{ Jatasasiko, incl. Jatasukusiko, excl.	Jantayosiko, incl. Jaktakosiko, excl.
3. Jatongmiko	{ Jatasamiko, incl. Jatasukumiko, excl.	Jantayomiko, incl. Jaktakomiko, excl.

\* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms, being "me" for the participle, and "na" for the gerund.  
† See remark in the sequel on Jásóguo with the auxiliary.

## Second Person.

1. Japteuko	Jatasiko	Jantaniko
2. Japteusiko	Jatasisiko	Jantanisiko
3. Japteumiko	Jatasmiko	Jantanimiko

## Third Person.

1. Japtako	Jataseko	Jamtameko
2. Japtasiko	Jatasesiko	Jamtamesiko
3. Japtamiko	Jataseimiko	Jamtameimiko *

## REFLEX TRANSITIVE, OR MIDDLE VOICE † OF THE TRANSITIVE VERB TO EAT.

## IMPERATIVE MOOD.

Singular.	Dual.	Plural.
Jáso, eat thyself	{ Jáś-che, ye two eat yourselves	Jásine,‡ ye all eat yourselves

## INDICATIVE MOOD.

## Present and Future Tense.

	Singular.	Dual.	Plural.
1st Per.	Jásigna	{ Jáś-cha, incl. Jás-chuku, excl.	Jásiya, incl. Jásika, excl.
2d Per.	Jáśe	Jás-chi	Jásini
3d Per.	Jáśe	Jás-che	Jásime

## Preterite Tense.

1st Per.	Jastí	{ Jastasa, incl. Jastasuku, excl.	Jastayo, incl. Jastako, excl.
2d Per.	Jaste	Jastasi	Jastani
3d Per.	Jasta	Jastasa	Jastame

## INFINITIVE MOOD.

Jascho, to eat, or to have eaten one's self, aoristic.

## PARTICIPLES.

## 1. Participle of the agent, impersonal.

Jásiba, the self-eater, one who eats, or will eat or ate himself, aoristic.

## 2. Participle of the object and instrument, present and future time, impersonal form.

Jaschome, his own that any one eats or will eat, self-eatable, what is self-eaten or wherewith to eat self

\* Here, as before, the gerundial impersonated forms are constructed by merely adding the past gerund sign or "ko" to the several forms of the tenses, and as in the indicative mood there are thirty-three personal forms proper to either time (present or future and preterite), so there are sixty-six forms of the gerund of past time and in like manner are there sixty-six of the gerund of the present time, besides two impersonal forms—in all, 134. Of the participles there are sixty-six personated and three impersonate forms of the latter, making in all sixty-nine! This is a more than Manchurian luxuriance of participial and gerundial growth. I have now gone through the most essential and characteristic forms of the verb, and shall reserve the less essential, or the several other so-called moods, &c., for the sequel, proceeding first to the reflex or middle voice, and then to the passive, upon the present model. The gerunds are purely verbal, with no touch of the noun, and they are essentially continuative, serving in lieu of the conjunction "and."

† There are a great many primitives or neutrals in "so," besides the derivatives or reflex forms of the transitives, which I call their middle voice. All transitives make their middle voice by changing their appropriate sign into "so." This form is perfectly uniform for all primitives and derivatives. The French amuser and s'amuser, = cham-cho and cham-s-cho, gave a good idea of it.

‡ There are of course no objective forms of an intransitive verb, and all verbs in "so," whether primitively neuter or derived, as here, from transitives, are so regarded. See and compare the transitive forms in the active voice aforegone.



3. Same participle of time past, impersonal.

Jasina, his own (flesh) that any one ate, or what has been self-eaten by any one; and wherewith it has been self-eaten,\* or his own (teeth) wherewith any one ate.

4. Impersonated equivalent of participle second in "chome"

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jasigname, my own that I eat or eat with	{ Jaschame, incl. Jaschukume. excl.	Jasiyame, incl. Jasikame, excl.
2d Per.	Jaseme	Jaschime	Jasinime
3d Per.	Jaseme	Jascheme	Jasimeme

5. Impersonated equivalent of participle third in "na."

1st Per.	{ Jastime, my own that I ate	{ Jastasame, incl. Jastasukume, excl.	Jastayome, incl. Jastakome, excl.
2d Per.	Jasteme	Jastasime	Jastanime
3d Per.	Jastame	Jastaseme	Jastameme

GERUNDS

Gerund of present and future time, impersonal. There is none.

1. Gerund of present and future time, personated with main verb in same time.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jasignana, I eating my own flesh, shall do so and so	{ Jaschana, incl. Jaschukuna, excl.	{ Jasiyana, incl. Jasikana, excl.
2d Per.	Jasena	Jaschina	Jasimina
3d Per.	Jasena	Jaschena	Jasimena

2. Same gerund personated with main verb in past tense,

1st Per.	{ Jastina, I eating my own flesh, did so and so	{ Jastasana, incl. Jastasukuna, excl.	Jastayona, incl. Jastakona, excl.
2d Per.	Jastena	Jastasina	Jastanina
3d Per.	Jastana	Jastasena	Jastamena

Gerund of past time, impersonal. There is none.

1. Same gerund personated with main verb in present or future.

1st Per.	{ Jasignako, I having eaten my own flesh, shall do so and so	{ Jaschako, incl. Jaschukuko, excl.	Jasiyako, incl. Jasikako, excl.
2d Per.	Jaseko	Jaschiko	Jasiniko
3d Per.	Jaseko	Jascheko	Jasimeko

2. Same gerund with main verb in the preterite.

1st Per.	Jastiko, I having eaten my own, did so and so	{ Jastasako, incl. Jastasukuko, excl.	Jastayoko, incl. Jastakoko, excl.
2d Per.	Jasteko	Jastasiko	Jastaniko
3d Per.	Jastako	Jastaseko	Jastameko

PASSIVE VOICE OF THE SAME VERB.

(Basis, Jayi = eat me)

IMPERATIVE MOOD.

<i>Singular of Object.</i>	<i>Dual of Object</i>	<i>Plural of Object.</i>
1. Jáyi, eat me thou	Jásiki, eat us two thou	Jáki, eat us all thou

<sup>3</sup> The participles in chome and in na are scarcely usable in derivative verbs in "so" like jaso, but more freely in primitives of the same formation, such as wáso = caco, *ε g*, was-chome khli, voidable ordure, and wásina khli = voided ordure, that is, the ordure which will be and has been voided. This shows the passive bent of these participles, and the affinity of neuter verbs to passives. See Classification of Verbs.

<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jáyisi, eat me ye two	Jasikisi, eat us two ye two	Jákisi, eat us all ye two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jáyimi, eat me ye all	Jásikimi, eat us two ye all	Jákini, eat us all ye all *

## INDICATIVE MOOD.

*Present and Future Tense.*

	<i>First Person.</i>	
<i>Singular of Object</i>	<i>Dual of Object.</i>	<i>Plural of Object.</i>
1. Jáyí, eats me he = I am eaten by him	{ Jásó, incl. Jásiki, excl. We two are eaten by him	Jáso, incl. Jáki, excl. We all are eaten by him
<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jáyisi, I am eaten by them two	{ Jasosi, incl. Jasikisi, excl. We two are eaten by them two	Jasosi, incl. Jakisi, excl. We all are eaten by them two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jáyimi, I am eaten by them all	{ Jasomi, incl. Jasikimi, excl. We two are eaten by them all	Jasomi, incl. Jakimi, excl. We all are eaten by them all

*NB*—The agent is always of the third person, he, she, or it; if it be second person the conjugation is another.

	<i>Second Person.</i>	
1. Jaye	Jasi	Jani
2. Jayesi	Jasisi	Janisi
3. Jayemi	Jasimi	Janimi
	<i>Third Person.</i>	
1. Jawa	Jawasi	Jawami
2. Jase	Jasesi	Jasemi
3. Jame	Jamesi	Jamemi

*Preterite Tense.*

	<i>First Person.</i>	
1. Jati	{ Jataso, incl. Jatasiki, excl.	Jataso, incl. Jáktaki, excl.
2. Jatisi	{ Jatasosi, incl. Jatasikisi, excl.	Jatasosi Jáktakisi
3. Jatimi	{ Jatasomi, incl. Jatasikimi, excl.	Jatasomi Jáktakimi
	<i>Second Person.</i>	
1. Jate	Jatasi	Jantani
2. Játési	Jatasisi	Jantanisi
3. Jatemi	Jatasimi	Jantanimi

\* Observe that of the active voice of the transitive the object is him or her or it; of the middle voice the object is self, and of the passive the object is me; but that the order of arrangement of agent and object is reversed in the passive as compared with the active voice, and so also in the indicative mood. This is done in conformity to the genius of this language, which requires the attention to be primarily fixed on the agent in one voice, on the object in the other. It will be seen in the sequel that there are further special forms of the verb to denote the action which passes from me to thee, and from thee to me. These are necessary complements of the passive voice in a language, which makes the mention of agents and patients inseparable from that of the action. Compare note II, p 283

*Third Person.*

1. Japta	Japtasi	Japtami
2. Jatase	Jatasesi	Jatasemi
3. Jamtamo	Jamtamesi	Jamtamemi

INFINITIVE MOOD.

There is none properly so called.

The sense is conveyed by placing the separate pronoun in the objective case before the verb in the active voice, *gó jácho* = to eat me = to be eaten.

PARTICIPLES.

1. Participle of the agent in "ba" is of course wanting
2. Participle of the object in "chome" is rather passive than active, though used in both voices; as we say in English, what (or whom) any one eats or is wont to eat, or what is wont to be eaten by any one.
3. Participle in "na" is yet more purely passive; *ja-na*, what has been eaten. But it is used with more than English license, as though it belonged to the active voice, what any one hath eaten
4. Personated equivalent of the second of the above. It is formed by adding the formative suffix "me" to the several tense forms of the indicative present and future of this voice, *e.g.*

*Singular of Agent.*

*Dual of Agent.*

*Plural of Agent.*

1. Jayime	{ Jasome, incl.	Jasome, incl.
	{ Jasikime, excl.	Jakime, excl.

and so on through the whole of the thirty-three forms above given in the indicative.

5. Personated equivalent of the third of the above participles, or that in "na" It is formed, as above, by adding the formative "me" to the several forms of the preterite indicative of this voice, *e.g.*

1. Jatime	{ Jatasome, incl.	Jatasome, incl.
	{ Jatasikime, excl.	Jatakime, excl.

and so on through all the thirty-three forms of the three persons of the preterite passive. *Jayime* means I who am the eaten of him, and *jatime*, I who was the eaten of him, and so on of all the rest.

*N.B.*—The impersonal forms in this, and of the active and middle voices, are declinable like nouns. The personated in "me," which take so much of the verb character, are indeclinable. Both are thoroughly and intrinsically relative in sense.

GERUNDS.

Gerund of future and present time impersonal. There is none.

1. The same gerund personated with the main verb in same time.

It is formed by the addition of the appropriate formative, or "na," to the several forms of the present and future indicative of this voice, *e.g.*,

*Singular.*

*Dual.*

*Plural.*

1. Jayina	{ Jasona, incl.	Jasona, incl.
	{ Jasikina, excl.	Jakina, excl.

and so on through all the thirty-three forms of the three persons of the indicative.

2. The same gerund personated with the main verb in the preterite.

It is formed by suffixing the "na" to the preterite indicative forms, *e.g.*

1. Jatina	{ Jatasona, incl.	Jatasona, incl.
	{ Jatasikina, excl.	Jatakina, excl.

Samples of the sense—Being eaten I shall cry out, *jayina bregna*; being eaten I cried out, *jatina breti*.\*

Gerund of past time, impersonal. There is none.

\*Observe that the root *bre*, to cry out, is here conjugated as an intransitive. Elsewhere I have given the same root conjugated as a transitive in the sense of to summon. The infinitive and imperative (*bre-cho*, *bre-to*) are identical. This double indicative conjugation from the same root of words having nearly identical senses is very common, as *uto*, to fall and to fell, *jikko*, to be broken and to break, &c. *Breto*, the intransitive, is conjugated like *guito*, to be afraid, the type of regular intransitives in "to"

## 1. Same gerund personated with main verb in present or future

It is formed by adding the formative "ko" to the several forms (thirty-three) of the indicative present and future, *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Jayiko	{ Jasoka, incl. Jasikiko, excl.	Jasoko, incl. Jakiko, excl.

## 2. Same gerund with the main verb in the preterite.

It is formed, as above, by adding "ko" to the several forms of the indicative preterite, *e.g.*,

1. Jatiko	{ Jatasoko, incl. Jatasikiko, excl.	Jatasoko, incl. Jatakiko, excl.
-----------	--	------------------------------------

and so on through all the thirty-three forms of the indicative preterite of this voice. The senses respectively of jayiko and jatiko are, having been eaten I shall be, and, having been eaten, I was or have been (forgotten); and so of the rest.

## PARADIGM.

Of certain special forms of conjugation supplementary of the passive, and denoting, first, the action that passes between me as the agent and thee as the patient; second, that in which thou art the agent and I the patient. The first of these forms is very distinct, but is confined to the indicative (and subjunctive) mood. It has no imperative or infinitive. The second runs much into the ordinary passive, and has an imperative. See on.

## FIRST FORM, I—THEE.

(Verb Ja, to eat, as before.)

## INDICATIVE MOOD.

## Present and Future Tense.

<i>Singular of Agent *</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jana, I eat thee, or thou art eaten by me	Jayesi, we two eat thee	Jayemi, we all eat thee
<i>Dual of Object.</i>	<i>Dual of Object</i>	<i>Dual of Object.</i>
2. Janasi, I eat you two	Jasisi, we two eat you two	Jasimi, we all eat you two
<i>Plural of Object.</i>	<i>Plural of Object</i>	<i>Plural of Object.</i>
3. Janani, I eat you all	Janisi, we two eat you all	Janimi, we all eat you all
<i>Preterite Tense.</i>		
1. Jantana, I ate thee, or thou wast eaten by me	Jatesi, we two ate thee	Jatemi, we all ate thee
2. Jantanisi, I ate you two	Jatasisi, we two ate you two	Jatasimi, we all ate you two
3. Jantanani, I ate you all	Jantanisi, we two ate you all	Jantanimi, we all ate you all

## PARTICIPLES.

There are none of the impersonal form.

Participle of the future personated. It is formed, as in the ordinary conjugation, by adding the appropriate particle of "me" to the forms of the indicative, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
Janame	Jayesme	Jayemime †

and so on through all the nine forms above given in the indicative present.

Participle of the past personated. It is formed from the preterite by adding the "me," *e.g.*,

\* This form is rather allied to the passive than active, and may be called the supplement of the former, which is very incomplete, and alien to the genius of the tongue, being cramped at the threshold by taking the first person objective for its starting-point; thus, jayi=eat me. There is no Be thou eaten. And here jana and its participial janame look to the object chiefly, thou art eaten by me and thou who art the eaten of me.

† The "y" is merely to keep the vowels apart

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantaname	Jatesime	Jatemime

and so on through the above nine forms of the preterite.

The sense of janame is, thou who art the eaten of me; of jantaname, thou who wert the eaten of me, and so of all the rest.

GERUNDS.

There are none whatever not personated.

The personated forms are, as in the ordinary conjugation, four, two of the present and two of the past, and they are constructed, as before, by adding respectively "na" and "ko" to the tense forms above; *e g.*

Gerund of the future and present with the main verb in same time.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janana	Jayesina	Jayemina

and so on through all the nine forms of the tense.

Same gerund with the main verb in the preterite.

Jantanana	Jatesina	Jatemina
-----------	----------	----------

and so on through all the nine forms above.

Gerund of the preterite with main verb in the past time.

Jantanako *	Jatesiko	Jatemiko
-------------	----------	----------

and so on through the nine tense forms.

SECOND SPECIAL FORM, THOU—ME.

IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jayi, † eat me thou, or let me be eaten by thee.	Jayisi	Jayina
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jasiki	Jasikisi	Jasikini.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jaki	Jakisi	Jakini

N. B.—This tallies with the ordinary passive, as will be seen by reading the vertical columns of the one with the horizontal of the other.

INDICATIVE MOOD.

*Present and Future Tense.*

1. Jayi, thou eatest me, } or I am eaten by thee }	Jayisi	Jayini
2. Jasiki	Jasikisi	Jasikini
3. Jaki	Jakisi	Jakini

*Preterite.*

1. Jati	Jatasi	Jatini
2. Jatasiki	Jatasikisi	Jatasikini
3. Jaktaki	Jaktakisi	Jaktakini

N. B.—These agree respectively with the present and preterite of the passive, save, first, that there are here no inclusive forms, and, second, that the personal sign ni stands here in the place of the passive mi.

\* Samples of the above gerunds. Eating thee I shall fill my belly, janana rugna; eating thee I filled my belly, jantanana ruti, having eaten thee I will go, janako lagna, having eaten thee I slept, jantanako ipti, we all having eaten thee, were pleased, jatemiko gyerstako; we two, having eaten thee, will flee, jayesiko juksukasuku; we all eating thee, fled, jayemina jukkatako

† This is the formula of the passive, because the passive only requires that the first person be the patient, allowing the second or third to be the agent, and hence the indicative of this form so nearly tallies with that of the passive, jayi, eat me he or thou, &c.

## INFINITIVE MOOD.

Wanting: the ordinary infinitive is used with the separate pronouns in the instrumental and objective cases, gami go jacho.

## PARTICIPLES.

There are none of the non-personated kind.  
The personated are formed, as usual, by the "me" suffix added to the tense forms, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
Jayime	Jayisime	Jayinime
and so on through the nine tense forms.		
Jatime	Jatisime	Jatinime

and so on through the nine tense forms above.

The senses of jayime and jatime are, I who am the eaten of thee, and I who was the eaten of thee. The sense would be equally expressed by thou who art my eater; but eater, jaba, is purely active, and cannot be admitted into an agento-objective verb.

## GERUNDS.

Unpersonated, there are none

The personated of the present are formed, as before, by "na" suffixed to the several tense forms, and those of the past by "ko" similarly affixed, *e.g.* jayina, jatina, and jayiko, jatiko, equivalent to thou eating me wilt do so and so, and did so and so; and thou having ate me wilt do, and did, so and so.

PARADIGM OF TRANSITIVES IN "TO," NOT CHANGING THE  
"T" INTO "D."\*

Root Bre, to summon.

## ACTIVE VOICE.

## IMPERATIVE MOOD.

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
1. Breto	Bretise	Bretine
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object</i>
2. Bretosi	Bretisesi	Bretinesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Bretomi	Bretisemi	Bretinemi

## INDICATIVE MOOD.

*Present and Future Tense.*  
*First Person.*

1. Bretu	{ Bretisa, incl. Bretisuku, excl.	Bretiya, incl. Bretuka, excl.
2. Bretusi	{ Bretisasi, incl. Bretisukusi, excl.	Bretiyaşi, incl. Bretikasi, excl.
3. Bretumi	{ Bretisami, incl. Bretisukumi, excl.	Bretiyaşi, incl. Bretikami, excl.

*Second Person.*

1. Breti	Bretisi	Bretini
2. Bretisi	Bretisişi	Bretinişi
3. Bretimi	Bretisimi	Bretinimi

*Third Person.*

1. Breta	Bretise	Bretine
2. Bretasi	Bretisesi	Bretinesi
3. Bretami	Bretisemi	Bretinemi

\* Those that change the ti of the imperative into d in the indicative do not take the incrementive ti of the dual and plural present, nor the double t of the preterite, and they have i, not ti, in the passive. These peculiarities are in fact confined to the transitives in unchanging "to," but are partially shared by the changing transitives and by the neuters — See Classification of Verbs, pp. 361-365. For paradigm of transitives in "to" which change t into d, see on to p. 390 ff.

*Preterite.**First Person.*

1. Brettong	{ Brettasa, incl.	Brettayo, incl.
	{ Brettasuku, excl.	Brettako, excl.
2. Brettongsi	{ Brettasasi, incl.	Brettayosi, incl.
	{ Brettasukusi, excl.	Brettakosi, excl.
3. Brettongmi	{ Brettasami, incl.	Brettayomi, incl.
	{ Brettasukumi, excl.	Brettakomi, excl.

*Second Person.*

1. Bretteu	Brettasi	Brettani
2. Bretteusi	Brettasisi	Brettanisi
3. Bietteumi	Brettasimi	Brettanimi

*Third Person.*

1. Bretta	Brettase	Brettame
2. Brettasi	Brettasesi	Brettamesi
3. Brettami	Brettasemi	Brettamemi

## INFINITIVE MOOD.

Bre-cho, to call or to have called, &c

## PARTICIPLES.

1st, in ba, Bre-ba, who calls or called

2d, in chome, Biechome, { whom any one calls or will call  
                                  { who will be called

3d, in na, Bre-na, { whom any one has called  
                          { who has been called

4th, in me, Bretume, &c, { whom I call or shall call  
                                  { who will be called by me

5th, in me, Brettongme, &c., { whom I called  
                                      { who has been called by me

Gerund of the past, impersonal, Breso or Bresomami. None of the present.

## GERUNDS PERSONATED.

1st, in na, Bretuna, &c., I calling (will do so and so)

2d, in na, Brettongua, &c., I calling (did so and so)

3d, in ko, Bretuko, &c., I having called (will do so and so)

4th, in ko, Brettongko, &c., I having called (did so and so)

## MIDDLE VOICE.

Bréso, call thyself. Precisely like Jaso.

## PASSIVE VOICE.

## IMPERATIVE MOOD.

1. Bréti	Bretisiki	Bretiki
2. Brétisi	Bretisikisi	Bretikisi
3. Brétini	Bretisikini	Bretikini

## INDICATIVE PRESENT.

*First Person.*

1. Breti	{ Bretiso, incl.	Bretiso, incl.
	{ Bretisiki, excl.	Bretiki, excl.
2. Bretisi	{ Bretisosi, incl.	Bretisosi, incl.
	{ Bretisikisi, excl.	Bretikisi, excl.
3. Bretimi	{ Bretisomi, incl.	Bretisomi, incl.
	{ Bretisikimi, excl.	Bretikimi, excl.

*Second Person.*

1. Brete	Bretisi	Bretini
2. Bretesi	Bretisisi	Bretinisi
3. Bretemi	Bretisimi	Bretinimi

<i>Third Person.</i>		
1. Breta	Bretasi	Bretapi
2. Bretise	Bretisesi	Bretisemi
3. Bretime	Bretimesi	Bretimemi
<i>Preterite.</i>		
<i>First Person.</i>		
1. Bretti	{ Brettasō, incl.	Brettasō, incl.
	{ Brettasiki, excl.	Brettaki, excl.
2. Brettisi	{ Brettasosi, incl.	Brettasosi, incl.
	{ Brettasikisi, excl.	Brettakisi, excl.
3. Brettimi	{ Brettasomi, incl.	Brettasomi, incl.
	{ Brettasikimi, excl.	Brettakimi, excl.
<i>Second Person.</i>		
1. Brette	Brettasi	Brettani
2. Brettisi	Brettasisi	Brettanisi
3. Brettemi	Brettasimi	Brettanimi
<i>Third Person.</i>		
1. Bretta	Brettasi	Brettami
2. Brettase	Brettasesi	Brettasemi
3. Brettame	Brettamesi	Brettamemi

## INFINITIVE MOOD.

Brecho, precisely as in the last verb \*

## PARTICIPLES.

1st, in ba, Wanting, as in the last  
 2d, in chome, Brechome, precisely as in the last  
 3d, in na, Brena, ditto, ditto  
 4th, in me, Bretme, &c., as before  
 5th, in me, Brettime, &c., as before

## GERUNDS.

1st, in na, Bretina, }  
 2d, in na, Brettina, } &c, as before  
 3d, in ko, Bretiko, }  
 4th, in ko, Brettiko, }

## SPECIAL FORM I.

*Indicative Present.*

1. Bretina	Bretesi	Bretemi
2. Bretinasi	Bretisisi	Bretisimi
3. Bretinani	Bretinisi	Bretinimi
<i>Preterite.</i>		
1. Brettana	Brettesi	Brettemi
2. Brettanasi	Brettasisi	Brettasimi
3. Brettanani	Brettanisi	Brettanimi

## INFINITIVE MOOD.

None. Gomi ga brecho expresses the sense.

## PARTICIPLES.

Impersonal, none.

1st personated, Bretiname, &amp;c.                      2d personated, Brettaname, &amp;c

\* See remark at p. 375. There is no infinitive passive in Báhing any more than in Váñu, nor any unpersonated gerund, but of the three unpersonated participles, two, or those in chome and na, are essentially passive



GERUNDS

Impersonal, none

1st personated, Bretinana, &c.	3d Personated, Bretinako, &c
2d       ,,       Brettanana, &c.	4th       ,,       Brettanako &c.

SPECIAL FORM II.

*Imperative*

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

*Indicative Present.*

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

*Preterite*

1. Brettii	Brettisi	Brettini
2. Brettasiki	Brettasikisi	Brettasikini
3. Brettaki	Brettakisi	Brettakini

INFINITIVE MOOD.

There is none. Gamí go brecho expresses the sense.

PARTICIPLES.

Impersonal, none

1st personated, Bretime, &c.,	} as before, by "me" added to the tense forms.
2d       ,,       Brettime, &c.,	

GERUNDS.

Impersonal of the past (none of present), Bréso or Brésomami.

Ditto personated.

1st personated, Bretina, &c ,	} as before, by "ná" added to the several forms of the tenses
2d       ,,       Bréttina, &c ,	
3d       ,,       Brétiko, &c.,	
4th       ,,       Bréttiko, &c.,	

PARADIGM OF VERBS INTRANSITIVE OR NEUTER.

Not having the sibilant sign.

A neuter in "wo," Pi-wo, come thou

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Piwo	Pise	Pine

INDICATIVE MOOD.

*Present and Future Tenses.*

1st Per. Pigna	{ Písa, incl	Piya, incl.
2d Per. Piye	{ Písuku, excl.	Píka, excl.
3d Per. Pi	Písi	Pini
	Pise	Pime

*Preterite Tense.*

1st Per. Piti	{ Pitasa, incl.	Pintayo, incl
2d Per. Pite	{ Pitasuku, excl.	Piktako, excl.
3d Per. Pita	Pitási	Pintani
	Pitase	Pintame

## INFINITIVE MOOD.

Picho, to come or to have come, aoristic.

## PARTICIPLES.

First of the Agent, impersonal, aoristic.

Piba, who or what comes, or will come or came.

Second of the object and instrument.

Present or future, impersonal.

Pichome, fit to come by (road), and fit for coming with (feet), and what any one will come by (road).

Third the same, past time, impersonal.

Pina, what any one came by (road), and what he came with (feet).

Impersonated form of second and third.

It is formed by "me" added to the several forms of the tenses, pignáme, pitime, &c.\*

## GERUNDS.

That of present time (future).

Pignana,† &c, with main verb in same time.

Pitua, &c., with main verb in preterite.

That of past time.

Pignako, &c, with main verb in future.

Pitiko, &c, with main verb in past.

All intransitives not having "so" in the imperative are conjugated as above, except certain ones in "to," which I shall distinguish as neuters, and which are conjugated as follows:—

## PARADIGM OF NEUTERS IN "TO."

Root Bó, to flower. Imperative, Bó-to.

## IMPERATIVE MOOD.

<i>Singular</i>	<i>Dual.</i>	<i>Plural.</i>
Bóto	Bótise	Bótine
INDICATIVE MOOD.		
<i>Present and Future.</i>		
1st Per. Bótú	{ Bótisa, incl.	Bótiya, incl.
2d Per. Bóti	{ Bótisuku, excl.	Bótika, excl.
3d Per. Bóta	Bótisi	Bótini
	Bótise	Bótine
<i>Preterite.</i>		
1st Per. Bótti	{ Bóttasa, incl.	Bóttayo, incl.
2d Per. Bótte	{ Bóttasuku, excl.	Bóttako, excl.
3d Per. Bótta	Bóttasi	Bóttani
	Bóttase	Bóttame

## INFINITIVE MOOD.

Bó-cho.

## PARTICIPLE of the agent in "ba."

Bóba, what flowers, or will flower, or has flowered.

N B.—The second and third participles in "chome" and "na" are wanting,‡ and so also their derivatives in "me"

\* e.g., Pigname kholi, the feet which I come with, pigname lam, the road which I come by; pitime kholi, the feet which I came with, pitime lam, the road which I came by

† e.g., Pignana pagna = I will come and do it, literally, I coming will do it

‡ These participles can rarely be used with intransitive or neuter verbs, never with such of the latter as relate to the action of things. They imply an agent who produces that effect on a thing which these participles express relatively to future and past time respectively. Out of the vast number of intransitives enumerated elsewhere hardly a dozen make use of these participles. Some of these exceptions are bwakko, to speak, which gives bwangna ló = spoken words; bokko, to get up, whence bongna blocho, = the bed whence any one has risen, nuso, to sit, whence nusina-khosingba, the chair on which any one has sat, &c.

GERUNDS.

1. Bótuna	Bótuna	Bótana, &c
2. Bóttina	Bóttena	Bóttana, &c
3. Bótuko	Bótiko	Bótako, &c
4. Bóttiko	Bótteko	Bóttako, &c.

What, as opposed to the above, called neuters (see conjugation XI) for distinction's sake, I have elsewhere called intransitives in "to" as jito, khato, &c (conjugation X), are all regular and conjugated like the verb to come above given. In fact, all the so-called intransitives whatever their sign, have one uniform conjugation, those in "so," merely interpolating the reflex-sibilant, as may be seen by comparing the aforegone samples of both. But the neuters in "to," here ensampled by bótó, are quite unique, leaning to the model of unchanging transitives with the same sign, for which see breto aforegone.

By comparing the above samples of complete conjugation with the summary view of the same subject which precedes it, it will be seen that there is at bottom but one conjugation, because all transitives and intransitives follow the one general model, with the material exception, however of the singular indicative. Of that the various forms are therefore brought together in the classification of so-called conjugations, and it is only necessary to add, that beyond the singular indicative of transitive verbs there are no deviations from the one model of conjugating in the three voices. The whole force of conjugation is, it will be seen, thrown upon the actors who do and suffer. Of the action itself there is little comparative heed, only two moods and two times being developed, and the active and passive voices being perplexed. There are not in fact any inflexional or inherent verbal forms to express the various modifications of the action. Nevertheless these modifications, of course, have periphrastic means of expression; I shall call them moods, and now proceed to enumerate them.

SUBJUNCTIVE OR CONDITIONAL MOOD.

If, or should, I come.

*Indicative Present.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Pigna khedda	{ Písa khedda, incl.	Píya khedda, incl.
	{ Písuku khedda, excl	Píka khedda, excl.
2d Per. Piye khedda	Písi khedda	Píni khedda
3d Per. Pí khedda	Píse khedda	Píme khedda

*Preterite.*

1st Per. Pignéwa khedda	{ Písawa khedda, incl.	Píyawa khedda, incl.
	{ Písukuwa khedda, excl.	Píkawa khedda, excl.
2d Per. Píyéwa khedda	Písiwa khedda	Píniwa khedda
3d Per. Píwa khedda	Písewa khedda	Pímewa khedda

The negative is formed, as usual, by má prefixed.

Another negative, allied if not equivalent, is impersonal, and substitutes the particle theum for khedda, adding the separate pronouns personal in lieu of the pronominal suffixes of verbs.

Should I not come, &c.

*Present Tense.*

1st Per. Gó má pítheum	{ Gósi má pítheum, incl	Góyi má pítheum
	{ Gósuku má pítheum, excl,	Góku má pítheum
2d Per. Ga má pítheum	Gási má pítheum	Gáni má pítheum
3d Per. Harem má pítheum	Harem dausi má pítheum	Harem dau má pítheum

The preterite of this is formed by adding the "wa" above gone to the correlative part of the sentence; as, had I not come, he would not have come, gó má pítheum, harem má píwa.

In the present or future it is gó má pítheum, harem má pí=should I come not, he will not come. In both forms of the conditional, wá, added to the indicative, takes the place of the regular preterite píti, píte, píta.

## CONTINGENT MOOD.

I may (perhaps) go.

It is expressed by the future in the alternative way, *e.g.*, lágna má lágna, má teutu = I shall go, shall not go, I don't know = I may go, or perhaps I shall go, perhaps not (root, la, to go).

## POTENTIAL MOOD.

It is formed by adding ne to the root of any main verb (*e.g.*, la, to go), and then subjoining the several conjugational forms of the subsidiary verb to can, which is a regular transitive in "po." This not having been given above, shall be fully set down here, though it differs not much, save euphonically, from the foregone samples of transitives, especially bréto.\*

Root, Chap, to can. Infinitive, Chap-cho.

## Imperative.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Láne chappo	Láne chapse	Láne chamne
2. Láne chapposi	Láne chapsesi	Láne chamnesi
3. Láne chappomi	Láne chapsemi	Láne chamnemmi

## Indicative Present (Future).†

## First Person.

1. Láne chabu	{ Láne chapsa, incl. Láne chapsuku, excl.	Láne chamya, incl. Láne chapka, excl.
2. Láne chabusi	{ Láne chapasi, incl. Láne chapsukusi, excl.	Láne chamyaši, incl. Láne chapkasi, excl.
3. Láne chabumi	{ Láne chapsami, incl. Láne chapsukumi, excl.	Láne chamyami, incl. Láne chapkami, excl.

## Second Person.

1. Láne chabi	Láne chapsi	Láne chammi
2. Láne chabisi	Láne chapsisi	Láne chamnsi
3. Láne chabimi	Láne chapsimi	Láne chamnmi

## Third Person.

1. Láne chaba	Láne chapse	Láne chamme
2. Láne chabasi	Láne chapsesi	Láne chammesi
3. Láne chabami	Láne chapsemi	Láne chammemi

## Preterite.

## First Person.

1. Láne chaptong	{ Láne chaptasa, incl. Láne chaptasuku, excl.	Láne chaptayo, incl. Láne chaptako, excl.
2. Láne chaptongsi	{ Láne chaptasasi, incl. Láne chaptasukusi, excl.	Láne chaptayosi, incl. Láne chaptakosi, excl.
3. Láne chaptongmi	{ Láne chaptasami, incl. Láne chaptasukumi, excl.	Láne chaptayomi, incl. Láne chaptakomi, excl.

## Second Person.

1. Láne chaptau	Láne chaptasi	Láne chaptani
2. Láne chaptausi	Láne chaptasisi	Láne chaptanisi
3. Láne chaptauimi	Láne chaptasemi	Láne chaptanmi

## Third Person.

1. Láne chapta	Láne chaptase	Láne chaptame
2. Láne chaptasi	Láne chaptasesi	Láne chaptamesi
3. Láne chaptami	Láne chaptasemi	Láne chaptamemi

\* Compare chap-cho, chap-po, chab-u, chab-i, chab-a, chap-tong, cham-i, with bré-cho, bré-to, bré-u, bré-i, bré-a, bré-tong, bré-ti, and observe in regard to the former that its radical p becomes b before a vowel and m before a nasal (n m), but remains p before a sibilant or hard dental. It is so in all transitives in po, of all which chappo is a perfect sample.

† There is no present tense. The present is regarded as an inappreciable time. An act is not such till it is performed, and the perfect is its real tense. But an act can be contemplated as during its initiation and preparation, a blow falling till it has actually descended—future tense.

## INFINITIVE MOOD.

Láne chapcho.

## PARTICIPLES.

- |                                  |   |  |
|----------------------------------|---|--|
| 1st, in ba, Láne chapba,         | } | Impersonal, as before.                                       |
| 2d, in chome, Láne chapchome,    |   |  |
| 3d, in na, Láne chamna,          |   |  |
| 4th, in me, Láne chabuna, &c,    |   |  |
| 5th, in me, Láne chaptongme, &c, | } | Personated, and formed by adding "me"<br>to the tense forms. |

## GERUNDS.

- |                                   |   |   |
|-----------------------------------|---|---|
| 1st, in na, Láne chabuna, &c.,    | } | Personated all, and constructed as before by<br>adding na or ko to the several tense forms.<br>The impersonate past gerund is Láne chápso<br>or chapsomami. |
| 2d, in na, Láne chaptongna, &c,   |   |   |
| 3d, in ko, Láne chabuko, &c,      |   |   |
| 4th, in ko, Láne chaptongko, &c., |   |   |

## MIDDLE VOICE

Lána chamso, and so on, precisely as in the verbs to eat and to summon.

## PASSIVE VOICE.

## IMPERATIVE MOOD.

- |                  |                 |               |
|------------------|-----------------|---------------|
| 1. Láne chamyi   | Láne chapsiki   | Láne chapki   |
| 2. Láne chamyisi | Láne chapsikisi | Láne chapkisi |
| 3. Láne chamyimi | Láne chapsikimi | Láne chapkimi |

*Indicative Present.**First Person.*

- |                  |   |                        |                      |
|------------------|---|------------------------|----------------------|
| 1. Láne chamyi   | { | Láne chapso, incl.     | Láne chapso, incl.   |
|                  |   | Láne chapsiki, excl.   | Láne chapki, excl.   |
| 2. Láne chamyisi |   | Láne chapsosi, incl.   | Láne chapsosi, incl. |
|                  | { | Láne chapsikisi, excl. | Láne chapkisi, excl. |
| 3. Láne chamyimi |   | Láne chapsomi, incl.   | Láne chapsomi, incl. |
|                  |   | Láne chapsikimi, excl. | Láne chapkimi, excl. |

*Second Person*

- |                  |               |               |
|------------------|---------------|---------------|
| 1. Láne chamye   | Láne chapsi   | Láne chamni   |
| 2. Láne chamyesi | Láne chapsisi | Láne chamnisi |
| 3. Láne chamyemi | Láne chapsimi | Láne chamnimi |

*Third Person.*

- |                |               |               |
|----------------|---------------|---------------|
| 1. Láne chaba  | Láne chabasi  | Láne chabami  |
| 2. Láne chapse | Láne chapsesi | Láne chapsemi |
| 3. Láne chamme | Láne chammesi | Láne chammemi |

*Preterite**First Person.*

- |                  |   |                        |                      |
|------------------|---|------------------------|----------------------|
| 1. Láne chapti   | { | Láne chaptaso, incl.   | Láne chaptaso, incl. |
|                  |   | Láne chaptasiki, excl. | Láne chaptaki, excl. |
| 2. Láne chaptisi |   | Láne chaptasosi        | Láne chaptasosi      |
|                  | { | Láne chaptasikisi      | Láne chaptakisi      |
| 3. Láne chaptimi |   | Láne chaptasomi        | Láne chaptasomi      |
|                  |   | Láne chaptasikimi      | Láne chaptakimi      |

*Second Person.*

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| 1. Láne chapte   | Láne chaptasi   | Láne chaptani   |
| 2. Láne chaptesi | Láne chaptasisi | Láne chaptanisi |
| 3. Láne chaptemi | Láne chaptasimi | Láne chaptanimi |

*Third Person.*

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| 1. Láne chapta   | Láne chaptasi   | Láne chaptami   |
| 2. Láne chaptase | Láne chaptasesi | Láne chaptasemi |
| 3. Láne chaptame | Láne chaptamesi | Láne chaptamemi |

INFINITIVE.—It is wanting, as in all the passives.

## PARTICIPLES.

1st, in ba, wanting	4th, in me, Láne chamyime, &c.
2d, in chome, Láne chapchome	5th, in me, Láne chaptime, &c.
3d, in na, Láne chamna	

## GERUNDS.

1st, in na, Láne chamyina, &c.	3d, in ko, Láne chamyiko, &c.
2d, in na, Láne chaptina, &c.	4th, in ko, Láne chaptiko, &c.

*Remark.*—The precedent is given in full, first, because it affords a sample of transitives in “po,” second, because it demonstrates that these so-called moods are merely compound verbs, which (like the case signs) can be multiplied ad infinitum, but have little to do with grammar.

Duty, necessity; I must, or ought.

It is expressed by the impersonal use of the verb dyúm, to become, put after the main verb in the regular infinitive, with the separate objective pronoun preceding both.

## IMPERATIVE—wanting.

## INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Gó lácho dyum *	{ Gósi lácho dyum, incl. Gósuku lácho dyum, excl.	Góyi lácho dyum Góku lácho dyum
2d Per. Ga lácho dyum	Gasi lácho dyum	Gani lácho dyum
3d Per. Harem lácho dyum	Haremdausi lácho dyum	Haremdau lácho dyum
<i>Preterite.</i>		
1st Per. Gó lácho dyumta	{ Gósi lácho dyumta Gósuku lácho dyumta	Góyi lácho dyumta Góku lácho dyumta
2d Per. Ga lácho dyumta	Gasi lácho dyumta	Gani lácho dyumta
3d Per. Harem lácho dyumta	{ Haremdausi lácho dyumta	Haremdau lácho dyumta

## OPTATIVE MOOD.

Wish, desire.

*Indicative Present.**First Person.*

1. Wa lála dwáng	{ Isi lála dwáng, incl. Wasi lála dwáng, excl.	Ike lála dwáng Wake lála dwáng
------------------	---	-----------------------------------

*Second Person.*

2. Y lála dwáng	Isi lála dwáng.	Ini lála dwáng
-----------------	-----------------	----------------

*Third Person.*

3. A lála dwáng	Asi lála dwáng	A'ni lála dwáng
-----------------	----------------	-----------------

*Preterite.*

1. Wá lála dwakta	{ Isi lála dwakta, incl. Wasi lála dwakta, excl.	Ike lála dwakta, incl. Wake lála dwakta excl.
2. Y lála dwakta	Isi lála dwakta	Ini lála dwakta
3. A lála dwakta	Asi lála dwakta	Ani lála dwakta

Formed of the conjunct possessives of lála, a verbal noun from lá, to go, and of dwáng, dwakta, the third person of the intransitive dwákko, to be desirous. Present and preterite used impersonally

## PRECATIVE MOOD.

Oh! that I might go.

Let me go

*Imperative.*

1. Lácho gíyi	Lácho gisiki	Lácho giki
2. Lácho gíyisi	Lácho gíyikisi	Lácho gikisi
3. Lácho gíyini	Lácho gíkisi	Lácho gikini

\* Quasi mihi fit, &c, decet vel necesse est, in Khas, manla janu parcha

*Indicative present.*

*First person*

1. Lácho giyi	{ Lácho giso	Lácho giso
	{ Lácho gísiki	Lácho gíkí
2. Lácho giyisi	{ Lácho gísoki	Lácho gísosi
	{ Lácho gísikisi	Lácho gíkisi
3. Lácho giyimi	{ Lácho gísomi	Lácho gísomi
	{ Lácho gísikimi	Lácho gíkimi

And so on, conjugating the transitive giwo, to give, in the passive voice, like the passive of jáwo, to eat, foregoing. Lácho giyi = let me go, give me to go. But observe, that in order to say let him go, you must use the active voice, as below.

*Singular.*

Let me go, lácho giyi  
Let him go, lácho giwo

*Dual.*

Let us two go, lácho gísiki  
Let them two go, lácho gíwosi

*Plural.*

Let us all go, lácho giki  
Let them all go, lácho gíwomi

*Remark* —If to these forms we add those of the middle voice, S Lácho giso, D Lácho gísiche, P. Lácho gí-ine, we have a good clue to the character of the three voices in this language, which are based upon the idea of me, the speaker, being the exponent of the passive, of self, the spoken to, being that of the middle; and of him, or her, or it, the spoken of, being that of the active voice. Gi-wo = give him: gi-so = give thyself gi-yi = give me, are respectively the starting-points of the active, middle, and passive voices.

INTERROGATIVE MOOD.

It resembles the indicative, lágná, I shall go, or shall I go?

PROHIBITIVE AND NEGATIVE MOOD

There is no separate form of the negative verb as in Diavidian tongues, nor even any prohibitive particle distinct from the negative.

Má prefixed expresses verbal negation and prohibition, and also nominal privation; e g, má jáwo, eat not, má jágna, I do not eat, má neuba, not good = bad.

INCHOATIVE MOOD.

It is formed by subjoining to the ordinary infinitive form (cho) of the main verb the subsidiary intransitive verb prénso, to begin, or the transitive páwo, to do, to make: e g, túcho páwo, begin to drink, túcho paptá, he began to drink; jácho prénso, begin to eat, jácho prensigna, I begin to eat.

FINITIVE MOOD.

It is formed as above, but substituting for páwo or prénso the transitive theummo (conficio), e g, jácho theummo, finish eating, jácho theumtong, I have done eating. Sometimes "ne" \* replaces the infinitival "cho" of the main verb.

N.B. — The neuters riyipo (desino) and dyummo (fin), to be ended or to end, cannot be used in this way, and prénso, to be begun or to begin (self), is much rarer in such use than páwo. Riyipcho páwa is, it nears its end, literally it makes to an end, or to be ended.

CONTINUATIVE MOOD.

It is formed by adding sógno (sense doubtful) to the root of the main verb, and therewith conjugating the intransitive verb bwakko, to remain (see conj. III), e g, continue eating, jásgno bwakko. N.B. — The definite present and past are also thus expressed.

*Imperative.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i> <sup>s</sup>
Jáso-gno bwakko, eat con- tinuously or keep eat- ing	Jáso-gno bwakse, incl.	Jáso-gno bwangne

\* The infinitival sign varies, not always intelligibly. Where purpose is meant "tha" is the sign, as játha lati, I went to drink, i e, for the purpose of drinking. Where commencement and end are expressed, "ne" is more frequent than "cho," june prepsigna june theumu, I shall begin to eat; and I shall have done eating. So also where wish is expressed, jáne dwaktong, I wished to eat. But cho is the common form, and always used alone, as jácho má jácho ágyem neu, which is better to eat or not to eat.

*Indicative present.*

<i>Singular.</i>	<i>Dual</i>	<i>Plural.</i>
1st Per. Jásogno bwang- gna	Jásogno bwaksa, incl. Jásogno bwaksuku, excl.	Jásogno bwanrya Jásogno bwakka
2d Per. Jasogno bwangye	Jasogno bwaksi	Jasogno bwangui
3d Per. Jasogno bwang	Jasogno bwakse	Jasogno bwamme *

*Preterite.*

1st Per. Jasogno bwakti, I ate continuously, or I was eating	Jasogno bwaktasa incl. Jasogno bwaktasuku, excl.	Jasogno bwaktayo Jasogno bwaktako
2d Per. Jasogno bwakte	Jasogno bwaktasi	Jasogno bwaktani
3d Per. Jasogno bwakta	Jasogno bwaktase	Jasogno bwaktame

*Infinitive.*

Jasogno bwakcho.

*Participles.*

- 1st, in ba, Jasogno bwakpa (ba) (Surd requires surd)  
 2d, in chome, Jasogno bwakchome.  
 3d, in na, Jasogno bwangna  
 4th, in me, Jasogno bwangname, &c., eleven forms, ut supra.  
 5th, in me, Jasogno bwaktime, &c, ditto, ditto.

*Gerunds.*

- 1st, in na, Jasogno bwangnana, &c, eleven forms  
 2d, in na, Jasogno bwaktina, &c, ditto.  
 3d, in ko, Jasogno bwangnako, &c, ditto.  
 4th, in ko, Jasogno bwaktiko, &c, ditto.

*Remark*—The above is given in full as an exemplar of intransitives in “ko” The transitives of the same conjugation (III.) have the like *euphonic* changes, and for the rest [their conjugation may be determined by analogy with the help of the premises already supplied. The indicative present singular alone varies, and that is set down in the classification of verbs. The radical “k” becomes “g” in the active voice, and “ng” in the passive and causal, e.g. pók-ko, póg-u, póng-yi, póng-páto.

*ITERATIVE MOOD.*

Raise repeatedly, pókko, mókko, bwákko.

It is formed by adding to the imperative of the main verb, whether transitive or intransitive, the word mókko (sense unknown), and to it subjoining the verb bwakcho, to remain, as in the last mood to which this is very nearly allied in sense. There, however, we have compound conjugation according to the sense of the primary and secondary verbs, which are both conjugated with mókko, immutable, between them, e.g.

I'po mókko bwákko, sleep repeatedly	Pókko mókko bwákko, raise repeatedly
I'ngna mókko bwangnga, I sleep repeatedly	Pógu mókko bwangnga, I raise repeatedly
I'pti mókko bwakti, I slept repeatedly	Póktong mókko bwakti, I raised repeatedly

And so on through the whole of the intransitive conjugation in “po” (VI) and of the transitive in “ko” (III.) The definite sense of the present and pretense, I am sleeping, I was sleeping, I am raising, I was raising, is likewise thus expressed.

*Conjugation with auxiliar and substantive Verb and Participle.*

Of the four substantive verbs, ká, khé, gnó, and bwá, the three first express essence and entity, the last presence, being in a certain place, corresponding respectively to the Khas ho and cha, and to the Newári kha and du, or chína. Of the Báhing four, the last, or bwá, is alone used as an auxiliar, and it is compounded with the (apparent) participle or gerund aforegone, or jasogno, in order to make a definite present (or future) and past tenses of any and every verb in the manner

\* Observe the change of the radical k into ng and m, bwak-ko, bwang-gna, bwam-me. It is constant in all verbs neuter in “ko.”



there seen, *eg*, písogno bwanggna I am coming; písogno bwakti, I was coming; teupsogno bwanggna, I am beating; teupsogno bwakti, I was beating.

*Remark*—Jásogno, which gives the continuative and the definite form of the tenses above, seems to spring from the impersonal past gerund in “so,” jaso vel jasomami. But that is not clear, though it be so that, whatever else jasogno is, it is a form of every verb usable with the auxiliary in conjugation.

Jásogno bwanggna = I am eating      Písogno bwakti = I was coming  
Jásogno bwakti = I was eating      Brésogno bwanggna = I am summoning  
Písogno bwanggna = I am coming      Búsogno bwakti = I was summoning

*Compound Verbs with each element-conjugated.*

Jwagdiwo, to arrive †

IMPERATIVE MOOD

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jwagdiwo †	Jwagdise	Jwagdine
<i>Indicative present.</i>		
1st Per Jwanggnadigna	{ Jwaksadisa, incl Jwaksudisuku, excl.	Jwangyadiya, incl. Jwakkadika, excl
2d Per Jwanggnediye	Jwaksidisi	Jwangnidini
3d Per Jwangnudi	Jwaksedise	Jwangmedime
<i>Pluperfect.</i>		
1st Per Jwaktiditi	{ Jwaktasaditasa Jwaktasuditasuku	Jwaktayodintayo Jwaktakodintako
2d Per Jwaktedite	Jwaktasiditasi	Jwaktamindintani
3d Per Jwaktadita	Jwaktaseditase	Jwaktamedimtame

INFINITIVE MOOD

Jwakchodicho

*Participles*

1st, in ba, Jwakpadiba.      4th, in me, Jwanggnamedigname, &c.  
2d, in chome, Jwakchodichome, &c.      5th, in me, Jwaktimeditime, &c.  
3d, in na, Jwangnadina, &c.

*Gerunds*

Impersonal of the present none

Impersonal of the past, Jwaksomamidisomani or Jwaksodiso.

*Personated Gerunds*

1st, Jwanggnadignana, } present      3d, Jwanggnadignako, }  
2d, Jwaktiditina,      }      4th, Jwaktaditako,      } past.

*Causal Verbs ‡*

All verbs whatever can be made causal by adding to their root the transitive verb páto, from pá, § to do or make. But pá makes its regular transitive in “wo,” páwo.

† Jwákko is an intransitive in “ko,” meaning to arrive, and it can be conjugated separately, but, with that love of specialisation which is so characteristic of Kiranti verbs, it is always used in conjunction with the verb to come (piwo) or to go (diwo). Jwagdiwo as a single word can be also so conjugated. The remarkable thing is that each verb of the compound can be conjugated.

‡ You can also say Jwakkodiwo, using the full form of each verb in the imperative as in the indicative.

§ Besides its ordinary use, the causal form of the verb is frequently used, especially in its middle voice, as a passive. Thus, japáso is be thou eaten, or suffer thyself to be eaten, implying voluntariness on the part of the patient, and so hémpáso is let thyself be kissed. All three voices, however, can be used thus, and frequently are so, whenever the complex pronominalisation of the primary verb causes embarrassment. The passive use of the causal is very common in Himalaya, and is often, as in Newari, the only substitute for a passive. This is not wonderful in so crude a tongue as Newari. It is so, however, in the Kiranti language, which possesses the great secret of the most refined conjugation in its neat personal suffixes and its power of euphonic compounding. Owing, however, to too much attention to the agents and too little to the action, the Kiranti verb, with all its constructive richness on one side, shows equal poverty on another, and hence the passive use of the causal form.

§ The root pá, pi, in Vayu, an allied Himalayan tongue, is the same as the Dravidian causative.

Páwo is do; páto, do for him, on his behalf; and this leads me to observe that every transitive verb, save those in "to," has the following six forms:—

1. Teuppo, strike him, active transitive in "po."
2. Teum-so, strike thyself, reflex transitive, or middle, in "so."
3. Teum-yi, strike me, passive in "i."
4. Teup-to, strike it for him, active transitive in "to."
5. Teum-so, strike it for thyself, middle in "so."
6. Teup-ti, strike it for me, passive in "ti."

So also pá, to do, has pá-wo, páso, páyí; páto, páso, and páti\* and kwó, to see, has kwóño, kwóso, kwóyí; kwoto, kwoso, and kwoti: and pok, to raise, has pokko, pokso, pongí; pokto, pokso, pokti; and in like manner every other transitive, except those in "to" as the primary form. It is the secondary form of the transitive of the verb to make, or páto, which is used for constructing causals, but yet it takes the passives in "i," not "ti," when thus employed, though, when used separately, it assumes its regular form in "ti"—an anomaly, like that of the use of the reflex or middle voice in one form and two senses (2, 5).

But besides the regular causal formed by páto added to the root of the main verb (e.g., kwopáto, cause to see), there are other means of constructing causals, which shall be first mentioned before proceeding to exhibit the conjugation of the former.

These means are, first, the hardening of the initial consonant of an intransitive, as—

Dokko, fall	Tokko, cause to fall
Dyúmno, become	Thyúmno,* cause to become
Gúkko, be crooked	Kúkko, crooken or make crooked
Gíkko, be born	Kíkko, beget or give birth to
Jito, be torn	Chíto, tear
Bokko, get up	Pokko, raise, or make get up
Bukko, be burst	Pukko, burst

Second, by dropping the intransitive sign, whatever it be, and substituting the transitive sign in "to," or "ndo" (do).

Piwo, come	Pito, bring
Ráwo, come	Ráto, bring
Díwo, go	Díto, take away
Láwo, go	Láto, take away
Kúwo, come up	Kúto, bring up
Yúwo, come down	Yúto, bring down
Dwakko, be desirous or long	Dwakto, desire it, or long for it
Túguo, drink	Túndo, cause to drink
Wí gno, issue	Wondo, extract
Glúgno, enter	Glúndo, insert
Cháyíño, learn	Cháyíndo, teach, i.e., cause to learn
Níso, sit	Níto, set down, or seat him, or cause to sit
Khleuso, lie hid	Khleundo, hide it

I need not point out what an important analogy with the Dravidian tongues the first (nay, both) of these two processes presents, but I may add that this analogy is in perfect keeping with the further habit of this Himalayan language of hardening or doubling the indicative present sign by way of making a preterite, as

Myelda, he is sleepy	Myelta, he was sleepy
Sáda, he kills	Sáta, he killed
Kwáda, he puts on the fire	Kwáta, he put on the fire
Grandá, he hates	Grandáta, he hated
Teuba, he strikes	Teupta, he struck
Bréta, he summons	Bréttá, he summoned
Khleuta, he conceals	Khleutta, he concealed
Sóda, he tells it	Sóttá, he told it

Add the absence of conjunctive (relative) pronouns, and of conjunctions proper (and), with the manner in which these are replaced, and all sentences held together,

\* Perhaps tyúmno, hardening or aspirating, rarely both. But there are a few instances of it in Bahing and also in Vayu—as dum, become, taumto, cause to become.

by participles carrying an inherent relative-pronoun sense, and by gerunds which are essentially copulative. It is, however, but fair to add that these are traits by no means exclusively Dravidian-Himalayan. Still they are a sound part of the answer which may be given to those who, like Caldwell, assert that there is nothing Dravidian in the languages of Himalaya.\*

Add to these analogies the common habit of Bāhīng and Tāmīl of annexing the conjugational sign to the imperative, and that that sign is differently applied to intransitives and transitives (leaving the style of the indicative to difference them), and further that the conjunct pronominalisation of their verbs and nouns is by prefixing in regard to the nouns and suffixing in regard to the verbs, not to mention several other analogies cited in the sequel, and Messrs Müller and Caldwell will find it difficult to maintain their assertion that there is nothing Dravidian in the structure of the Himalayan tongues!

Many verbs identical in form in the imperative, yet differ in sense. as *khiwo*, n, tremble, and *khiwo*, a, quarrel, *úto*, n, fall, *úto*, a, fell. Many, again, materially change their sense in passing into the causal or transitive form from the intransitive or neuter, and, lastly, the causal form of neuters and of transitives, though very generally of the normal construction in *páto* added to the root (*ip̄po*, sleep; *impáto*, cause to sleep), yet in the case of many verbs of both sorts in "po" and in "gno" is not so, the alteration being effected by changing their sign into the transitive "to" vel "do" sign, as *ip̄po*, sleep, *ip̄to*, cause to sleep (a synonyme of *impáto*), *tángo*, drink; *túndo* (= *tupáto*), cause to drink. When the sense is much altered in such transition, the derivative causal of a neuter is constantly regarded as an independent word and primitive verb, and the neuter takes the normal causal form, thus *lāwo*, n = go, has *lāto* for its causal, but *lāto* being used to signify take away, *lápáto* is made to express the precise sense of cause to go.

All this shows, when taken in connection with the general transformability of all transitives not primitively in "to" into that form, the pre-eminent transitive and preterite character of that widely-diffused sign.

It also shows how apt causal is to be equivalent to transitive, another widely-prevailing Turanian trait, and one harmonising with the almost identity of neuter and intransitive. And here we may remark another special characteristic common to the Himalayan and Dravidian tongues, viz, double causation. Thus, in Bāhīng (and it is the same in many others of our tongues), *ip̄po*, sleep; *impáto*, cause to sleep; *impápáto*, cause to cause to sleep. *Gikko*, be born, *kikko* or *gingpáto*, cause to be born, *kingpáto* or *gingpapáto*, cause to cause to be born; to which we may add *kingpápáto*, expressing causation in the third degree from the primitive *gikko*; and the like holds good with regard to every neuter undergoing a similar change with *gikko*.

I proceed now to exhibit an exemplar of the normal causative form of verbs, taking the instance of the verb to eat. Root, *já*; causal transitive, *jápáto*; causal reflex, *jápáso*, causal passive, *jápáyí*. The prefixed root does not affect the grammatical form of the auxiliars save as above stated. *Páto*, therefore, in this combination, will afford a sample of all transitives in "to" which change the *t* into *d*. Of the unchanging transitives in "to" I have given a model in *bréto*. I shall here give *páto* in full in its combination with *já*, as a sample of the changing conjugation in "t" (see conjugation X), merely premising that *páso*, as an intransitive in "so" (see conjugation XIII), and *páyí*, as a passive in "i" (*yí* to keep the vowels apart merely †), have already been given in full, as also the passive in "ti" (vide *bréto*).

\* See note at p 356

Teub-u, I strike	Wa popo, my uncle
Teub-i, thou strikest	I popo, thy uncle
Teub-a, he strikes	A popo, his uncle
log-u, I raise	Wagu, my hand
Pog-i, thou raisest	I gu, thy hand
Pog-a, he raises	A gu, his hand
Bret-u, I summon	Wa daubo, myself
Bret-i, thou summon'st	I' daubo, thyself
Bret-a, he summons	A daubo, himself

† I also requires the *y*; for example, *teum-yí*, strikes me, he, or thou = I am struck, see remarks foregoing. It is because the *agent* may be he or thou (any one) in the passive, that the passive runs so near parallel with the second special form of the verb.

Remark — Wa, i, a, the pronominal adjuncts, are perfectly distinct from the separate pronouns; and wa being = u, the adjuncts of verb and noun tally to identity. Here, then, is the alleged diagnosis of Dravidianism more fully developed than in any Dravidian tongue.

## Paradigm of a Causal Verb.

## ACTIVE VOICE.

## IMPERATIVE MOOD

<i>Singular of Agent</i>	<i>Dual of Agent.</i>	<i>Plural of Agent</i>
1 Jápító	Jápáse	Jápáne
<i>Dual of Object</i>	<i>Dual of Object.</i>	<i>Dual of Object</i>
2. Jápátosi	Jápásesi	Jápánesi
<i>Plural of Object.</i>	<i>Plural of Object</i>	<i>Plural of Object</i>
3. Jápátomi	Jápásemi	Jápáneŋi

## INDICATIVE MOOD.

*Present and Future Tense.**First Person*

<i>Singular.</i>	<i>Dual</i>	<i>Plural.</i>
1. Japádu	{ Jápása, incl. Jápasúkú, excl.	Jápáya, incl. Jápáka, excl.
2. Jápádusi	{ Jápásasi, incl. Jápásukúsi, excl.	Jápáyosi, incl. Jápákosi, excl.
3 Jápádumi	{ Jápásami, incl. Jápásúkumi, excl.	Jápáyomi, incl. Jápákomi, excl.

*Second Person.*

1 Jápádi	Jápási	Jápáni
2. Jápádisi	Jápásisi	Jápánisi
3. Jápádumi	Jápásimi	Jápánimi

*Third Person.*

1. Jápáda	Jápáse	Jápáme
2. Jápádasi	Jápásesi	Jápámesi
3 Jápádami	Jápásemi	Jápámemi

*Preterite.**First Person.*

1. Jápátong	{ Jápátasa, incl. Jápátasuku, excl.	Jápátayo, incl. Jápátako, excl.
2. Jápátongsi	{ Jápátasasi, incl. Jápátasukusi, excl.	Jápátayosi, incl. Jápátakosi, excl.
3. Jápátongmi	{ Jápátasami, incl. Jápátasukumi, excl.	Jápátayomi, incl. Jápátakomi, excl.

*Second Person.*

1. Jápáteu	Jápátasi	Jápátani
2 Jápáteusi	Jápátasisi	Jápátanisi
3. Jápáteumi	Jápátasimi	Jápátanumi

*Third Person.*

1. Jápáta	Jápátase	Jápátame
2. Jápátasi	Jápátasesi	Jápátamesi
3. Jápátami	Jápátasemi	Jápátámemi *

\* Observe for a moment the singular neatness, euphony, and precision of these forms. The single words japátamesi and japátámemi must be rendered into English by they all fed them two and they all fed them all, into Newáŋ, by amisang, aminihma yata nakala, and amisang amita nakala. And but for the happy term to feed in English the distinction would be greater still. L<sup>h</sup> Kh is the equivalents are, umi neru le ú uwi lai khuwayo and umi heru le ú heru lai khuwayo, or seven words for one!

INFINITIVE MOOD.

Jápácho, aoristic as usual.

*Participles.*

1st, in ba, Jápába, who feeds or will or did feed.  
2d, in chome, Jápáchome, feedable, whom or with what any one feeds or will feed.

3d, in na, Jápána, fed, whom or with what any one has fed.  
4th, in me, Jápádume, &c., thirty-three forms. Feedable by me; whom or with what I feed or will feed, &c.

5th, in me, Jápátongme, &c., thirty-three forms. The fed of me; whom or with what I fed, &c.

*N.B.*—1-3 are impersonal, as before; 4-5 are personated.

*Gerunds.*

Non-personated of the present and future, none.

Non-personated of the past, Jápáso, or Jápásomami.

*Personated Present.*

1st, in na, Jápádana, &c, thirty-three forms.

2d, in na, Jápátongna, &c, thirty-three forms.

*Personated Past.*

1st, in ko, Jápádúko, &c, thirty-three forms.

2d, in ko, Jápátóngko, &c., thirty-three forms.

SPECIMEN OF THE KIRÁNTI LANGUAGE (BÁHING DIALECT).

Kwóng múryeu hópo ke di brétha \* látá. Gyékhopáso brétha dáyána. Wa khyim di kwóng múryeu, rásogno bwaktako, wa ming nung dwángmóse. Gó harem gyánaiyo má táгна, syú, syú. Íke nyau ásra jajulso, myem sícho, láma, dáso, binti † pápta.

Mokoding hópomi harem kwóng rí nyúba gyáwa dyampattame sísi giptako chyanta, yem sísi í ming giptako, syúyo má giwo, dáso, lópáso, giwo. Hárem múryeumi myem khógno pápta. Hópomi yo chíwacha dau brétamiko chyantámi. Syuke di rinyuba gyáwa rínám, myem rácho.

Mékeding ryamnipo béla † kwósomami ming ke di díta. Myem mingmi wádi rínyúba gyáwa khlyakti giptáko mócho prénsta, mára dáyana, wa wancha mi syú (or sú) má giwo mótime bwá. Naka ga wa ram khome bwagne, i kamdi mára khéda syu ke kam di ra data

\* See note on the infinitive at p. 367.

† *K.B.*—Nyau, ásra, biuti, and béla are Hindi terms having no precise equivalent in the Kiránti tongue. Though it would be easy to turn the phrases so as to replace them by pure Kiránti terms, I leave them as samples of a process everywhere going on in the Central Himalaya, whose still primitive languages will probably in time become first mixed and then obsolete.

(or móta). Mékeding ryamnipo khyim ding glutana chiwachadaúmi á ri tantameko. myem simtámeke, hópo ke di chótka dimtame.

Mékeding hópomi á wancha brétako, móta, yem í ryamnipo, dwákti khedda chyáro, dwakfi khedda plyénti giwo (or plyenotako) daso dáta.

#### TRANSLATION.

A certain person went to his prince to complain of a man who was in the habit of coming constantly to his house to make love to his wife, but whom he could never contrive to identify. To his sovereign he said, "Relying on your justice, I appeal to you to have this man arrested." The Rájah thereon gave the petitioner a phial filled with scented oil, and said to him, "Give this phial to your wife, and caution her at the same time not to give it to any one." The man did as he was bade, and the Rájah, when he was gone, instructed his spies to look after the matter, and to seize and bring to his presence any person they might detect coming from the plaintiff's house whose clothes had the scent of attar.

By and by, the lover, finding an opportunity, went as before to his mistress, who rubbed the attar on his clothes, and said to him, "My husband desired me to give this attar to no one, but you are my life, my soul, how should I refuse it to you? If you like it, take it. I can have no other use for it."

As the lover, thus anointed with attar, thereafter left the house of his mistress, the spies of the Rájah, who were on the look-out for him, seized him and carried him to the Rájah.

The Rájah thereon sent for the woman's husband, and said to him, "This is your wife's lover. If you please, kill him; if you please, let him go."

END OF BAHING GRAMMAR.

## V.

## ON THE VÁYU OR HÁYU TRIBE OF THE CENTRAL HIMÁLAYA.

THE Váyus, vulgarly called Háyús, inhabit the central Himálaya, and the central region of that part of the chain\*. They are subjects of Népal, tenancing the basin of the river Kósi between the confines of the great valley of Népal proper and that point where the Kósi turns southwards to issue into the plains. The Váyus belong to that interesting portion of the Himálayan population which, in the essay adverted to, I have denominated the broken tribes—tribes whose status and condition, relatively to those of the unbroken tribes, sufficiently demonstrate that they are of much older standing in Himálaya than the latter. The Váyus are in an exceedingly depressed condition, gradually passing to extinction probably. Their numbers do not now exceed a few thousands—how many, I have no means of ascertaining.

Their high antiquity and the complex character of their language, give them, especially in connection with other tribes of Himálaya similarly characterised, very great interest as an element of Himálayan population. They consider themselves as a single people distinct from all their neighbours. Their language, which has no marked dialects, and is quite unintelligible to any but themselves, supports this view. So also does their perfect community of habits and customs, though they recognise certain distinctions among themselves, of no practical importance, but marked by specific designations, of which the chief are Yákúm, Dóphóm, Konsino, Bálung, Phoncho, Kámaléchho, &c.

Bálung, I know, means exorcist in the Váyu tongue; and the other terms probably point to some perhaps now forgotten avocations. At all events, the people cannot now explain the force of the terms.

They have a tradition of a very remote time when they were a numerous and powerful people; but never having had the use of writing, their remote past is too vague for ascertain-

\* See new edition of *Essay on Physical Geography of Himálaya*, printed under the auspices of Government.

ment: no foreign and cultivated people having ever noticed and recorded\* their existence. The religious ideas of the Váyus are extremely vague, nor does their language afford any term for *the* Deity, or even for *any* deity; though they have, as usual, an exorcist, who is their only priest and physician, and to whom they look for relief from all those evils which malignant influence, whatever it be, afflicts them with. They are a very inoffensive industrious race, employed in the cultivation of the earth. Their use of the plough is noticeable from its rarity in these regions

As it has been the chief object of this paper to illustrate the highly interesting language† of the Váyus, I shall not at present say more of their status, manners, and customs than by a reference to their own account of these conveyed in the statement subjoined to the language, as a sample thereof, and of which translation was there furnished‡

But the physical traits of the Váyu are of an importance second only to that of his language, and the following description will help to illustrate them.—

*Dimensions of a man named Páte, a Váyu of the Yákum caste, aged twenty-eight years, in the service of Captain Gajráj Thápa of Népal.* §

	ft.	in.
Height, . . . . .	5	0
Crown of head to hip, . . . . .	1	11½
Hip to heel, . . . . .	3	0½
Length of arm and hand, . . . . .	2	2½
Girth of head, . . . . .	1	9
Girth of arm, . . . . .	0	9
Girth of forearm, . . . . .	0	9½
Girth of thigh, . . . . .	1	6
Girth of calf, . . . . .	1	1
Girth of chest, . . . . .	2	11

\* Are not our Háyús, or Haryus, the Haivas of Lakshmidhara's Shadbhāshāchan-drikā, wherein he truly calls them Mountain barbaroi? See Muir's Sanscrit Texts, II. 59. See also I. 181, voce Hahayas, Hahayas = Haivas = Haryus = Háyus = Váyus.

† I meant to have prefaced the linguistic details by a few general remarks under the usual heads of Article, Noun, Pronoun, &c.; but time runs short, and the philological reader will readily apprehend these from the details themselves, whilst other classes of readers are little likely to pay any attention to the matter.

‡ See pp. 317-19

§ See xxvii. Report for several of the other tribes.



Páte is rather below than above the standard height of his fellows, which may be taken at about five feet three inches. His colour is a pure isabelline brown, without the least trace of ruddiness in the skin or hair. The eye is dark hazel, and the hair long, straight, black, ample on the head, scant everywhere else.

Vertical view of the head oblate ovoid, rather wider behind than before, but not much, and flattish behind.

Bachycephalic. Facial angle very good, the mouth being only moderately salient, and the forehead of good height, forwardness, and breadth, but the chin defective. Eyebrows even, scantish. No beard or whisker, and a very small moustache. Eyes small, flush with the cheek, oblique, very wide apart, drooping upper lid bent down at the inner angle. Nose rather short, straight, depressed between the eyes, moderately salient elsewhere, broad at end, and having large round nostrils. Mouth moderately salient, the peculiar thickening of the upper gum, which chiefly causes the saliency, being not great, and the lips not tumid, only moderately full. Teeth vertically set, strong, white. Chin retiring and small. Zygomata and cheek-bones very salient to the sides, and profile flat. Front view of the face squarish, owing to the large angular jaws, which are as salient laterally as the zygomata.

*Remark.*—This young man's physiognomy is distinguished by the full Turanian breadth of head and face. Two others of his race whom I examined—a man of fifty-eight years and another of thirty years—had not the same breadth nor the same perfectly Kalmac eye. These men measured nearly five feet five inches, and were several shades darker in colour than Páte; and upon the whole I incline to regard them as more normal samples of the race than Páte. In a word, I think that I have sufficient grounds for concluding that the Váyus are in general somewhat darker and of a less decidedly Mongolic cast of countenance than the Lepchas (for example), from whose perfectly Turanian type they lean towards the Túrkie and Dravidian sub-types, which again approach the Arian, and are seen in the Kiránti tribe of the Himálaya more clearly and more frequently than in the Váyu tribe.

The elder of the two individuals above adverted to I was

enabled to examine rapidly whilst Mr. Scott photographed him. He was five feet four inches and a half in height, moderately fleshy, and dark brown. Vertical view of the head oblate. Wider and flat behind, greatest breadth between the ears, rising pyramidally from the zygomata to the crown of the head. Facial angle not bad, the forehead retiring, and narrowing only slightly, the mouth not being porrect, nor the chin retiring but pointed. Eyes remote, not small, but the upper lids flaccid and somewhat down-curved at the inner canthus. Nose pyramidal, not levelled between the eyes nor the extremity much thickened, but the nares large and round. Mouth large but well formed, with neatly-shaped lips and vertical fine teeth.

The younger man above alluded to was five feet five inches, and as dark as an ordinary native of the plains, whom he further resembled in his unflattened face, though his eye wanted the fulness and shape'ness of that of the lowlanders beside whom I placed him.

When these Háyús were placed beside some Dhángars of the Uráon tribe, the impression made upon me by a comparison of the whole was, that the physical type is one and the same in the highlanders and lowlanders; that the type is flexible to a large extent; and that the general effect of the northman's residence for ages in the malarious and jungly swamps of the plains is to cause the Turanian type to incline toward the Negro type, but with a wide interval from the latter. The Uráon, compared with the Váyú, has less breadth of head and face, more protuberance of mouth, and a better-shaped, larger eye, not down-curved next the nose; and it is thus, I conceive, that the Negro type differs from the Turaman.

## VI.

### ON THE KIRÁNTI TRIBE OF THE CENTRAL HIMALAYA.

It has been the main purpose of one of the preceding papers to examine the grammatical structure of the Kiránti language, as a second sample of that class of Himálayan tongues (the

Váyu tongue, already examined, being the first) which I have elsewhere denominated the pronomenalised or complex.\*

The opinion of such scholars as Muller and Caldwell, that the Himálayan tongues have nothing Dravidian about them, can thus be tested, and, I think, shown to be a mistake, and it will be further demonstrated, I trust, by these and other investigations which I hope soon to complete, that the Himálayans are closely connected as well with the southern as with the northern members of the family of Túr—members by no means so disjoined and dissimilar as it is the fashion to represent them.

As a supplement to the grammatical details, I will now give such a sketch of the Kiránti people, as at present existing in Népal, as will, I hope, add to the interest and value of the philological portion of my essay.

The Kirántis, on account of their distinctly traceable antiquity as a nation and the peculiar structure of their language, are perhaps the most interesting of all the Himálayan races, not even excepting the Névárs of Népal proper.

By means of the notices contained in the classics of the East and West, we are assured that the Kiránti people was forthcoming in their present abode from 2000 to 2500 years back, and that their power was great and their dominion extensive, reaching possibly at one time to the delta of the Ganges. Moreover, the general tenor of these classical notices is confirmed by the Vansávalis, or chronicles of Népal proper, which show a long line of Kiránti sovereigns ruling there from the mythic age of the Shepherd kings (Gópál) down to the fourteenth century of our era. And, lastly, these distinct historical data harmonise with a well-known tradition, which assigns a very unusual (in these regions) amount of power and population to the "many-tongued" Kiránti. We know not when the Kirántis were expelled from the plains of India; if indeed they ever held permanent possession there. But it was the Mall dynasty of Népal proper which, about the middle of the fourteenth century, expelled them from the great valley; and the Sáh's of the eastern or Vijayapur branch of the Makwánis, by whom their independence in the mountains, probably about the same period, was

\* See Essay on Physical Geography of Himálaya, and other papers, issued under the auspices of Government.

greatly trenched on; whilst the Sâhs of the house of Gorkha, now sovereigns of the modern kingdom of Népal, completed the subjection of the Kirántis about a century ago.

Adverting to the high recorded antiquity of the terms Kirát or Kiránt and Kiráti or Kiránti (vague nasal), as applied respectively to the country and people even to this hour, it is remarkable that the Kirántis themselves do not readily admit the genuineness or propriety of those terms, but prefer the names Khwombo vel Khombo and Kiráwa as their general personal designations, and seem to have none at all for their country. But the Kirántis, always ignorant of letters, have been now for a long time depressed and subdued, and, huddled as they now are into comparatively narrow limits, they are yet divided among themselves into numerous tribes and septs, speaking dialects so diverse as not to be mutually intelligible; and hence they are wont to think only of their sectional names, and to forget their general or national one.

It is difficult, owing to the varying limits at diverse eras, to ascertain the precise force of the territorial term Kiránt in the view of the people themselves. But the following statement of boundaries, divisions, and included septs may, I believe, be considered sufficiently accurate for all present purposes:—

<i>Kiránt.</i>		
1. Wallo Kiránt or Hither Kiránt.	2. Mánjh Kiránt or Middle Kiránt.	3. Pallo Kiránt or Further Kiránt.*
<i>Respective tribes.</i>		
Yákha.	Bontáwa.	Chourasya.
Limbu.	Ródong.	
Lóhorong.	Dungmáli.	
Chhingtáng.	Kháling.	
	Dúmi.	
	Sángpáng.	
	Báláhi.	
	Lambichhong.	
	Báhing.	
	Thúlung.	
	Kúlung.	
	Waling.	
	Nachhereng.	

---

\* Khas terms, and bearing topical reference to the Khas metropolis in the valley of Népal proper.

This is Kiránt in the larger sense, and including Khwombuán or Kiránt proper, and Limbuán or the country of the Limbus. The popular inclusion of the latter people is important and, I believe, well founded, as also that of the Yákhās, though both are often alleged to be not Kirántis. They are at all events closely-allied races, having essential community of customs and manners with the Kirántis, and they all intermarry; nor, probably, do the dialects of the Limbus and Yákhās differ much more from the Khwombu \* tongue, than that tongue now does from itself, as seen in the several dialects of the septis set down above under "Middle Kiránt." The comparative vocabulary already submitted to the Society will go far to decide these questions, when taken in connection with that grammatical analysis of the Limbu tongue which I am now engaged on. The boundaries of Kiránt, in its three subdivisions, are:—

- |                                       |              |
|---------------------------------------|--------------|
| 1. Súnkósi to Likhu,                  | } Khwombuán. |
| 2. Likhu to Árun,                     |              |
| 3. Árun to Méchi and Singilela ridge, | } Limbuán.   |

Such are the territorial limits of the extant Kiránti race, in the larger sense. Their numbers probably do not now exceed a quarter of a million, but the tradition, which I referred to above, assigns two and a quarter millions as the amount of their population at some remote and not well ascertained period, when their country was customarily spoken of as the "no líkh Kiránt," and the phrase was interpreted to mean that a house-tax, at two annas per family, yielded nine hundred thousand annas, whence, if we allow five souls to a family, we shall obtain two and a quarter millions of people for the Kirántis, inclusive of the Limbus and Yákhās, † and possibly the Váyús

\* Potius Khambo. The intercalated "w" is a dialectic peculiarity of Báhing Khombo = Khampa, whence we may infer that the Kirántis came from Eastern Tibet or Kham.

† See Tennant's 'Ceylon,' voce Aborigines, and there called Yakkhos. The identity of name is at all events curious, more especially as there is much resemblance of form, manners, and customs between the aborigines of the Himalaya and of Ceylon; e.g. the "devil dance" of the Yakkhos of Ceylon tallies wonderfully with a similar ceremony described by me in the essay on the "Kocch, Bódo, and Dhimal," vol. 1, 133 f. The Mahavamsa refers to a certain Yakho who dwelt in Himálaya, and became a teacher of Buddhism. This, too, is significant, and imports that one of the Yakha tribes of Himálaya was converted and instructed by some Buddha sage or Vihar establishment, and sent into the hills to make proselytes among the hill-men.

also. The Kirántis occupy the central or healthful region of the mountains, and never descend, to dwell there, into the lowest and malarious valleys of that region. Consequently, they are not reckoned among the Áwalas, or tribes inured to malaria. Nor can they be placed among the broken tribes, great as is their antiquity and devoid as they long have been of political independence, and, moreover, allied as they are by the character of their language to the above two sections of the population of Himálaya or the Áwalas and the broken tribes (see Essay referred to above). The chiefs, or kings, of the Kirántis were called Hang or Hwang. There are, of course, none such now, nor have been for five centuries. Their village headman they still denominate Pasung, equivalent to Rai in the Khas tongue of their present masters the Gorkhalis. The Pasung has still, under the Gorkhali dynasty, a good deal of authority over his people. He collects their taxes and adjusts their disputes with but rare reference or appeal to the Rajah's courts.

Unlike most of the subjects of Népál, the Kirántis retain possession of the freeholds of their ancestors, which they call walikha, and the owner, thangpung hangpa. Each holding is extensive, though not generally available, owing to the high slope of the surface, for the superior sort of culture. The boundaries of an estate are defined by the run of the water. The tax paid to the Government by each landholder, or thangpung hangpa (literally, lord of the soil), is five rupees per annum, four being land-tax, and one in commutation of the corvée.

The general style of cultivation is that appropriate to the uplands, not the more skilful and profitable sort practised in the level tracts; and though the villages of the Kirántis be fixed, yet their cultivation is not so, each proprietor within his own ample limits shifting his cultivation perpetually, according as any one spot gets exhausted.

Arva in annos mutant et superest ager. The plough is sometimes used, but very rarely, and the use of it at all is recent and borrowed, nor has the language any term for a plough. The produce is maize, buckwheat, millets, pease, dry rice, and cotton. The general, almost exclusive, status of this people is that of

agriculturists. They did not till lately take military or menial service.\* They have no craftsmen of their own tribe, but buy iron implements, copper utensils, and ornaments for their women from other tribes, and supply most of their simple wants themselves. The useful arts they practise are all domestic; fine arts they have none, nor ever had; no towns, and only small villages of huts raised obliquely on the outer side on wooden posts some three to six feet, so as to get a level on the slope of the hill, size small, because the children separate on marriage, walls of thick reed, plastered, and the pent roof of grass. Each family builds for itself. The women spin and weave the cotton of native growth, which constitutes their sole wear, and the men and women dye the clothes with madder and with other wild plants—whereof one, a climber, yields a fine black colour. They make fermented and distilled liquors for themselves, and use the former in great quantities—the latter moderately.

The Kirántis have not, nor ever had, letters or literature.† Their religious notions are very vague. They have no name for the God of gods, nor even for any special deity whatever, though the term “mang” may be construed deity, and that of “khyimmo” or “khyimmang,” household deity or penate. Nor is there any hereditary priesthood, or any class set apart and educated for that office. Whom the mang inspires, he is a priest, and his duty is to propitiate the Khyimmang or Penate of each family by an annual worship celebrated after the harvest, and also to perform certain trivial ceremonies at marriages and deaths, but not at births. The priest is named Nakchhong, and he has, moreover, once a year, to make offerings to the manes (samkha) of the ancestors of each householder, or rather to all the deceased members of each family.

The Kirántis believe heartily in the black art, and call its professor Krákrá, Kúnyamayáwo, &c. The professional anta-

\* Jang Bahadur has lately raised some Kiránti regiments. He is wise, and has seen in time and provided against the risk of a too homogeneous army. The Kirántis have of late freely taken menial service with us in Sikim.

† The Limbus, like the Lepchas, have an alphabet seemingly original, but neither people has made much use of it. I submitted these alphabets to the native and English scholars of Madras, Ava, and Arrakan, and was told they could not be traced to any Indo-Chinese or Dravidian source. I had previously received a like disclaimer from the Lamas of Tibet.

gonist of this formidable person, who undoes the mischief, bodily or mental, which the other had done, who is at once exorcist and physician, is named in the various dialects, Janicha, Mangpa, &c.

There are only two religious festivals per annum: one to the Khyimmo or Penate, and the other to the samkha or souls of the deceased.

As already said, birth is not attended by any religious observances.

The Kirántis buy their wives, paying usually twenty-five to thirty rupees, frequently in the shape of copper household utensils. If they have no means, they go and earn their wife by labour in her father's family. They marry usually at maturity—nay, almost universally so. Divorce can always be had at the pleasure of either party; but if the wife seek it, she or her family must give back the price paid for her, and all the children will remain with the husband in every event of divorce. The marriage ceremony is as follows:—The priest takes a cock in his left hand and strikes it on the back with the blunt side of a sickle till blood flows from its mouth. According as the blood marks the ground, the priest prophesies that the offspring will be boys or girls; and if no blood flow, that the marriage will be childless. This is the essence of what passes, and it seals the contract.

The Kirántis bury their dead on a hill-top, making a tomb of stones loosely constructed. The burial takes place on the day of decease. The priest must attend the funeral, and as he moves along with the corpse to the grave he from time to time strikes a copper vessel with a stick, and, invoking the soul of the deceased, desires it to go in peace and join the souls that went before it. The law of inheritance gives equal shares to all the sons, and nothing to the daughters, unmarried or married. Concubines are unknown. Polygamy is allowed and not uncommon. Polyandry unheard of and abhorred.

Tattooing is unknown. Boring of ears and nose common with the women; rare with the men. The hair is usually worn long and so as to hide the Hindu-like top-knot that is, however, always forthcoming. The general character of the Kirántis is rather bad among the other tribes, who consider



them to be somewhat fierce and prompt at quarrelling and blows, especially in their cups,—a state very frequent with them. But at Darjiling they have now for fifteen years borne an excellent character as servants, being faithful, truthful, and orderly, so that their alleged fierceness should, I think, be called manly independence, or be referred to their long-past days of political independence and martial habits.

I proceed now to the physical character of the tribe. Premising that I have long been habituated to these physical observations, by no means confined to the hills, I would repeat once \* more that the Himálayan type, though upon the whole Mongolian, is not to be judged (any more than the African one by the Negro) by the Kalmak exaggeration of that type; and, moreover, that the type exhibits here, as to the north and to the south of us, a large range of variation, indicating, like the lingual type, that the Himálaya has been peopled by successive immigrations of northmen belonging to many, probably to all, of the various sub-families into which the restless progeny of Túr has been (I think prematurely) divided by European philologists and ethnologists. I think, moreover, that I can discern this sort of accord between the physical and lingual types, to wit, that the tribes with simple languages have more, and the tribes with complex languages have less, of the Mongolian physical attributes, after careful elimination of the presumed effects of mixture of breed (and such facts are always notorious on the spot) where such mixture has taken place. Thus a Lepcha, or Gurung, or Magar, or Murmi, to a simple language unites a palpable Mongolian physiognomy and frame, whilst a Kúswár, a Dhimál, or a Kiránti, with a language much allied to the higher Túrkie, Ugrofinnic, and Dravidian types † possesses a face and form tending the same way.

\* See my Essay on Kóech, Bódo, and Dhimál, p. 113 ff.

† The complex pronominalisation of the Kiránti verb points to a special connection with Muller's subdivision, embracing, as far as we yet know, the Hó, tñ Sontal, and the Munda proper. The numerous traits of resemblance of the pronominalised Himálayan tongues to the cultivated Dravidian have been pointed out, here and there, in the course of the foregoing analyses of two samples of the former. But observe that Hó and Sontal, like Túrki and Kúswár, suffix personal signs to noun and verb Váyu and Kiránti, like Dhimál, follow the Dravidian rule of prefixing to noun, suffixing to verb. This difference seems great, but is not perhaps really so, for the vulgar and sacred dialects of Egyptian, which were, says Poole, one tongue, nevertheless had this difference.

I will now describe my samples, adding, lest I should be supposed to have selected them unfairly, that they are men long in my own service.

*Dimensions in English feet and inches.*

	(1) <i>Bontáwa</i>	(2) <i>Báhung</i>	(3) <i>Thálung</i>
Total height, . . . . .	5 4	5 0	5 2
Crown to hip, . . . . .	2 5	2 2	2 3
Hip to heel, . . . . .	3 2	2 11	3 0
Fore-and-aft length of head, . . . . .	0 9 $\frac{1}{8}$	0 8 $\frac{3}{4}$	0 8 $\frac{1}{4}$
Side-to-side width of ditto, . . . . .	0 6	0 6 $\frac{1}{4}$	0 6
Girth of ditto, . . . . .	1 9 $\frac{1}{4}$	1 9 $\frac{1}{2}$	1 8
Breadth of face, . . . . .	0 5 $\frac{1}{8}$	0 5 $\frac{3}{8}$	0 5 $\frac{1}{4}$
Length of arm and hand, . . . . .	2 5	2 3 $\frac{1}{2}$	2 4
Girth of arm, . . . . .	0 10	0 9 $\frac{3}{4}$	0 9 $\frac{1}{2}$
Ditto of fore arm, . . . . .	0 9 $\frac{1}{4}$	0 9 $\frac{1}{4}$	0 10
Girth of thigh, . . . . .	1 6	1 6	1 6 $\frac{1}{2}$
Ditto of calf, . . . . .	1 0 $\frac{1}{2}$	1 0 $\frac{1}{2}$	1 0 $\frac{3}{4}$
Girth of chest, . . . . .	2 9 $\frac{1}{2}$	2 10	2 10 $\frac{1}{2}$

No. 1. A Bontáwa, age 55. Head long, narrow, vertical view elliptic, equally wide fore and aft, widest between the ears. Front view of the head and face oval, with the cheek-bones little protruded and the forehead not narrowing upwards. Profile or side view good, nearly vertical, the mouth not being at all inclined to prognathism, and the forehead very little retiring, but chin somewhat defective. Forehead of good height and breadth, nearly as wide as the cheek-bones. Eyes of good size, remote; upper lid flaccid, but hardly perceptibly bent down next the nose. Nose long, straight, pyramidal, well elevated though thick, and with the nostrils elongated, not round. Mouth well formed, not protuberant, of good size, and having shapely lips and vertical teeth not at all exposed, chin not retiring, but not advanced, and rather defective. Jaws neither heavy nor square. Colour a clear light brown, deeper and less olive than usual. No trace of ruddiness. Hair jet black, ample, straight, glossy, strong but not coarse. Moustache full and jet black. No whisker. Eyebrows scanty and horizontal. No hair on chest. Figure good, but trunk and arms long, and legs short. Very

moderate development of bone or muscle for a highlander, and scarcely more than in a plainsman.

No. 2. A Báhing,\* 30 years old. Head broader and shorter, vertical view, oblate ovoid, wider behind than before, but not flattened behind. Front view of the face shows (like the head) more breadth than in No. 1, and is somewhat square, owing to the projection of the cheek-bones and of the angles of the jaws. Profile vertical, as in the last, with very little saliency of the mouth, a vertical but somewhat narrow forehead, and a chin flush with the front of the jaw. Forehead less fine than in the last, vertical to the front, but somewhat narrow, or rather seeming so, owing to the lateral projection of the jaws and cheek-bones. Eyes of good size remote, showing faintly but distinctly the usual flaccidity and deflection towards the nose, of the upper lid. Nose, as in the last, long, straight, pyramidal, broad, but not depressed. Nostrils large and round. Mouth of good size and shape, with moderately full lips, of which the upper has a tendency to advance more than the lower, owing to the normal thickening of the gum. Teeth fine and vertical, and not at all exposed. Chin devoid of the prominent roundness of the part, flush with the jaw in front. Jaws heavy and angular. Colour, as in the last, pale ruddy brown, deeper and less dull than the usual isabelline colour. Hair jet black, straight, strong. No whisker. A scanty moustache. Eyebrows full. Chest, legs, and arms hairless. No more development of bone or muscle than in the last, and figure, as before, good, but noticeable for length of trunk and arms.

No. 3. A Thulung, 22 years old, has the breadth of head and face of the last, vertical view of the head showing great and remarkably uniform width in proportion to length. Profile line vertical, as before, and all the details of the features wonderfully similar, as in a strong family likeness, and figure also and colour.

\* Is our Báhing the Báhuk of Muir's Sanscrit Texts, II. 482? His Aratta may be the Aratt of Sikim, and his Khas is no doubt the now dominant tribe of Népál. Muir's authority indeed says that the Báhuk were a Sanscrit-speaking race, but that may be accounted for by the ignorance displayed by Brahmanical writers on this subject, and by their determination to find degraded Kshatriyas in all the great nations and peoples bordering on Aryavartta; e.g., the Burmese are with them degraded Kshatriyas!!

*General Remark.*—All these three men have a depth of colour and defect of bone and muscle assimilating them to the lowland Turanians, generally and differencing them from the highlanders generally, but especially from the Palusen or Cis-himalayan Bhotia, the Gúrung, the Súnwár, the Múrmí, the Mágár, and the Lepcha; and the Bontáwa has a head and face carrying on the resemblance with the lowland Turanians, and which I believe to be so frequent among the Kirántis as to deserve to be called the rule, not the exception. In conclusion, I may perhaps be permitted to say, as the result of long years of practised observation, that the effect upon the Turanian northmen of passing from the cold high-and-dry plateau of "Asie Centrale," down the various steps of the Himálayan ladder into the hot and moist plains of India, is to diminish the volume of bony and muscular development, to diminish also the extreme breadth of head and face, with the consequent wide separation of all the double organs of sense, and to modify the defects of the eye, giving it a freer and straighter aperture and less flaccid upper lid; moreover, that such tribes as, in the throng of successive immigrations, have been broken, barbarised, and driven to seek refuge in malarious tracts, seem to manifest a tendency to pass from the low Turanian to the low African or Negro type;\* and lastly, that after these effects have been produced in the course of numberless ages, it must always be unsafe to dogmatise upon physiological or philological grounds only respecting the *special* relations and characteristics of any given tribe without abiding advertence to the general relations and characteristics of such tribe, and to the proof of both that may be had by carefully seeking out and weighing all the available evidence, whether physiological or philological, moral or traditional.

The evidence of any reflux towards the north of the great tide of Turanian population flowing wave after wave over India, through the numberless passes of the Himálaya, and also, perhaps, round the Western and Eastern extremities of the

\* Narrowness of head and face and projection of mouth are the great marks of the Negro type. Now, I have an Uráon in my service in whom these marks united to a very dark skin are conspicuous, and his lips are very thick and his eye good, and his hair crisply curled, but not at all woolly.

chain, is faint, seeming to be confined to the Népál tribe of Népál proper, who have a tradition of their return to Népál after having reached so far south as Malabar. Nor are there wanting coincidences of arbitrary customs, of the shape and use of agricultural and other implements, and of words, and even of grammatical forms, to countenance and uphold that tradition, as I have already adverted to in my paper on the Nilgirians.

END OF VOLUME I.